Map 1 Chron. III IX
VII IX
II Chron. IX



Digitized by Google

Greenl. Dict. of the Esquimaux Lang. 1830.

DAVIDIB

ASSINGITALO TUKSIARUTSININGIT NERTORDLERUTINGILLO IMGERUSERTAGGIT.

THE BOOK OF PSALMS

TRANSLATED INTO THE

ESQUIMAUX LANGUAGE,

BY

THE MISSIONARIES

OF THE

UNITAS FRATRUM, OR, UNITED BRETHREN.

PRINTED FOR THE USE OF THE MISSION,

BY

The British and Foreign Bible Society.

LONDON:

W. M'DOWALL, PRINTER, PEMBERTON-ROW, GOUGH-SQUARE.

1830.

1830. II B.

Checked

DAVIDIB ASSINGITALO, &c.

IMGERUT I.

Ajochertutsit okpertut pilloriktitauninginik, okpingitullo pitlartauniksanginnik.

NERTORNARPOK tamna Gudekangitut kajusikattigēngningit piñiarutiginagit; ajortulliartullo apkotingit attornagit; mittautiggillonēt iksivanane:

2 Nalekable perkojangit piñiarutigēnarlugit, okautigēnarlugillo uvlut uñuello tappillugit.

3 Tamna kōksub siñānut napārtotut nutitaujotun-īpok, nelliunerminelo paungakarpok, millukattangillo kunnulitsengilet, pinniarningillo idluarput.

4 Gudekangitulle taimaingilet; siorkettitut tiktaujotitun-īput annoremut.

5 Taimaimet Gudekangitut ajortulliartullonēt erkartortauvlutik, idluartut illagēngninginē-ītsengilet.

6 Nalekab idluartut apkotingit kaujimmaveit, idluitulliartulle apkotingit nungutaudlarput.

IMGERUT II.

Nellautsijuksak Kristusemik Nälegaviksõjomik naksaungitomik, tapsomalo nälegauvinganik kennugijinginiglo.

Sõg nellojut aulajadlarlutik, iñuillo sullinatik okãladlarkæt?

2 Attannersuit nuname akkerartorput, attanniojullo kachimiolerlutik, Nalegak, Saimartangalo pivlugik.

3 Aklunarãrsungit kiktoralerlavut kellerutingillo egidlarlavut.

4 Tapsomale killangmētub ijutigiveit Nalekablo mittautigiveit.

5 Nelliutikpet, tagva ningaumajadlarlune okarvigijomãrpeit, siorniortitsomalaitalo kañingajadlarlune.

6 Uvangale Nalegaunerõtitara pitipara kakkamnut ivsornaitomut Zionemut.

7 Taimak okautigijomavara, Nalekab okautigijanga uvamnut: Ernnerivagit, uvlome ernniarivagit;

8 Uvanga keñuviginga, tava nellojuñik kingormgusijomãrlutit, sillaksoarmiullo illunamassiatik perkutigijomãrpettit.

9 Kikkielingmut ajaupiamut serkomidlaromãrpettit, machaktitut asseroromãrlugillo.

10 Taimak tava kaujititauniaritse attañerojose, kammatitauniaritselo erkartuijose nuname!

11 Nalegak kivgartorsiuk erksinermut, kuviasukluselo sajulerluse.

12 Ernek salutikissiuk ningaumajadlarkoñago, nungutaukonnase apkotipsingne, ningausingale

ikkomatun-ītsomārmet tuavi. Tapsomingale tettekartut nertornartōvut.

IMGERUT III.

Davidib tuksiarutsinganik mannigojutinganiglo kennugijine pivlugit.

DAVIDIB imgeruta taipsomane erngnine Absalon kemmāvigigamiuk.

2 Nalegarle, kennugijikka unnuktōvut, unnuktullo akkerartorpānga!

3 Unnuktut tarniga imāk okautigivæt: Ikkajortiksakangilak Gudeme, Sela.

4 Igville Nalegak serngnigosuktōvotit uvamnik, nalengnartilungalo kattalungajungnērtilungalo.

5 Niplialunga Nalegak tuksiarvigivara, tava tussarpānga ivsornaitome kakkaminēdlune, Sela.

6 Innangavlunga sinniklungalo, tuppakpunga, Nalekab serngnigidlarmanga.

7 Erksinangalonēt uñuktovaksoarnut akkerartortuñut.

8 Atte, Nalegak ikkajorlaungminga, Gudiga kennugijikka illunaita erksarlugillo, Gudekangitullo kigutingit serkomidlarpettit.

9 Nalekame ikkajortiksamik nachvarviksauvok, saimarsainîllo innukotingnut, Sela.

IMGERUT IV.

Mannigojutiksamik tuksiarutsemik okpingitut pivlugit.

DAVIDIB imgeruta imgerutigilugo nokakseralingnut.

2 Tussalaungminga nipliavigigapkit, Gude idluarsijiga, mañigoramga, kappiaktoajarangama; saimaunga, kennunikkalo tussalaungmigit.

3 Nægliktakka Nalekakka, kañok sivitutigijomik nertornarnera kangusuktiteksauva? Kañok nunab pingit nægligilugit, serngnigilugillo sæglokittarnerit? Sela.

4 Kaujititauleritsele, Nalekab idluartitane tessiorluarmagit; Nalegak tussăvok tuksiarvigijiminik.

5 Ningarosukluse ajortulliarkoñase, nautsertoritse. omættipsingnik iñangavipsingne, uttakkiluselo, Sela.

6 Tuñijititse idluartomik, Nalegak tettigĕnarlugo.

7 Uñuktut okălavut: kañok oma ajochertorungnarkattigut ajungitomik? Nalegarle kĕnarnut kaumautittigut.

8 Omættiga kuviasuktipet, nauk ipkoa Weinelo kakkŏjeksarlo perkutigitsainarmagit.

9 Iñangatillunga sinniktillungalo ullapirsartauvlunga; igvit kissivit, Nalegak ikkajorparma sappudsaukovlunga.

IMGERUT V.

Okpertut tuksiarutsingit, ajochertuiluktut pivlugit.

Davidib imgeruta, kingormgujijuksak tuksiarutigilugo.

2 Nalegak okautsikka tussarkit, okautigijakkalo kammagitsiarlugit pīt.

3 Nipliarneralo tussarlaungmiuk, Nalegara Gudigalo, sängne tuksiaromagama.

4 Nalegak uvlārkut nipliaguma, tussarlaungminga; uvlārkullo illingnut sālungalo naipertoromavunga.

5 Gudiovlutit idluiluktut illusingit mamaigivettit, idluitulliartorlo sangne-ituksaungilak.

6 Ingminik nertortok ijivit sāngangne-ituksaungilak; ajortulliartullo omigivettit.

7 Igvit sæglotōjullo tokkotipettit, makkojugilaitalo nellangaitut.

8 Uvangale iglungnut itteromavunga, saimarsaijotōgavit, iglovillo ivsornaitōjub sāngane tuksiaromavunga naleklutit.

9 Nalegak tessiunga idluarnerne, kennugijikka pivlugit, apkotillo ākilauruk sakkamne.

10 Ipkoa kanningine nellagōrnartokangimet, illunginelo kiksarnartokarpok, siggungillo illuvektun angmarsimmajotun-īput, okarmingnullo takkormōrput.

11 Erkartorkit, Gude, pijangit ajortut allārkovlugit, ajektorkit ajortulliarningit pivlugit, akkerartudlarmattit.

12 Illunatigle kuviasuglit, illingnik tettekartut, nertorklinerlit issokangitomut, serngnigitsainarangne; illingne opiguglit atternik ungajut.

13 Igville Nalegak idluartut pitsartutipettit, saimarlugillo serngnigidlarpettit.

IMGERUT VI.

Tuksiarusek timiblo tarniblo atsuilijauniggik pivlugik.

DAVIDIB imgeruta, imgerutigilugo nokakseralingnut.

2 Nalegarle ningaumajadlarlutit pitlarniarnanga, sugiarnangalonēt kanningajadlarlutit.

3 Nalegak saimaunga sangĕdlarama; innulilaungminga, Nalegak, saunikka kvaksartaungmetta.

4 Tarnigale siorniortitaujok, Nalegarle kamok sivitutigijomik?

5 Ama sāviginga, Nalegak, tarniga piulinia-ruk; ikkajorlungalo napkigosungnīt pivlugo.

6 Tokkonermele erkaumajaungitotit; kialonĕt anianartovingme kujagijomārpātit?

7 Annersaumingudlarpunga, aumitikkalo kausertilugit unnuak navlugo, akkitigalo kugvimnut mitsuktipara.

8 Tautura katteksiñavlune pivok kiksarnermut, innutokauvlungalo illunamne kappiaisuktitaugama.

9 Allārsinga ajortulliartose! Nalekab keanera tussarpa,

10 Nalekab kennunikka tussarpeit, tuksiarutsikkalo Nalekab idluarilugit piveit.

11 Keñugijikka tamaita kangusuktitaujomārput, kvaksarlutiglo, niverlutiglo, kangusuktitaujomārput tuavi.

IMGERUT VII.

Tuksiarusek piulijaunermik idluarnek pivlugo.

DAVIDIB passijeksaungininga imgerutigilugo Nalekamut, kernertab Jeminitimiub okausingit pivlugit.

2 Igvit Nalegak tettigĕnarpagit, Gudiga! ikkajorlaungminga unangmijimnit, piulilaumingalo.

3 Nergjutiāluktitut (Loeviojutitut) tapko-

nunga tarniga pijaukonnago, asserorkoñagolo, piuliklertokangimet.

4 Nalegak, Gudiga, taimak illiorlunga, idluitorlonēt aggamnēpet;

5 Idluitomiglonēt akkilerlugit piguma, ipkoa innõtsiarnartut uvamnut, ipkoalonēt piarællugit kennugijikka pigupkit:

6 Tava kennugijima malligasuarliuk tarniga, tigulugolo, innoseralo tullerlugo, nungudlungalo pille, Sela.

7 Makkitit, Nalegak, ningaumajadlarnerne, opingarlugillo kennugijikka omigijikkalo, ama ikkajorlaungminga, pinniarlauktamnut perkolauktarnut ama pitinga.

8 Innuit illingnut ama kattersortaukovlugit, tapkoalo pivlugit uvanga ivlerijaukovlunga.

9 Nalegak erkartuijotõvok innungnik. Erkartorminga Nalegak ajorungnērtitaunimnut idluartitaunimnullo.

10 Gudekangitut idluiningit nungutikit, idluartulle ikkajorkit, igvit Gude idluartotõjotit nautsertorangne omættillo taktullo.

11 Gude serngnigosuktorivara, idluartut ikkajormagit.

12 Gude idluartõvlune erkartuijotõvok, Gudiojotõgivok innerterijotõvlunelo uvlut tamaita.

13 Sagiartokaromangipelle saviksoane ipiksarlugo pivok, pitiksinelo sokaklugo, pitigomavlugo.

14 Karkjorle tokkonartelingorlugo asserorsaijungortipa.

15 Ahak, una issumaluklunelo, idluiluktomik singaijok sorlo; angēnaromārporle.

16 Illuversivlunelo pivok, illuvermullo sennalauktaminut nangminek kattengnerpok.

17 Kappianartorlo niakoanut pititaumavok, idluiningillo kabsinganut kattegomārput.

18 Kujagivara Nalegak, idluarninga pivlugo, nertoromavaralo Nalekab kotsiktomētub attinga.

IMGERUT VIII.

Kristusib nalegauvinganik anianganiglo ānanauninganiglo.

DAVIDIB imgeruta imgerutigilugo nokkakseralingnut.

2 Nalegak, Nalegaviksoavut akkit kannok ānanaunerōjok nuneñe tamaine kujagidlarmattit killangme?

3 Sorrutsiārsuit amamaktullo kañingittigut nertornautiksak illingnut ākikpet, keñugijittit pivlugit, keñugosuktut omisuktullo nungutsartorkovlugit.

4 Tækkunaromārapkit killait, aggakpit pingortitangit, takkerlo uvloritselo ākilauktettit.

5 Innuk kannoēmæt issumagigangne, iñublonēt erninga kannoēmæt pairigangne?

6 Killamiārsuk Gudemitkemektaukojomārpet, nalengnartilugole ama piñarnarsititsomārivet.

7 Nalegangortilugolo pivet aggakpit pingortitanginut, tamaitalo ittigangita attānut illivettit.

8 Saukello, tuktuvaillo nergjutillo nujoartut aglæt.

9 Tingmitsello killaub attānetut; aulisakello imarbingmētut, tamattomanēlo aulajut tamaita.

10 Nalegak, Nalegaviksoavut, akkit kannok ānanaunerōjok nuneñe tamaine.

IMGERUT IX.

Imgerusek kujalinelik ajugautitaunermik kennugosuktunnut.

DAVIDIB imgeruta, iñuosuktuñut imgerutiksaukovlugo.

2 Nalegak kujagivagit omamut illunānut, unipkauserivakkalo tattamiñiarnartullijattit.

3 Kuviasukpunga kujalilungalo illingne, akkillonertorpara kõtsingnermētotit,

4 Kennugijikka utterkolaurangne, ochosimmaïnarlutiglo nungutauvut sāngne.

5 Pinniartakka illiornikkalo idluasarangne; iksivautame iksivajotit erkartuijotit idluartõvlutit.

6 Nellojut suadlarpettit, Gudekangitullo tokkotipettit, attingillo nungulugit pivettit issokangitomut.

7 Kennugosuktullo saviksoangit nungutauvut, iglugaseksoangillo aksartipettit, taipkoalo illagilugit erkaumajaujungnērput tava.

8 Nalegarle issokangitomut-ītsomārpok, iksivautaneloakikpa erkartuijomavlune.

9 Nunamiullo erkartoromārpeit idluartomik, innuillo pititsomavlugit nellagõrnermik.

10 Nalegarlo serngnigosuktõvok aklujunnut; kappiasuktullo serngnigiveit.

11 Taimaimet tettigēnarpātit atternik illitarksijut, kemmenginangne, Nalegak, illingnik kenneriartortut.

12 Nertorsiuk Nalegak, Zioneme iñekartok, innuille okautsertorsigik piñiarninginik.

13 Ipkoa aungit erkaumangmagit apperkutigilaitalo, puigornagillo ajoksartut nipliarningit.

14 Nalegak, saimaunga, tækkoserlugolo sangẽnera kennugijima akkorngane nutsudlaramga tokkomit.

15 Uvanga unipkautiksarekovlugo nertornautit Zionib panninget upkuaksoangine, opiguklungalo ikkajorluaramga.

16 Nellojut kivititauvut illuvermut sennalauktamingnut; ittigangillo pijauvut nullutsennut nulluarniarutigilauktamingnut.

17 Taimak illissimanartõvok, Nalegak nellagõrtotõngmet. Gudekangitok illakudsauvok pinniarnermine issumaksarsiornermut, Sela.

18 Kañoktõk Gudekangitut kappianartovingmut egitaudlarlit, nellojullo tamaita aglæt Gudemik puigortut.

19 Sangẽtut puigorungnengermagit tapsoma, ajulertullo neriungniksanget assioniatsengilak issokangitomut.

20 Nalegak, makkitit, innuit attañiokonnagit; nellojullo tamaita erkartorlaungmigit.

21 Nalegak, ajochertuijomik tuñitsivigikit, nellojut illitarksikovlugit innutuinaunermingnik, Sela.

IMGERUT X.

Tuksiarutsit okpertunnik kennugosuktut pivlugit.

Nalegak, sõg allivarlutillo ijersimmavit, nangianartovikartillugo?

2 Gudekangitorlo kiksangaituinarmet, sangẽtok kappiaktoavok. Ipkoalo illanarẽklutik issumaksarsiorput piungituñik.

3 Gudekangitorlo piojorivok ingminik idlui-

nine pivlugit, tokkuitorlo ingminut pitsiarlune pivok, Nalegarlo okarnerlotigẽnarpa.

4 Gudekangitok piojorilunelo kañingajadlarpok, nelliellonẽt nipliutingila; issumalukaviklune Gudelo itsugingila.

5 Taimak pinniarnine nokkarkongila pitlarniotiksattillo kanningilet omunga; angutausertuinarporle kennugijaminut.

6 Omamigut okartok: uvanga salagijauniængilanga, kappianartokaromãnginivorlonẽt.

7 Kanninga omisungnartomik, nellangainartomiglo, uiveriklernartomiglo ullipkidlarpok, okangaloilliorlune piungitomik.

8 Kammavlunelo iksivajok iglut akkorngane, patsitiksakangitullo ippitipeit ijersimmavlune, aklujullo tækkunãrlugit piveit.

9 Ijersimmavlune kammavok, nergjutut (Loevetut) innimine, kammavok sangẽtok pigijomavlugo, pivalo nullutserminut sorlo.

10 Annaudlugolo, okumaitilãlo ajektorpa aklujok angutausernermut.

11 Omamigut okartok: Gudib puigornerpa, kẽnanelo ijertorpa, tamannalo tækkojungnangerlãlo illusinga.

12 Makkitit, Nalegak Gude aggaktit issæklugit; ajulertullo puigorniarnagit.

13 Sõngme Gudekangitub Gude mittautigẽnarpauk, omamigullo okarlune: Igvit tamanna apperkutiginago?

14 Tautuklutille ajulertub kappiasungninga tækkunãrpet, ajugakangitotit, aklujut illinganitik okautigiveit illingnut, illiãrsuillo ikkajortigẽnarpãtit.

15 Gudekangitub tallinga naviklugopĩt, idlui-

tullinerillo nautsertorlugit; tava pinniarningit nungutaujomārlutik nachvartaujungnatsengilet.

16 Nalegak, Nalegaviksōjok manna issokangitomullo, nellojut nunanganetut nungutaujariakarput.

17 Ajulertut killanarningit tussarpettit, Nālegak; omættingit kollarungnērmarikput, tussatsainarangne.

18 Illiārsuit aklujullo ikkajutsainarangne; innungmik angutausertokarkonnago nuname.

IMGERUT XI.

Imgerusek kennugosuktut pivlugit, mannigorutiksak tagga, Gude tettigitsainarlugo.

DAVIDIB imgeruta imgerutigilugo.

Nalegak tettigēnarpara. Kannok okariakarkisse tarnimnut, tingmijetut tingijuksauvok kakkapsingnut?

2 Ahak Gudekangitut pittiksitik nokarlugit piveit, karkjutiglo illilugit pittiksib nokartinganut, ijersimalutiglo pittigomavlugit idluartut.

3 Asserorsaijoksōngmetta idluartomik, kannok idluartok sullingitsungnarkā?

4 Nalegak iglomine ivsornaitomē-īpok; Nalekablo iksivautanga killangmēpok; tækkunārlugit, ijiminullo nautsertorpeit innuit kittorngangit.

5 Nalekab idluartok udsertorpa; tarnimine omigēnarpeit Gudekangitut idluitulliartullo.

6 Nalegak sillalukojigivok ipkonunga kaumalarmik, ikkomamiglo, orksoromiglo, sillalungnermiglo akkilleromārpeit.

7 Nalegak idluartotōvok, idluarnerlo kuviagi-; taimak pivlugo nellagōtsainarmetta idluartut.

IMGERUT XII.

Tuksiarusek okpertokatigēt pivlugit, Gudib okausinginut sapputijautsainarkovlugit.

DAVIDIB imgeruta imgerutigilugo nokakseralingnut.

2 Ikkajolaurit Nalegak, idluartut unnuktojungnērmetta, okpertullo ikkidlarmetta innuit kittorngangine.

3 Okautsikattigētuinarput piungitunnik, takkormōrlutiglo, ajochertuiluklutik omamut nellangaitomut.

4 Nalegak takkormōrtut nungutsartorkit, okello angutausernermik okausiggit.

5 Ipkoalo okartut: Okavut angutauseromārput, okartuksaujariakarpogut imāk: Kina Nalegarivittigo?

6 Ajulertulle pijungnērtitaungmetta, aklujullo annersaumingmetta, pileromavunga, Nalegak okarpok: Ikkajorasuaromavunga ajochertuiviksakarkovlugo.

7 Nalekab okausingit miksekartotōvut, Silbereōjotut ikkomamut ākikkattartaujotun-īput.

8 Igvit Nalegak, serngnigijomārpaptigut, ipkonangello kinguvānit sapputilutalo issokangitomut.

9 Illunane Gudekangitut unnuksivalliarmetta, imaitunnik uivētoksōjunnik attannekartone.

IMGERUT XIII.

Tuksiarusek omættimingne kiksartunnut.

DAVIDIB imgeruta imgerutigilugo.

2 Nalegak, kañok sivitutigijomik erkarniængilarma? kēnello kañok sivitutigijomik sakkertiniængilet uvamnut?

3 Kañorlo sivitutigijomik issumajārtuksauvik tarnimne, kappiasuklungalo omættimne uvluttamaita? Kañok sivitutigijomik keñugijima kappiasuktiniarpānga?

4 Tækkonānga tussarlungalo, Nalegak Gudiga. Ijikka kaumasarkik tokkotaukonnanga;

5 Kennugijiga ingminik ņertorkonnago, ajugautimanga, akkerartortimnullo kuviasutaukonnanga, sālaunera pivlugo.

6 Neriugivarale saimarsaijoksōgavit, omættiga opigukpok ikkajutsainaramga. Nalegak imgerutiksarijomavara ajungitulliarvigitsainarmanga.

IMGERUT XIV.

Ajochertuiniksamik innuit asserorningit pivlugit, ikkajōtiksamiglo.

DAVIDIB imgeruta imgerutigilugo.

Sillaitut omættimingne okarput: Gudekangilak. Piungitōvut, Gudiblo makkojugēnarpeit illusingit; ajungitulliartokangilak attautsemiglonēt.

2 Nalekab killangmit tækkunārpeit innuit kittorngangit, tækkojomamut sillatōjokarmangæt, Gudelo apperkutaungmangæt.

3 Illunatigle kiglormut sāsimmavut, illuna-

massiatik piojungnērput; ajungitullijokangilak attautsemiglonēt.

4 Idluitulliartunnillo ikpiguktokangilak, innukotikka nungutsartorlugit namaksijaujomamut pigamik, Nalegarle tuksiarvigingilæt?

5 Erksigēnarlugo pivut; Gudible idluartut najutsainarpeit.

6 Illipse aklujut piñiarningit nachogēnarpasse, tapkoale Gude tettigēnarpæt.

7 Kannoktōk Zionemit Israelitit ikkajortaulit, Nalekablo innukotine parngnanērsiñavingmētut piulingmilugit! Tava Jako opigudlaromārpok, Israelelo kuviasudlaromārlune.

IMGERUT XV.

Okpertut pinniarninginik pinnicænginginiglo.

DAVIDIB imgeruta.

Nalegak kina iglungnē-ītsomārka? Kina ivlernartome kakkangne-itsomārpa?

2 Passijeksaungitok ajungitulliartorlo, omamullo illungertortomut kiglilingmik okautekartok.

3 Okarminut mangatsingitok, assiminik idluitulliarvekangitok, innukattiminiglo mittautekangitok;

4 Gudekangitunniglo kamangitok, Gudemik nālektuñigle ivlersijok, innukattiminullo angernerminik malliktok;

5 Perkutiminut pivarlungitok, passijeksaungitunniglo siblungitok. Tamakkoninga tamainik pinniartok-ituatsainaromārpok.

IMGERUT XVI.

Nellautsijuksamik Kristusib aniananik makkiterninganiglo.

DAVIDIB ivlerijanga.

Serngnigingminga Gude, tettigēnarapkit.

2 Nalekamut okalaukpunga: igvit Nalegaujotōvotit, pivlutit kappiaktoavunga.

3 Ivsornaititaujullo nunamētut, nertornartullo, kuviagēnarpakka.

4 Ipkoale assimingnik unangmiklertut kappiaktoaleromārput. Uvanga tunnergutinginik aulingnik ikkoalajomangilanga, attingillonēt taijomatsengilakka.

5 Nalegak pigilugo illangiuvigivara, igvit kingormgujeksara aulaijungnangertipet.

6 Immerautib pivānga namaksijaunimnut, kingormgujiniksamik idluartomik illangiutilunga.

7 Nalegak nertorpara, ikkajormanga, uñuamelotauk taktoma sugiarpānga.

8 Nalegak tautukōtsainarpara, sennimnēmet aularungnengertipānga.

9 Tamanna omættima kuviasutigiva, okamalo kujalivigiva, uviniga aglæt neriuklune merngoērseromārpok.

10 Tarniga annernerit inninginētsainarkojomanginangne, ajunginerillo (Kristuse) asserorkojomatsenginivet.

11 Apkosinermik innogumut uñertoparma; Kēnavit sāngane kuviasungnek ullipkattārpok, ānanaujorlo sakkerpok tallerpingne issokangitomut.

IMGERUT XVII.

Tuksiarusek idluartomik miksekartomiglo, ajochertusermiglo, innõsermiglo idluartomik.

DAVIDIB imgeruta.

Nalegak idluartok tussaruk, nippiga kamagitsiarlugopīt, tuksiarmiguma tussarminga, nellangainginama.

2 Innimnēlutit okarille idluarnek namaksititaukovlugo.

3 Omættiga nautsertorpet, uñuame najorparma, kiglissiñiarlungalo, sumigle nachvarnæk. Kajusivunga kannipkut idluitulliaromananga.

4 Okautsitit serngnigijiksarivakka, innuit pinniarninginut, iñuartublo apkosininganut pekonnanga.

5 Arvertarnera sapputilaungmiuk apkosinerne, tammarkonnanga.

6 Tussartaujomamut nipliarvigivagit Gude, siutikik mannikik uvamnut, okautsikkalo tussarkit.

7 Illingnik tettekartut piulijigingmattit, ikkajortigut saimarsainernut tattaminiarnartomut akkerartortingnit.

8 Sapputilaungminga sorlo ijib tækkunatinga serngnigilungalo, ullitaulungalo illingnut.

9 Gudekangitunnit aserorsartimnillo, keñugijimnillo, unangmiklertunnillo tarnimnik.

10 Kajusikattigēkput, kannermingnullo makkitajarnermik okarput.

11 Nanemangapta illumavātigut, ijimingnullo tækkunārluta ochotitsomavluta nunamut.

12 Loevetut nergjuteāluktut nerkiksarsiortotut, Loeviarkatullo inniminētotut.

13 Nalegak opalungerit sālagilugillo kangusuktikit; piuliuk tarniga Gudekangitomit, saviksoarnut.

14 Nalegak, innungnit aggakpit pingortitanginnit, nunab pinginnik kissēnik illangiusimājunnit, akkeartortipettit pingnit, kittorngakartilugillo, amia komingniglo kemmaivlutik kittorngamingnut.

15 Uvangale kēnet tautukoromavara idluarlunga; kākarungnērlungalo adsingnut tuppaktauguma.

IMGERUT XVIII.

Kujalijutigilugit Gudib pilliutingit.

Davidib Nālekab kivganget imgeruta, imgerutigilugo Nalekamullo okautsit ukkoa okautigilugit, taipsomane Nalekab piulingmago kennugijinginit, Sauliblo agganginnit,

2 Okarlunelo: Omamut illunānut ungagivagit, Nalegak, pitsartutigigapkit;

3 Nalegak kaertomēvigivagit, serngnigijiksarilutillo, piulijigivagit, Gudigivagit, serngnigijigællutit, tettigivagit, sapputijigivagit piulijauviksamnut, serngnigijigilutillo.

4 Nalegak nertoromavlugo tuksiarvigijomavara, tava kennugijimnit piulijaujomārpunga.

5 Tokkub kellerutiminut pivānga, Belialiblo nellangaininginut kvaksarpunga.

6 Tārtoālub illuvānga, tokkublo kellerutingita sālagivānga.

7 Siornioruma Nalegak tuksiarvigivara, niplialungalo Gudimnut; inniminēdlune nippiga tussarpa, nipliadlarneralo kamagitsiarpa siutiminut.

8 Nuna saijukpidlarlune pivok, kakkāluit tungavingit saijukpidlarlutiglo aulāvut, kañingajadlarmet Nalegak.

9 Iserlungnek annijok kinganganit, ikkomalo nungutitsijok annivok kanninganit, kaumalarkarlunelo tagvanget.

10 Killak nakiglitidlugo akkarpok, ittigangitalo attāne tārtoksōvok.

11 Pitsartudlarlune Kerubib kāngagut kaijok, akkunaksiudlarlune pijok.

12 Inningello sillatā tartoksōvok, nuvujennelo kernertanne, takkamanelo ijersimmavlune pijok.

13 Keblerninganullo nuvujet avikput, nettarkonnakarlutiglo kaumalakarput.

14 Nalegarlo killangme kallukarkojivok; kotsiktomētublo kalluksoane annitipa, nettarkonnaillo kaumalaillo.

15 Ikkomamullo ipkoa piveit, siamartilugillo, kaumalakarkojilunelo siorniortipeit.

16 Kōksuillo nunaksoarlo angmartok tækkuksaulaukput, Nalegak kañingajadlaravit, ningaumajadlaravillo.

17 Nalegak pānget tilliklerpok, aitilungalo nusukpānga immaksoarnit.

18 Kennugijimnit, omigijimnillo pitsartudlartunnit piulivānga.

19 Ipkonangello sālagijimnit, taipsomane kappiaktoatillunga; uvangale Nalegak tettigilaukpara.

20 Tapsomalo tessiorlaukpãnga nerrotõjomut, nusuklungalo, kuviagigaminga.

21 Nalekab ajungitulliarvigivãnga, idluarama, nellagõramalo akilerlunga pivãnga.

22 Nalekablo apkotingit attorapkit, idluitulliarnangalonêt Gudimnut.

23 Idluarijangit mallitsainarapkit, perkojangillo kammagitsainarapkit.

24 Idluatsainarlunga tapsoma sãngane, udsertorlungalo ajortoãlungmut illingakonnanga.

25 Taimailiornera pivlugo, Nalekab imailiorvigivãnga, idluarama, nellagõrlarmalo ijikita sãngane.

26 Ivsornaitut akkorngane ivsornaitõvotit, idluartullo akkorngane idluartõvotit.

27 Ivsornaititaujut ivlernarnit kaujimavæt, illissimaitullo sillaimut kaujimangilãtit.

28 Innuit ajulertut ikkajutsainarangne, piojorijullo miklilerpettit.

29 Kaumaksarparma; Nalekab Gudima tãrmiovigilauktara kaumajungortipa.

30 Illagællutit sorsuktukset sãlagivakka, Gudiga aiparællugo sappertingilãnga assimnut.

31 Gudib apkotingit miksekartõvut, Nalekab okausingit idluartõvut, serngnigosuktotõvok tapsominga tettekartunnut tamainut.

32 Nalegarle kissime tapsoma assianik Gudekarka? Gudivut kissime tapsoma assianiglonêt serngnigosuktokarka?

33 Gudib nekkoksitipãnga, apkotiksakkalo ãkiksorpeit.

34 Tuktutitut sukkatigivlunga ittikakka illingatipeit, nertornartilungalo.

35 Ajochertorpãnga sorsungniarnermik, pittiktarnermiglo.

36 Serngnigijigivagit, tallerpikpillo pitsartutipãnga, nikkanartilauramga, tava ama ikkajorparma.

37 Igvit apkotiksarsiorparma ijukarkoñanga.

38 Kennugijikka malligomavakka tigujomavlugillo, utteromatsennanga tokkoterkãrnagit.

39 Serkomidlaromavakka, uvamnik akkerartorkonnagit; ittikkamalo attãne-ituksaujomãrput.

40 Pitsartutitsungnærparma sorsungnermut, ajugautitsungnarlarmalo akkerartortimnut.

41 Kennugijikka kemmãtisãrlugit pivettit, omigijikka serkitikovlugit.

42 Ipkoa nipliaralloarput Nãlekamut, Nalekable kiungimagit, piulijiksakangilet.

43 Annoremut tiktaujotitut sanniktitut serkallititsomavakka, apkosiniub allorlungititut pẽjaromavakka.

44 Ipkonanget aivajunnit piulivarma, nãlegangortiparmalo nellojuñut, innuillo illitarilaungitama kivgartorpãnga.

45 Nalekpãnga siutinnut nalektunnut, illa tujormiut kittorngangita pingilãnga.

46 Tujormiut kittorngangit kellersortaugamik tingmeralarlutik perlertuksauvut.

47 Nãlegak õmavok, serngnigijigalo nertortaule, Gudiga piulijigalo nakorijaule!

48 Gudima piulijima ipkoa innuvaksuit sãlagijautimagit uvamnut.

49 Piulingmanga kennugijimnit, Nalegangor-

tilunga akkerartortimnit; idluitulliartunnit igvit piulivarma.

50 Taimaimet, Nalegak, kujagijomavagit nellojut akkorngane, akkillo nertoromavara.

51 Nalegangortitane piulingmago, ajungitulliarvigilugillo saimartane David, tapsomalo kinguvãngit issokangitomut.

IMGERUT XIX.

Ajochertutsit Kristusemik okausinginiglo, sãgiarnermiglo idluartomik.

DAVIDIB imgeruta imgerutigilugo.

2 Killait Gudib nertornarninga unipkautigivæt, aggangitalo pingortitangit killait okautigiveit.

3 Uvlublo aipanut uvloksamut tamaña okautigilugo, uñuablo aipãnut unnuksamut akpautigiva.

4 Okautsinnut kannoĕtunnullonĕt okautauvok.

5 Taipkoa illanget nunennut tamainut pivok, okautigijangillo sillaksub issuanut pivut; sekkinermut inniksarsivlune pivok;

6 Tamnãlo annivlune nuilertok, kuviasuktotut iñiminit, pitsartudlalarmelo apkotine attorlugo ingeravok.

7 Killaub kiglinganit nuilerlune kaivalailarmelo ingeravok ama issuanut; onarninganullo ijersiñajokangilak.

8 Nalekab perkojangit idluartõvut, omællo nekoksitipa. Nalekab okausingit kigligiutõvut, sillaitullo illissimmajungortipeit.

9 Nalekab perkojangit nellagõrput, omællo

kuviasuktipæt. Nalekab perkojangit idluartõvut, ijit kaumarsarlaitalo.

10 Nalekab nalengnarninga ivsornailarmelo, issokangitomut-ītsainarpok. Nalekab idluarningit miksekartõvut nellagõrlutiglo illunatik.

11 Goldemillo unnuktunnit, Goldemillo ikkomamut ãkikkattartaujomit ivlernarnerõvut, mamarnerõvlutiglo mamaktunnit tamainit.

12 Kivgettauk makkonunga erkaititaugivok; tamakkoningalo malliktok pilloriktitauvok.

13 Kinalonēt tamarnime unnorningiñik kaujimava? Tamarnimnik kaujimangitamnik issumagijungnērminga.

14 Kivgello serngnigiuk piojorijunnit, angutauserkonnagit uvamnut; tava idluarlunga arvertaromārpunga; passijeksaunangalo idluitoālungnut.

15 Kannerma okausingit idluarikit, omættimalo unipkausinga illingnut, Nalegak, serngnigijiga piulijigalo.

IMGERUT XX.

Tuksiarusek nunaggit attanningit pivlugit.

DAVIDIB imgeruta imgerutigilugo.

2 Nalekab tussarlitit kappiaktoaguvit, Jakob Gudinget attinget serngnigilitit.

3 Ikkajortaunermik tilliklervigilitit iglominit ivsornaitomit, pitsartutilitillo Zionemit.

4 Tunnergutittit tamaita erkaumajeksariligit, Sela.

5 Omavit pijomajanginik tuñitsivigilitit, pinniartattillo namaksilerligit.

6 Nertordlerutiksarsivogut ikkajoraptigut, Gudiptalo attingane serngnigijiksarsivogut. Nalekab kemunittit tamarta namaksilugillo tussarligit.

7 Manna ikpigivunga, Nalekab saimartane ikkajornago tussarlugolo ivsornaitome killangme; tapsomalo tallerpia pitsartudlarlune ikkajortotõvok.

8 Ipkoa pitsartutekar nitik kisseta tettiksarẽnarpeit, uvagulle Nalekab Gudipta attinga erkaumajeksarẽ narpavut.

9 Ipkoa ochotitauvlutiglo kattektitauvat, uvagulle nængerpogut.

10 Ikajortigut, Nalegak! Nalegaviksõjub tussarlittigut kennuleraigupta.

IMGERUT XXI.

Kristusib sãlakarninganik kennugijiminik.

Davidib imgeruta imgerutigilugo.

2 Nãlegak, Nalegangortitet kuviasukpok, pitsartutinangne, opigosudlalarmelo ikajutsainarangne.

3 Omættinget pijomajanganik tunnitsivigivet, angẽnarkongilellonẽt, sumik tuksiarvigilerangattit, Sela.

4 Ajungitunnik saimanartovaksoarnik tunnitsivigivet, Goldemiglo niakõmik niakouserpet.

5 Innõniarnermik kennuvigingmattit, tava innõluktãrtipet aglæt issokangitomut.

6 Nalengnartipet ikkajornernut, nertornartilãlo pivet.

7 Saimarsaijolingortipet issokangitomut, kuviasuktipello kẽnavit illanakarninganut.

8 Attanniuh Nalegak tettiginguago, aulaijaujungnangilarmelo kotsingnerub saimarsaininganut.

9 Aggakpit kennugiuttit tamarta nachvaromärpeit; tallerpikpillo omigijittit nachvaromärpeit.

10 Tukkuksuvlutik sängne ikkomaliktut kiksautitaa ititsomärpettit. Nalekab kañingajadlarlune nungutitsomärpeit ikkomamut.

11 Ipkoa kingurängit, innuillo kittorngangit nunaksoarmit pëjarlugillo tokkotitsomärpettit.

12 Issumakalungmetta illingnik, kajusimavlutik pivlutit, nunaksinermigle sapperput.

13 Erksutidlaromärpettit, këñarudlaromärlugillo pijomärpettit.

14 Nalegak pitsartunermut pit; tava ajugakanginit imgerutigilugolo nertoromavavut.

IMGERUT XXII.

Nellautsijuksamik Kristusib äniangaik ännäuninganiglo.

DAVIDIB imgerata imgerutigilugo.

2 Gudiga, Gudiga, sõg kemmekpinga? Keavunga, piulijiksarale ungasikpok.

3 Gudiga uvlotillugo niplialerangama akkiniangilama, unnangotillugolo nippekarpunga.

4 Igville heiligeõvotit, Israelitit kujalinginе inniksakarpotit.

5 Angajokapta neringivätit, neriudlarninginelo ikkajorluarpettit.

6 Illingnut nipliadlartut piulijaulaukput; tettigeñarmattit kangusuktitaungilet.

7 Uvanga kuglugiärtitun-ipunga, innuktunnanga innuillo allakutigallunga nachogënarpänga.

8 Illunatiglo tækkunārtima mittautigēnarpānga, aitangavlutiglo illikettamārput.

9 Tuksialerle Nalekamut, tapsoma piulilluk, kuviagikpago.

10 Anānama timinganit nusukparma, tettiksarivagit anānama iviangingne-ilaurama.

11 Illingnut pititauvlunga anānab timinganit; anānama timinganit Gudigivagit.

12 Uvamnit ungasikkonnæk kappiaktoagama, tamāne piuliklertokangimet.

13 Piojorijoksōvlutik tuktuvāluktitut illumavānga;

14 Kanningillo aitangavlutik pivānga, Loeveāluktitut kesuktorsoartitut;

15 Immektut kovimmajotun-ipunga, saunikka serkallisimmavut, omættigalo illumne aulertotunipok.

16 Nukkikka pannertitauvut machavinek sorlo, okaralo nippipok killamnut; tokkublo sanīngatut illivarma.

17 Kingmiāluktitut idluitoaluit illumavānga, pikkablāvlutiglo pivigivānga; aggakka ittikakkalo puttorpeit.

18 Saunikka nautsertoreksarigalloarpakka; tarpkoale tækkunārlunga allækutigivānga.

19 Annorakka aviklugit illangiuvigiveit, ullugalo immerautigivæt.

20 Igville Nalegak, pitsartutitiga najorminga, tuavi ikkajorminga.

21 Tarnigale piuliuk saviksoarmit, kissiōngmet, ikkajorminga kingmiālungnit.

22 Loeveālub sigguanit ikkajorminga, nakjulingnillo piulinga.

23 Akkit okautigijomavara kattangutimnut, illagĕktuñelo nertoromavagit.

24 Nalegak nertorsiuk ominga nalektose, opigissiuk Jakob kinguvãngit, Israeliblo kinguvãngit kvaksangatigissiuk.

25 Aklujub ajulerninga nachogingimago kemmenginagolo; kĕnanelo mattonago tussarluarmago kennuvigijine.

26 Nakorijomavagit illagĕktokotingne, angersimmanera namaksidlaromãrpara nãlektingiñut.

27 Ajulertut nerrijuksauvut kãkarungnĕrlutik-Nalekamiglo apperkutekartut nertoromãrpæt; omættisse innõjomãrput issokangitomut.

28 Sillaksoarmiut illunanĕmiut erkaumajaulit, sãgiarkovlugit Nalekamut, nellojut kinguvarĕngninginut illunainut tuksiarviokovlugo.

29 Nalegak nalegauvikarmet, Nalegaviksõngmello nellojunne.

30 Illunatik namaksijaujut nerrijomãrput, tuksiarvigilugolo; ajulertut ajoksartullo illunatik serkortorvigijomãrpæt.

31 Tamna kinguvãkaromãrpok kivgartortomik, Nalekamik okautekartokaromãrpok kittorngennit kittorngennut aglæt.

32 Ipkoalo kaijomãrput, tapsoma idluarninga okautigijomavlugo innungnut innugoromãrtunnullo, taimaitsomãrmet.

IMGERUT XXIII.

Kristus pairijivut idluartok.

DAVIDIB imgeruta.

Nalegak pairijigigapko ajoksatsengilanga.

2 Nãtername ivisuktalingme nerritipãnga, tessiorlungalo immermut issungitomut.

3 Tarniga akkisuktilãlo, tessiorpãnga apkome idluartome attine pivlugo.

4 Nauglo tãksiorlunga kõroksioralloarama, sumiglonẽt erksingilanga, igvit majoramga, tessiornernivillo mannigorpãnga.

5 Uvamnut nerrimavik ãkikpet kennugijinnit, niakoralo mingoarpet orksujamik tippigiktomik, imilarmalo namaktomik.

6 Ajungitut nãpkiginerublo aiparissainaromãrpãnga innõtillunga, Nalekablo iglunganẽtsainaromãrpunga.

IMGERUT XXIV.

Kristusib nãlegaunerõninganik nalongnartomik.

DAVIDIB imgeruta.

Sillaksoak sillaksub pingillo Nalekab pigiveit, nunaksoak nunaksoarmiullo tamaita Nalekab pigiveit.

2 Immarbiub kiglinganut tungatipa, akiklugolo immaksoangine.

3 Kina Nalekab kakkanganut aijuksauva? Kinalo tapsoma ivsornaitoviksoangane-tuksauva?

4 Passijeksaungitok, ivsornailijomik, omiatokartok, ajochertuilungnermut kajumingitok angerlugomangitorlo.

5 Tamna pilloriktitaujomãrpok Nalekamut, idluarsartaujomãrlunelo Gudenut pulajimut.

6 Tapkoa kinguvarẽt Nalegak upperkotigijomãrpæt, tapsoma kẽnanga kennerijartoromãrpæt, Jakob, Sela.

7 Sillaksoarme upkuksuit silliksilugillo põkto-

sisigik, Nalegaviksub nalengnartub ittervigekovlugit.

8 Kina imna Nalegaviksõjok nalengnartok? Tagga Nalegak pitsartõjok, ajugakangitojorlo, Nalegak salakartotõjok tamainut.

9 Sillaksoarme upkuksuit silliksilugillo põktosisigik, Nalegaviksub nalengnartub ittervigekovlugit.

10 Kina imna Nalegaviksõjok nalengnartok? Tagga Nalegak Zebaoth, tamna Nalegaviksõvlutelo nalengnartotõjok, Sela.

IMGERUT XXV.

Tuksiarusek, Gudib aulatsinginganik, saimarsaininganiglo sapputsininganiglo.

DAVIDIB imgeruta.

Igvit Nalegak, killanarvigivagit.

2 Gudiga tettigênarpagit. Kangusuktitaulatungilanga kennugijimmut kuvjasutaukonnanga mitteklutik.

3 Illingnik tettekartut tamaita kangusungniængilet idluitulle nachojullo kangusuktitaujomärpiut.

4 Nalegak apkosinernik unertotinga, apkotiksarniglo ajochertorlaungminga.

5 Milsekarnerne tessiorminga, ajochertormingalo, Gudigilutillo ikkajortigigapkit, uvlut tamaita nerrigidlarpagit.

6 Nalegak napkigosungnit saimarsainillo erkainakik, sillaksub kiglinganit taimailaungmenniglo.

7 Inuosungnimne pijamnik ajornimniglo idlu-

tulliarnimniglo issumagijungnĕrviginga, erkaijutigingalo, napkinigutsit saimarsainillo pivlugik.

8 Nalegak ajungitõvlunelo idluartotõvok, taimaimet ajulertut ajochertutsainarpeit apkotiksamik.

9 Ajulertut sangĕtullo tessiorluarpeit ajochertorlugillo apkosinerminik.

10 Nalekab apkosingit ajungitõvlutiglo miksekartõvut, tapsoma pĕrkojangiñik nalektunnut.

11 Akkit pivlugo, Nalegak saimaunga, napkigilungalo idluitullialaurama angijomik.

12 Kina Nalekamik nalektok? Tapsoma ajochertoromãrpa apkotiksamik idluartomik.

13 Tarningalo ajungitome innekaromãrpok, kinguvãngitalo nuna pigijomãrpæt.

14 Nalekab nellonarninga nãlektiminĕpok, angernerminiglo kaujititsiarpeit.

15 Nalegak tautukõtsainarpara, ittikakka nullutsennit nusugomãrmagit,

16 Sãvigilunga nãpkigilaungmingalo innutõgama Sangĕdlaramalo.

17 Omættima kappiaisungninga angijevok; kappiaisungnimnit piulinga.

18 Ajulernera sangĕneralo tækkosãrkik, ajornimniglo issumagijungnĕrvigingminga.

19 Ahak kennugijikka unnudlarmetta omigidlarmangalo pijutekaratik.

20 Tarniga serngnigiuk, piulilaungmingalo; kangusuktitaulaungilanga tettigĕnarapkit.

21 Nellagõrnermullo miksekarnermullo serngnigijaulanga, igvit neriugidlarapkit.

22 Gude, Israele piulilugo pit kappiagijanginnit tamainit.

IMGERUT XXVI.

Takkiarnek pudjoanermit.

DAVIDIB imgeruta.

Nalegak 1 ikkajorninga passijeksaunginama. Nalegak tettigigapko, taimaimet kattengniatsengilanga.

2 Kigissinniarninga Nalegak, õktorninga nautsertorlugillo tăktŭkka, omættigalo.

3 Saimarsainit sămnētsainarpok, arvertarpungalo miksekarnerne.

4 Iksivatsengitunga pingijaitut akkorngane, illagimagillo nellangaitut.

5 Omigidlarpakka idluitut kattimaniksangit, iksivanangalo Gudekangitut akkorngane.

6 Passijeksaunanga aggakka ubvarpakka, iglungnelo itsaimaromadlarpunga, Nalegak.

7 Tagvane kujalinerub nippinga tussartaungmet, okălajokarmello tattaminiarnartullinernik tamainik.

8 Nalegak iglut nujukello ivlerivakka, nertornarnit tapkungnangnĕmet.

9 Tarniga innoseralo pējarniarnagik, ajortulliartut innuartullo illagællugit:

10 Ipkoa nellangaidlarlarmiglo idluitulliatsainarmetta, pillitautsainaromavlutiglo.

11 Uvanga passijeksaunanga arvertarpungale. Piulilaungminga năpkigilungalo.

12 Ittikkamnut tammarnangitomik arvertarpunga. Nertoromavagit Nalegak kattimaniksakarniptingne.

IMGERUT XXVII.

Gudib okausingit mannigoijutiksauningitik hajangerasutiksausinginiglo.

DAVIDIB imgeruta.

Nalegak kaumanerivlugolo piulijigivara; kina erksigijeksarivigo? Nalegak mõtsima pitsarsutigingmago; kimik sivõrajungnarpuk?

2 Taimaimet idluitut akkerarterisima kennugijimalo pikpanga; apõrtuksaujomarsutiglo ochojuksaujomarput.

3 Iñuvaksuit aglat akkerarterlanga pikpanga, omættima erksigingileit; avannullonêt sorsugomãrpetta, tamna tettigênarpara.

4 Attausêinarmik Nalegak kennuvigivara tamattominga pijominarpok, Nalekab iglunganêtsainarkovlunga innõtsimme tamat, Gude kivgartorlugo, iglunganelo Tempelome nalegiartutsainaromavlunga.

5 Kappianartokaleranget serngaigingmanga ijerpãngalo iglomine, kairtomullo pitipãnga.

6 Kennugijikka illumajikka ittikkama, attãnut pitimagit, tava iglungane nertordlernera tunnijomavara Nalekamut, imgeromavlungalo nakorijomavara Nalegak.

7 Nalegak nippiga tussalauruk, niplialeruma, nãpkiginga tussarlungalo.

8 Omættima okausernik erkaitipãtit, okaravit imãk: kênara kenneriartorsiuk. Taimaimet kenneriartorparatauk kênet.

9 Kênello allarane uvamnut, ningaumajarnernelo ajektornanga kivgarigamga, ikkajortigênar-

apkit. Ipperarnanga, sapkuteililungalo, Gude piulijiksarijara.

10 Atãtama, anãnamalo kemmengmanga, Nalekable illellorpãnga.

11 Nalegak, apkosinernik unertotinga, tessiorluarlungalo apkosinerne miksekartome kenugijikka pivlugit.

12 Kenugijimalo pijomajanginut pititaunanga, okarnerlotigitsainarmanga, idluitulliarvigivãngale pijutekaratik.

13 Okperivarale tekkojungnaromãrapkit. Nalekab ajungitulliarningit inõjut nunangine.

14 Nalegak neriugidlarsiuk, manigoleritse annusingerasen, Nãlegarlo neriugidlarsiuk.

IMGERUT XXVIII.

Tuksiarusek uellangaitut pivlugit.

Davibis imgeruta.

Illingnut tuksialerangama Nalegak, sernagmigijiga tussarmanga, nippangeruvit ipkotitunak tãrtoãlungmut ajektortaujutitun illingakonanga.

2 Kenunikka tussarkit, nipliarvigigupkit, aggakkalo paktikupkit illingnut.

3 Pitimanga Gudekangitunnut, ajortulliartunnullo, innõtsiangojartunnullo, omattinsingne idluitokarnetta.

4 Aggangita piniarningit, sullijangillo idluitut pivlugit, pitlarlugillo akkilikit.

5 Nalekab pinniarningit, aggangitalo sullijangit kammagijeksarijomatsengimattigik, tai-

maimet serkomidlaromârlugillo pîojungnêrtitsomârpeit.

6 Nakorijaule Nalegak, kennunima nippinga tussarmago.

7 Nalegak pitsartutigællugolo serngnigijiksarivara, omættima tettigênarpa, ikkajortauvungalo, omættigalo kuviasukpok, kutsaservigijomavaralo imgerumut.

8 Nalegak pitsartutigivara, pitsartujotõngmet, saimartanelo ikkajorpa.

9 Innukotitit ikkajorkit pitsartutîlugillo, kingormgujijittillo pattangaitllugit, nalegangortikit issokangitomut.

IMGERUT XXIX.

Nellautsijuksak Gudib okausinginnik kiblingnartunnik.

DAVIDIB imgeruta.

Attanniojose kaitsititse Nalekamut nertornermik, pitsartunermiglo kaitsititse Nalekamut.

2 Nalekab attinga nertorsiuk, opigomut pamangavigilugolo ivsornailinerme.

3 Nalekab nippinga imaksuit kãngine-îpok, Gude nalengnartok kallungmik pititsivok, Nalegak immarbiksuit kãngine-îtok.

4 Nalekab nippinga pitsartujotõvok; Nalekab nippinga ãnanavaksõvok.

5 Nalekab nippinget Cederit-napartut-serkallidlarpeit; Nalekab serkallidlarpeit Cederit Libanoneme.

6 Maksuatipeillo nochatitut, Libanonelo, Sirionelo, ãtsuilijotitun-itipeit.

7 Nalekab nippinga ikoãlajotaut-ipok.

8 Nalekab nippinga aulatsivlune pivok innukangitomut. Nalekab nippinga Kadib innukajuitangane aulatsivlune pivok.

9 Nalekab nippinget nochertut omariktipeit, nappartuggilo allagaitipeit. Tapsomale iglungane (Tempelemk) illuiatik nalegiartoromãrpet.

10 Nalekab iksivavlune ullitornevaksoak pititsomãrpa. Nalegarlo Nalegavikõjomãrpok issokangitomut.

11 Nalekab innukotine nekkoksititsomãrpeit; Nalekab innukotine pitsartutitsomãrpeit ullapirksainerminut.

IMGERUT XXX.

Kujatitsivok Gudib napligeoungninga pivlugo kappianartokaleranget.

Davidib imgeruta, attortaujok imna, iglotãminut ittertainarame.

2 Nertorpagit Nalegak nertornartigamga, kennugijikkalo perkunginangne allækuttigilunga.

3 Nãlegak, Gudiga, nipliagama illingnut, innulilaukparma.

4 Nalegak, tarniga tessiorlaukpet kappianartovingmit, innukovarmalo, ipkoa pititautillugit kappianartovingmut.

5 Ivsornaititaujose, Nalegak nakoridlarsiuk kujagilugolo nertordlerutiksarissiuk ivsornaitotõninga.

6 Sikkuagilak sorlo, ningausinga-ipok, innukongmattigut, unnulertillugo kugviornekarpok, kaulermikpelle kuviasutekarpok.

7 Uvangale okartunga, innõtsiartillunga, pijauniatsengilanga.

8 Nalegak, idluarigangne, kakkagu najugara serngnigilaukpet, kissiane kõnet uvamnut allarangne, tava kvaksarpunga.

9 Nipliajomavunga illingnut Nalegak, Nalegak kennuvigijomavara.

10 Auga suksauva tokkoguma? Timima sanningortub kujaginiarpãtit, nertornarnillo okautigijomãrkauk?

11 Nalegak tussarlaungminga saimarlungalo, Nalegak ikkajorlaungminga.

12 Kiksautigijara kuviasutiksangortipet, kappiaisungnera pẽjarpet, opigosuktiparmalo.

13 Nertutsamarkovlutit sorẽrnanga, nippangertseñangalo, Nalegak, Gudiga, kutsaservigivagit issokangitomut.

IMGERUT XXXI.

Tettiksaharpoe kangusuktitaupiksakangilak sumik kappianartokalerangellonẽt.

Davidib imgerata imgerutigilugo.

2 Nalegak tettigẽnarpagit, kangusuktingitsainalerminga, piulilaungminga idluarnernut.

3 Siutikik manikik uvamnut, ikkajorserlaungmingalo; kairtotun aulangitotun-ilutit uvamnut, serngnigijiksarilutillo ikkajortaukovlunga.

4 Kairtorivlutillo serngnigijigivagit, akkillo pivlugo pairilaungminga tessiorlungalo.

5 Ipkoa nulluanginit ãkiktaujunnit pivlunga, nusungminga, igvit pitsartutigigapkit.

6 Aggangnut annerniera perkovara, piulidlaamga, Nalegak nertornartõjotit Gudẽ.

7 Ajocherituikaktut omigivakka, uvangale Nalegak neriugivara.

8 Kuviagivlugo opigivara saimarsainit, sangĕneralo tautulerangne, tarnigalo kappiasungnerme ikkajorpet.

9 Pitinangalonĕt kennugijima aggangiñut, ittikakkalo nerrotõjomut pitipettit.

10 Nalegak nãpkigilaungminga siorniorama, tautura kattektitaularmelo kappiasumut, tarnigalo timigalo aglæt.

11 Innoseralo nungulerpok kiksadlarnermut iñõniarneralo añerterinermut nukkingĕrõdlunga ajortulliarnikka pivlugit, saunikkalo tuãinguti-tauvut.

12 Ajudlarpunga mittautiksangorama sillellimnut, illamnullo nachogijauvlunga, tautuktimalo iglut sãngine kemmãvãnga.

13 Omame puigortauvunga tokkungajotut, imaitungortitauvunga serkallijettitut machaktitut.

14 Unnuktut suadlarmanga illunatik nachogivãnga, kajusikattigĕlarmiglo issumakartut tokkotsomavlunga.

15 Uvangale, Nalegak tettigĕnarpagit oldarlungalo: Gudigivagit.

16 Nelliunera aggangnĕpok, piulijautiminga kennugijima agganginit, unangmidlartimmillo.

17 Kĕnavit kaumarsarliuk kivget, ikkajorlungalo saimarsainernut.

18 Nalegak kangusuktitaulaungilanga kennuvigigapkit, Gudekangitullo kangusuktitaujuksauvlutiglo, ajektortaujuksauvut annanartovingmut.

19 Nippangertuksauvut nellangaitut, idluartunniglo okautekarnerluktut, allækuttekartullo piojorilutik.

20 Kannok angijoksõvok saimarsaĸnit, ijersimmavlugo pivet, illingnigle nalektut ikkajorpettit, tettekartullo illingnik innuit tækkoane.

21 Tapkoa idluartut ijertorpettit idluitulliartuñit, serngnigilugillo iglomingne aivadlartunnit.

22 Nalegak nertortaule, angijomik saimanermik tattamminiarnartomik pingmanga iglugaseksoarne.

23 Okartunga siorniordlunga: Illingnut ajektortauvunga, kennuvigigapkille nipliaramalo illingnut tussarlaukparma.

24 Nalegak nægligidlarsiuk ivsornaitĭtaujose omunga! okperdluartut Nalekab serngnigiveit, piojorijullo pitlarpeit.

25 Mannigoleritse annusingoraselo Nalekamik neriuktose illunase.

IMGERUT XXXII.

Ajortoĕrutitsinermik.

Davidib illisaininganik.

Piulijauvut idluitulliarnermingnit issumagijaujungnĕrtut, ajornerilauktamingnillo mattumaviõjut.

2 Piulijauvok innuk tamna, Nalekab ajortulliarningit taijungnĕrpagit, nellangaingitomiglo annernekarlune.

3 Angigutjutigigapkille, saunikka tuñingutitauvut, kugviornimnut uvlut tamaita.

4 Aggakpit nĕnermanga, uvlut uñuello tappilugit, ipterilikpunga, sorlo aujame ipteriliktitaujõngovut, Sela.

5 Taimaimet idluinikka taivakka illingnut, id-

huitulliarnikkalo angiarinagit. Okartunga: Nalekamut ajortulliarnikka kigligiutigijomavakka. Tava ajortulliarnikka issumagijungnerpettit, Sela.

6 Taimaglo ivsornaititaujut illunatik kennuvigijomärpätit nelliunerme idluartome, taimaimello kappianartokalermikpet pijauniatsengile tapkoa.

7 Serngnigijiksarivagit siorniornermit; sapputilaungminga, piulijauvlunga opigosuklungalo nertorungnarkovlutit, Sela.

8 Ajochertoromavagit, apkosinermiglo attoreksamik kaujititsomavagit; ijimnullo tessioromavagit.

9 Nergjutitut sillaititutit-ikoñase, tapkoa kaijomangipetta nokkilaumullo kingmiarangmullo kanningittigut malliktuksauvut.

10 Gudekangitok kappianartokadlarpok, Nalekamulle neriuktok ajungitulliarviovok.

11 Nalegak kuviagidlarsiuk, opigosuleritse idluarsititaujose, nertordleritselo ivsornaititaujose!

IMGERUT XXXIII.

Omættipta kuviasutigijanga imaipok Gudib ajungitulliarningit nertordlerutiksarēnaraptigik.

Nalegak kuviasutigissiuk idluarsititaujose; ivsornaititaujut tamna nertutsiareksarivæt.

2 Kutsaservigissiuk Nalegak Harfinnut, aggiarutinnullo nokakseralingnut tellimaujoktunnik nertorsiuk.

3 Imgerluse tuksiarutitämut nertorsiuk, nokkakseralingnut angijomik nippelingnut.

4 Nälekab okausinga miksekartotõngitset, angersimmaninelo nellagõrtitsainarpeit.

5 Idluarnek kigligiudsinerlo namagivak. Nunaksoak tettæpok saimarsainginganik.

6 Killak pingortitauvok Nalekab okausinganut, illunamassiatiglo tapsoma kannget Annerninganut.

7 Immak inarbiksoarnut pitiläutsainarkova, sorlo kattaujame, ittiningalo tækkuksaungitomut illiva.

8 Innait illunase Nalegak nalekaiuk, tamnale illimagilersiuk nunaksoarme-itose.

9 Tamna sunik okarpet taimailerpok, perkojikpet innerpok tava.

10 Nalekab nellojut kajusinmanget nunguttipa, innuillo issumangit mamiktipeit.

11 Nalekable kajusimmanniga, omettingello issumagijanga issokangitomut-itsainarpuk.

12 Piulijauvut innuit, Nalegak Gudigikpatsuk, inuillo perkutiminut annerningmagit.

13 Nalegak tækkunärpok killangmit, innuit kittorngangit illunaita tautukpeit.

14 Innimmit natsuitomit tækkunärpeit illunaita nunaksoarmiut.

15 Tapkoa omettingilik aulatsijotövok, pinniarningillo kamagitsiarpeit.

16 Attannersub pitsartunine ikkajortigingila; innuvak sanginermiut piulijauniatsingilak.

17 Nergjutiäluittauk ikkajorungnangilet, sangojoksonningillo piuliklingilet.

18 Anäk Nalekab nalektinne tækkunärpeit, tapsomalo saimarsainginganik neriuktut.

19 Tarningillo tokkomit piulivlugillo nerritiveit käksoakaranget.

20 Tarnipta Nalegak neriugivæt, tamna ikkajortigēnarlugolo, serngnigijiksariuæt.

21 Omættipta kuviasutigingmatsuk, tapsomalo attinga ajungitok tettigitsainarpavut.

22 Saimarsainernik Nalegak missigititsainartigut tettigidlaraptigit.

IMGERUT XXXIV.

Gudib illanakarninganik kujalitiksak.

DAVIDIB imgeruta Abimelechemut tikkissimagame aulartitaulaxmelo.

2 Nalegak nakoritsainaromavara, kanninnullo nertoromavara soraijunanga.

3 Tarnima Nalegak nertornutiksariva, ajulertut tussarkovlugit, kuvinsukovlugillo.

4 Illagilunga Nalegak nertorsiuk, illagekhutalo, tapsoma attinga nakoridlarlavut.

5 Nalegak kenneriattolaurapko, tavakiqvānga, piulilungalo kappiaisungnimnit tamainit.

6 Kennujut tuksiatpaktullo tapsomunga, kangusuktitauniatsengilet.

7 Ajulertub oma nipliviginginago, Nalekab tussarpa piulilālo kappianartunnit tamainit.

8 Nalekamik nalektut, tapsoma, Engelinget serngnigitsainarpeit ikkajorlugillo.

9 Oksilertse, tekkolusela, kannok Nalekab illanakarninganik. Piulijauvok, Nalekamik, tettekartok.

10 Nalegak nalaēnersiuk, illipse, tapsoma, jusorneidjangit, tapsominga nalektut ajoksatsengimetta.

11 Akluisut ajoksartuksauvut, kātuksaqvlatig-

lo; Nalekamigle kenneriartortut, perkutekaromārput sunatuinarnik tamainik.

12 Kaititse kittorngaujose, tussarsinga, Nalekab nālengnarninganik ajochertoromagapse.

13 Kina innoluaromava uvlokaromavlunelo ananautsainærtunnik?

14 Okait sapputiuk idluitunnit idluitunnit, kannillo nellangaitomik okarkonnago.

15 Idluitut allarkit, ajungitulliarillo, ullapirksaumiglo keñeriartorlutit pinnasualerit.

16 Nalekab tækkumārpeit idluartut, tussarlugillo kennujut nippingit.

17 Nalekab kēnanget idluaringileit idluitulliartut, erkaumajaujungnērkovlugit, pērtaukovlugillo nunamit piveit.

18 Idluartut niplialerangetta, tava Nalekab tussarpeit piulilugillo kappiaisungninginit tamainit.

19 Nalekab najutsainærpeit sevkomisimajomik omættiggit, ikkajorlaitalo omættimingne kiksartut.

20 Idluartok kappiagijakadlarpok unnuktunnik; Nalekable ikkajutsainarpa tamainit.

21 Sauningit tamaita tapsoma serngnigiveit, attauserlonēt naviktaukonnago.

22 Gudekangitub idluininget tokkoteksangortitsomārpa, idluartuñik omisuktullo pitlareksangortitaujomārput.

23 Nalekab kivgame tarningit piuliveit, tapsomingalo tettekartut pitlareksangortitautsengilet.

IMGERUT XXXV.

Tuksiarusek piulijaujomärnermik kennugesuktut unangmiklerninginnit.

DAVIDIB imgeruta.

Nalegak akkerartortikka akkerartorvigikit; sorsuktikka sorsuvigikit.

2 Sakkutitit tiguhugit, ikkajorlungalo pit.

3 Kallugiasmik pilutit, serngnigilaungminga unangnaijimmit. Tarnimmut okarit: ikkajortigivarma.

4 Kangusuktilugillo mittautaujuksauvut, tarnimmik unangmiklertut, uttertiteksauvut kangusuktilugillo idluivekaromajut uvamnut.

5 Annoremut saniktitut tiktaujotitun-ituksauvut, Nalekablo Engelinget ajektorligit.

6 Ipkoa apkotingit tärtungortitaulit, ijukartitaulerlutiglo, Nalekablo Engelinget unangmiligit.

7 Pijutekaratik asserortautiksamnik nullutset illilaukpeit, pijutekaratiglo itterselliorlaukput tarniga pivlugo.

8 Ipkoa opingadlarlugit pijaulerlit nullutsemingnut illilauktamingnut, ipkonunga opingadlarlugit.

9 Tarnigale kuviasutekarle Nalekamik tapsoma ikkajorningalo opigidlarlugo.

10 Sauliikka ilumatik okartuksauvut: Nalegak kia adsigivätit? Igvit ajulertok ikkajutsainarangne sanginersaujomit omanget, ajulertorlo aklujorlo arktartinginit.

11 Illangita okautiginerlukpänga, nauk passijeksautinnanga.

12 Ajungitunnit idluitulliarvigivânga kappiaktoakovlunga.

13 Uvangale kannimadlarangetta, sennikterivlunga kiksautigênarpakka, nerrinangalo, tuksiarlungalo omamut.

14 Uvanga-llunga ikkingutigællugillo kattangutigigapkit sorlo, kiksadlarlungalo sorlo arngne pivlugo kiksartok.

15 Ipkoale allækutigivânga, pikabladlarlutiglo illinganera pivlugo, sibvêtutitun-itut pikabladlarput pivlunga passijeksautinnanga, sorêratiglo pinniarnerlôtigivânga.

16 Takkormôrtut, mittektullo illagilugit, nâtik pivlugit aglerulârlutik pivut, pivlunga.

17 Nalegak kannok sivitutigijomik imaikojomavigit? Tarniga piuliuk pikabladlarninginit, pituaralo Loeviarkennit.

18 Kujagijomavagit illagêktorsuit akkorngane, iñuvaksoarnelo nertoromavagit.

19 Kuviasukteilitikit, pivlunga pijutekaratik kennugijikka, allæteilitikit pijutekaratik omigijikka.

20 Ipkoa uivêsaromajut passitiksarsiormetta nellangaituñik, idluartunnut numamêtunnut.

21 Aitangavlutiglo pivlunga, okarpullo: ahak, ahak, tagga tautugominak.

22 Nalegak tækkogangne, nippangernæk; Nalegak, najorlaungminga-tôk.

23 Pinniarviginga issumagilungalo, idluarnera illinganeralo pivlugik, Nalegara Gudigalo.

24 Nalegara Gudiga, nautsertorminga idluarnernut, ipkoa kuviasutekarkoñagit uvamnik mitteklutik.

25 Omættingine okarteilitikit imãk: ahak, ahak, taimak pijominak. Imãglo okarteilitikit: uvagut nungulãlo evavut.

26 Kangusuktitaujomãrlutiglo illerasuktitaujomãrput, illunatik kappiaisungnimnik kuviasutiggit, kangunartomiglo nachonartomiglo aĩoratuksauvut uvamnik mittautekartut.

27 Kuviasuglit, opigosuglillo ikkajortaunimnik idluarsartut, okatsainarlit: Nalegak angijomik nertortaule, kivgane ikkajormago.

28 Okaralo okartuksauvok idluarnernik, uvlullo tamaita nakoridlaromavagit.

IMGERUT XXXVI.

Tuksiarusek kiksarnermut, Gudekangitut takkormõrtut pivlugit.

Davidib Nalekab kivganget imgeruta imgerutigilugo.

2 Nellagut omamut illungertortomut Gudekangitut okautigẽnarlugit pivunga, Gude nalengimatsuk.

3 Ingmingnut pinnarnarsarotikattigẽkput, idluinitik pivalliarkovlugit, assinginullo asserorsaitiksarsitsainarlarmiglo pivut.

4 Ipkoa ajochertutsingit idluiput sæglotoksõlarmiglo, ajochertortaujomangilellonẽt, idluartomik pinniarkovlugit.

5 Issumaksarsituinarpulle idluitomik, apkotimingnelo idluitome aulajungnengertitauvlutiglo terlituinarput.

6 Nalegak, saimarsainit tõrpok killangmut illũnãnut, miksekarnillo nuvujennut pivok.

7 Idluarsainillo tunganartotôvok Gudib kakkangititut, kigligiudjutivillo angininga ittinersoatun-ipok. Nālegak, issumagilugillo ikkajutsainarpettit innuillo nergjutillo.

8 Kañok saimarsainît ivlernartoksôvok, Gude, innuit kittorngangita illingnut ulliktauvlutik tettigĕnarmattit.

9 Iglovit perkutinginut akluinartuūut namaksijauvut, kuviasungnermiglo okautaujungnangitomik immertipettit soraijuitomik.

10 Illingne puailavikarpok innogutelingmik, kaumarnernullo kaumarsartauvogut.

11 Illingnik illitarksijut ajungitulliarvigidlarkit idluartullo idluarsainernik tukkissitikit.

12 Piojorijunnut tullerartaukonnanga, Gudekangitunnullo salagijaukonnanga, ikkajorlaungminga.

13 Ipkoale idluitulliartut ochotikit, ajektorlugillo, nungutaukovlugit.

IMGERUT XXXVII.

Gudekangitut pilloriktojārningit pivlugit sinnaungajokarkonnago.

Davidib imgeruta.

Idluitoksôjut ningarutiginiarnagit, idluitulliartullo sinnaungajutiginiarnagit.

2 Iviksukettitut kippisartaujomārput, perorsartutitullo kunnulersaromārput.

3 Nālegak tettigiviguk, ajungitullialerillo, nunangnetualerit, piksarniglo pinasuatsainarit, nangminek nerkiksangnik nerrikovlutit.

4 Kuviasuvilerit Nalekamik, omættivit pijo¬ajanganik tapsoma tuñitsiviginiarmattit.

5 Apkosinernik Nalekamut perkojilerit, neriugilugolo: tamna namaksiginiarpok.

6 Idluartulliarnit sakkertitsomãrpa sorlo kaumajok, namaksinillo sorlo uvlub ketterarninga.

7 Kenuĕlutit uttakilutillo Nalekamik. Taipsoma kuksalaininget agviartaungininga ningarutiginiarnago.

8 Ningarnek allaruk, kassĕnerlo ungaginago; ningarniarnæk ajortulliarkonnæk.

9 Idluitulliartut pĕjartaujomãrmetta, neriuktulle Nalekamik nuna kingormgutijomãrpæt.

10 Killamiojungnĕrpet, Gudekangitok assiojuksauvok, tapsomalo inninganik nautsertoruvit, assiovok tava.

11 Pingijaingitulle nuna kingormgutijomãrpæt, ullapirsautelingnik kuviasungnekaromãrput.

12 Gudekangitub idluartulliartok opagosukpa, aglerularvigilãlo.

13 Nalekable ijoridlarpa, uvlok tikkisãrviksane kaujimagamiuk.

14 Gudekangitut saviksoak ammuvæt, pittiksetiglo kellumiveit, ajulertut aklujullo asseroromavlugit, Gudemik nalektullo tokkotsomavlugit.

15 Saviksoangille omættimingnut kibligutjomãrput, pittiksingillo navigomãrput.

16 Idluartulliartub perkuteãrsungit namanersauvut, uñuktut Gudekangitut perkutevaksoanginit.

17 Gudekangitub tallinga navigomãrmet, Nalekable idluartulliartut sapputiveit.

18 Nalekab idluartut uvlungit kaujimmaveit, perkutingillo nungutauniængilet issokangitomut.

19 Nelliutome idluitome kangusuktitauniængilet, kãvaksoakalerpello namaksijomãrput.

20 Gudekangitulle; perleromãrput, Nalekablo omigijingit nauk iviksukettitut tungujoktatitut ãnanaujotitut-igalloarunik nungusaromãrput, sorlo iserluk nungusartok.

21 Gudekangitok attartornerminik akkileingilak, idluartorle nãpkigosukpok kennuĕlarmelo.

22 Nalekab saimartangitale nuna kingormgutijomãrpæt, omigijangille nungutaujomãrput.

23 Taimaitub innub arvertarninga Nalekab pigannertipa, apkutalo kuviasugvigiva.

24 Kattekkune aglæt egitauniatsengilak; Nalekab sapkuniatsengimago.

25 Sorrusiolaukpunga, itõlerlarmalo, idluartulliartorle kemmiktauvlune taututsengilara, taimaktauk kinguvãngit kennerasuarlutik kakkõjennik.

26 Tamna napkigosutsainarpok, kuviasuklunelo attarsiakitsivok, kinguvãngillo saimartaujomãrput.

27 Idluinek allaruk, ajungitullialerillo, taimaitsainarit sokkosiniarnæk.

28 Idluarnek Nalekab kuviagingmago, ivsornaititanelo kemetsengileit, sapputitsainarlaitale, Gudekangitulle kinguvãngit nungutaujomarput.

29 Idluartulliartut nuna kingormgutilerpæt tagvanĕtsainarlutik issokangitomut.

30 Idluartulliartub kanninget sillatunek okautigitsainarpa, okangello idluarnek ajochertortiksariva.

31 Gudinget perkojangit omættinganĕput, ablorarningillo senniagõngilet.

32 Gudekangitub ijersimmavlune idluartok kammagiva, tokkonasuarlugo.

33 Nalekable pijaukongila taipsoma aggangittigut, erkartungilălo erkartortaukpellonĕt.

34 Nalegak uttakkivigiuk, apkotinget assiagŏrnæk, taimaidlutit tapsoma attanniotitsomărpătit, nunamik kingormgutilerkovlutit; Gudekangitut pejartauninginik tækkojomărpotit.

35 Gudekangitok tækkolauktara kassĕdlune nimniutitaungitok, tungujoklunelo Lorbere napartungatun-idlune.

36 Sennerkotaugamele, ahăk, tagvanĕngilak, apperkotigilauralloartara illunanele nachvartaulaungilak.

37 Idluatsainalerit salagijauniarnæglo, taimaitok pilloridlaromărmet nelliutome kingorlerpăme.

38 Tappatŏjulle tamaita nungutaujomărput, Gudekangitullo pejartaujomărput nelliutome kingorlerpăme.

39 Nalekable idluartut ikkajorpeit, tamna pitsartutigivæt kappiaisukunik.

40 Nalekablo serngnigijomărpeit piulilugillo, Gudekangitunnit piulijomărpeit, ikkajorlugillo: tettigivingmatsuk.

IMGERUT XXXVIII.

Tuksiarusck piulijaujomamut idluitulliarnerit okumainarninginit.

Davidib imgeruta erkaumanermut.

2 Nalegak, ningaumajadlarnerne pitlarniarnanga, kanningajadlarnernelo sugiarnanga.

3 Karksutit illumnĕput, aggakpillo nĕnerpănga.

4 Sillungnit pivlugo atsuilijiksakangilanga timimne, avatimnĕlo ullapirsautekangilak ajornikka pivlugit.

5 Ajortulliarnikka niakoma kănganĕlerput, okumailutatut okumaiksarpănga.

6 Killikka tippeluklutik marngnekarput sillainera pivlugo.

7 Kattalungavlunga oggungalarmalo pivunga, uvlok navlugo kiksarlunga pivunga.

8 Avatikka pannilulermetta illunane, atsuilijokangilarlo timimne mikkijomiglonĕt.

9 Ablatsauvunga, serkomisimmajotun-ilarmalo, Omættima kappiaisungninget nipliartipănga.

10 Nalegak kajungertiksara tamăt sängnĕpok, annersauminikkalo ijersimangilet sängne.

11 Omættiga sajukpok, nukkingmalo kemekpănga, ijima kaumajoa uvamnĕngilak.

12 Nægliktama illanarijamalo akkerartorpănga, ajulernima illinganingalo mamaigivæt, iglomiokattikkalo ungasiktomut pivut.

13 Tarnimnik pinnasuartut nigartorpănga; uvamniglo idluivekaromajut okausiksakarput, sokutsiagut idluivigijomavlunga, pingitsertornerlo tessiortigivæt.

14 Uvangale tussilartotun-ituksauvunga tussarnangalo, okarnermik ajoksartotullo, kannerminullo aitangitotut.

15 Tussangitotun-ituksauvungalo akkiornekangitotut kannermigut.

16 Neriugivagille Nalegak; igvit Nalegara Gudigalo tussalarparma.

17 Issumakarama taipkonunga kuviagijaujomananga illinganikka pivlugit. Ittikakka ocho-

jārpenmik, angijomik kuviasutekarajarput uvanga pivlunga.

18 Aniatiteksaugama, āniatiteksauneralo sāmnētsainarpok.

19 Idluitulliarnera kigligiutigigapko, siarklerlungalo ajornikka pivlugit.

20 Omigijikkale kannoēngilet, attanniolutiglo, kennugijikkalo pijutekaratik angijovut.

21 Idluarnek issumaginago idluitulliarvigijima akkerartorpānga, ajunginek kuviagigapko.

22 Kemmengnanga Nalegak Gudigalo, ungasingnak uvamnut.

23 Errinesuklutit ikkajorlaungminga-tōk, Nalegak piulijigigapkit.

IMGERUT XXXIX.

Tuksiarusek tokkoviksak namaktomik issumagijomamut, innulijiksakaromamullo asserorsainek pijutigællugo.

DAVIDIB imgeruta imgerutigilugo Jedutunemut.

2 Pijarællunga issumakalaukpunga udsertoromavlunga uvamnik, okapkut ajortulliarkonnanga. Kannera nippangertitsomavara Gudekangitok sāmne tækkunareksarigapko.

3 Nippangerpunga, okausiksakarnangalo, kuviaisungnerit taijeksaringilakka, siorniorneralo ejeksarivara.

4 Omættiga timimnētok onarsidlarpok, tamakkoalo issumagigupkit ikkitaulerpunga, okapkullo okarlunga.

5 Nalegarle ajochertorlaungminga nungutaujuksaunimnik, innotsimalo apōrtitaujuksauninganik, nunamētsungnērtuksaunimniglo.

6 Ahãk uvlukka sãngne sorlo aggait igloinait sennimut tuñingititun-iput, sãngne taimaitokangitotun-ipok. Innuit tamaita kannok pijariakangitunnik; sumik issumajaratiglo innovut! Sela.

7 Arvertarpakput tachatitut, kuvianaitunnik pijariakangitunnik nangminermingnut señavut; kattersivut nellovlutik kia pigijomãrtanganik.

8 Nalegara mañigortiksara nauk? Tettituarivagit.

9 Piulilaungminga ajornimnit tamainit, sillaitut mittautekarkonnagit uvamnik.

10 Nippangeromavunga, kanneralo aitarnago; igville idluarsitiniarpet.

11 Okumaiksartitsinit pĕrle uvamnit; aggakpit pitlarninganut kettusukkama.

12 Nelliet ajortulliarnerit pivlugit sugiarungne, ananauninga nungusartauvok sorlo kaurulingnut. Kannok iñuit illunatik suksaungitut. Sela.

13 Tuksiarnera tussarlaungmiuk, Nalegak, nipliadlarnera omamiutarilugo, kugvikkalo pivlugit nippangernæk; sãngne nunagingitamnĕnama, taimaktauk kinguvãngukattigivarma angajokaptut.

14 Takopsoagilaungminga-tõk nekkoksijaulerkovlunga tokkokärtinnanga, nunamĕtsungnĕrkärtinnangalo.

IMGERUT XL.

Nellautsijuksak Kristusemik, anianganiglo nellautaijungortitauninganiglo.

Davidib imgeruta imgerutigilugo.

2 Nalegak neriugivilaukpara, tapsomalo tækkunãrpãnga, nipliadlarnera tussarlãlo.

3 Ittersãlungmit erksinartomit amuarpãnga, maujãlungmillo, ittikakkalo kairtomut pitipeit, tulleratsiarkovlunga.

4 Tuksiarutsemik nutãmik tunnijivok kannimnut, Gudivut nakorijungnarlugo. Tamedsa unnuktut tussaromãrpæt, Nalegarlo kammagitsiaromãrpæt neriugijomãrlãlo.

5 Piulijauvok tamna, Nãlekamik tettekatsainartok, piojorijulle illagingippagit sæglojullo.

6 Nalegak Gudigalo, tattamnartullinitit issumattillo angijoksõvut, igvit sakkertilugit uvaptingnut, illiktut-iktokangilak; kigligiutigijomavakka, okautigilugillo, nauk kittiksaungitunnik.

7 Tunnergutinnik nerikseñiglonẽt kuviasutekangilatit; siutikkale angmarlaukpettit. Otekseñiglonẽt ajortoẽrutiksenniglonẽt pijomangilatit.

8 Imãk tava okarpunga: Ahãk aggerpunga, aglait makperningine aglaksimmavok uvamnik.

9 Gudiga pijomajet uvanga kuviasuklunga namaksititsartorpara, perkojettillo omættimnẽput.

10 Idluarsainek okalatigijomavara illagẽktovaksoarne; ahãk, kannera okausiksẽrotitaukojomangilara, Nalegak nellunginivarma.

11 Idluarsainit ijersimmangilara omættimne, miksekarnillo piuliklernillo okautigivakka, ajunginit okpernarnillo angigutigingilakka illagẽktovaksuit sãngine.

12 Igville Nãlegak, nãpkigosungnit allarteiliuk uvamnit; ajunginillo okpernarnillo sapputsitsainarkokik uvamnik illumane.

13 Anianikset kittiksaungitut illumangmanga,

ajornima pilaukpãnga, imãk, tækkojungnarnagit, tapkoa unnunersaungmetta nutsamnit niakumnẽtunnit, omættimalo kemmelaukpãnga.

14 Angervigilaungminga-tõk, Nalegak piulivlunga, Nalegak tuavi ikkajorlaungminga.

15 Tarnimnik pinnasuarluktut tokkotsomavlugo kangusuktuksauvut, illerasuktitaujomãrlutiglo, uttertitaujuksauvlutik, kangusuktitaulerlutiglo kappiaisuktitikka.

16 Kangunarnermingne kvaksartuksauvut, okarnerluktut uvamnik; imaidlutik: ahak, ahak!

17 Kuviaisuktuksauvut opigudlarlutiglo illunatik appersutiggit illingnik, piuliklernerniglo ivlersijut okatsainartuksauvut; imãk: Nalegak angijomik nertortaule!

18 Ajulerpunga sangẽdlalarmalo; Nalekable serngnigivãnga. Ikkajortiksarivagit, piulijiksarivagillo, Gudiga mulludlarniarnæk.

IMGERUT XLI.

Pitsiarnerlo nellangainerlo okautigilugik.

DAVIDIB imgeruta imgerutigilugo.

2 Nertornarpok tamna ajoksartomik ikkajorte, tamna Nalekab piulijomãrpa nelliutomit idluitomit.

3 Nalekab sapputijomãrpa, innokojomãrlãlo, pilloridlarkojomãrpalo nuname, tuñijaukojomãngilãlo omigijingita pijomajanginut.

4 Nalekab nekkoksititsomãrpa kañimaluktillugo nellãviane, igvit piulivet kañimalungninganit illunãnit.

5 Uvanga okarpunga: Nalegak napkigilaung-

minga-tõk, tarniga innulilaungmiuk, ajortullialaurama illingnut.

6 Omigijima okarnerlõtigivãnga: kakkugo tokkojomãrka, attingalo nungutaujomãrka?

7 Tikkigalloarpãnga tækkojartoromavlunga, nellangaidlarlutigle sussiorpulle mittautiksakaromavlutik, aularivullo illunainut okautigijartorlugit.

8 Omigijima illunatik issipjutigivãnga, idluiluktomik issumakarlutik pivlunga.

9 Pijeksaungitomik issumaksarsiorlaukput pivlunga, imaidlutik: nellãkpet makkitsungnarkojomangilavut.

10 Illaenarijamatauk tettigijamalo kakkõjartorkattimalo tullerarpãnga.

11 Igville Nalegak saimautilaungminga piulilungalo; akkilarpakka.

12 Kuviagigamga mallugosukpunga tagva, omigijimalo kuviasutekaromãngininganik pivlunga.

13 Idluarnerale pivlugo serngnigivarma, kẽnavillo sangane pitiparma issokangitomut.

14 Nakoridlartaule Nalegak, Israelib Gudinga, mannamit issokangitomut! Amen. Amen.

IMGERUT XLII.

Unangmijaujut illinganinginik mannigortiksanginiglo.

KAIBLAINEK Korab. kinguvãnginut imgerutigilugo!

2 Tuktutut nippekadlarlune immermut illakangitomut, taimaktauk Gude, tarnima nipliarvigivãtit.

3 Tarniga kĕlerpok Gudemut, Gudemut omaĕnartomut. Tagvunga Gudib kĕnanganik tækkojomārlunga kakkugo tikkitsomārkik?

4 Kugvikka ejeksarivakka uvlotillugo uñuamelo, uvlut tamaita imāk okautsaugama: Gudit nanegalloarka?

5 Taimaitomigle malligosukuma, omættima illungertorningit nangminek okartipakka illumne, illagĕktut illagivlugit arvertaromadlarama, tapkoalo illagilugit aijomadlarama Gudib iglunganut, serridlarlunga, kujalilarmalo, illagĕktut Gudemik opigosuktut akkornganĕtsomavlunga.

6 Tarnĭk sŏg kiksadlarkĭt sennikteridlalarpillo illumne? Gude neriugiuk, tamna kujagidlaromarapko, kĕnamigut ikkajormanga.

7 Gudiga, tarniga illumne kiksarpok, taimaimet erkaumadlarpagit, Jordanib Hermoniblo nunagingne kakkārsungmetillunga.

8 Ullitornersuit kaidlalerput, imaidlutik: immaksub ittininga attausek, ama immaksub itttininget aipanga malliktigĕklutik iktullijalerpuk. Ingiulĭllo malliksuillo illunatik kollipkut pivut.

9 Uvlotillugo Nalegak saimarsainerminik angerlaukpok, unnuangotillugolo imgervigivara, tuksiarlungalo innŏtsima Gudinganut.

10 Gudemut kairtogijamnut okarpunga: Sŏg puigorlaukinga? Sŏg kiksardlunga arvertartuksauvĭk, omigijima agviarppanga?

11 Omigijima mittautekarningit tokkotsijutitun ĭput avatimne, uvlut tamaita taipkoa okarvigidlarppanga: Gudit nanegalloarka?

12 Tarnĭk Sŏg kiksadlarkit, sennikteridlalarpillo illumne? Gude neriugiuk, tamna kujagid-

laromãrapko, kẽnama sangane ikkajortigigapko, Gudigigapkolo.

IMGERUT XLIII.

Nipliutiksamik Gudemut erkartuijimut tamaitaksoarnik.

GUDE idluarsailutit uvamnik, illiornikkalo innuvaksuit aggiortut pivlugit, namaksitikit, piulilaungmingalo innungnit nellangaitunnit, kassẽtunnillo.

2 Pitsartunima Gudigingmattit; sõg ajektorpinga? Sõg kiksardlunga arvertarkovinga, omigijima agviarppanga?

3 Kaumajuit miksekarnillo tillikik, tessiorlunga, ãlungalo kakkagijarnut ivsornaitomut iglungnullo.

4 Itterungnalerkovlunga Gudib Attaringanut, Gudemut, tapsomunga kuviagijamnut, nekkoksitiksamnullo, igvillo Gude kujagidlarkovlutit nokkakseralingne, (Harfime,) Gudiga.

5 Tarnik sõg kiksadlarkit sennikteridlalarpillo illumne? Gude neriugiuk, tamna kujagidlaromãrapko, kẽnama sãngane ikkajortigigapko, Gudigigapkolo.

IMGERUT XLIV.

Ivsornaititaujut illinganinginik tuksiarutsinginiglo.

KAIBLAINEK Korab kinguvãnginut imgerutigilugo.

2 Siutiptigut tussalaukpogut, angajokaptalo unipkaupãtigut, Gude, pinniarlauktarnik taipkoa nelliuningine itsaksoarme.

3 Aggakkut nellojut aularkolaukpettit, angajokavulle nunakarkolaukpettit, innuvaksuillo aserorti laukpettit, angajokavulle unnuksivalliatilaukpettit.

4 Saviksoamingnut angajokapta nuna nunagilaungilæt, tallitiglo ikkajortingileit idluarkojinivîlle tallerpikpîllo, kênavillo kaumajoet kissimik ikkajorpeit; igvit kuviagilaurangne.

5 Gude taimaitsainarpotit, Nalegarijeksatuara, Jakob angertigilauktanga ikkajorkovlugo.

6 Nangminivikkut omigijivut serkallititsomavavut, attikkullo akkerartortivut tulleraromavut.

7 Pittiksiga tettiksaringinapko, saviksoaralo ikkajorungnangilak uvamnik.

8 Kissiville ikkajorpaptigut omigijiptingnit, kennugijivallo nachonartipettit.

9 Uvlut tamaita Gude nakorijomavavut, kujalilutalo, Gude atternik issokangitomut, Sela.

10 Mannale sõg ajektorpittigut, kangusuktilutalo, ingerartilluta illaginginaptigut?

11 Omigijipta sângine kemmâkovaptigut, aksarnigaukovluta kennugijiptingnut.

12 Saukettitut nerrijaukovaptigut, siamartilutalo nellojut akkorngane.

13 Akkekangitomik innukotitit niorvgotiksarivettit, akkillertaujomannæk.

14 Innukattipta akkorngane kangusuktipaptigut, najortaptingnullo mittautaulerluta, ijoridlartaulaptalo.

15 Nellojunnut allækutigijauvluta, innuvaksuillo illekattamarvigiluta taimak illiortaukovaptigut.

16 Uvlut tamaita kangusuktitaunera sâmnênok, kênaralo tamat nachonartitauvok.

17 Tussartuksaugama kangusuktitimnik, mittektunniglo; omisuktunniglo, kassētunniglo tækkojuksaugama.

18 Tamakkoa illunatik tikkivigidlaralloarpātigut, uvagulle puigor laungilaptigit, tappatōlauratalonēt næglingnivit kelleksorninganut.

19 Omættipta kattagutigingilātit, arvertarniptalo apkotit assiagōrvigingilæt.

20 Taimak pijutigællugo ajortoālungmut annaudlartaukovluta mattojauvlutalo tārtoālungmut.

21 Gudipta attinga puigorungnalauruptigo, Gude ungitomullo aggavut pattikuptigit tækkorngartomut.

22 Taimailiorupta nachvareksauvogut illa Gudemut; tapsomale omættipta tunganinga kaujimmava.

23 Pivlutit tokkotitaumagapta uvlok navlugo, saukettitut tokkoteksatitut piēnartauvogut.

24 Kammagitsiartigut Nālegak, sōg sinnikpit? Tuppalaurittōk ajektoratalo.

25 Kenēt sōg ijertorpiuk puigorlutillo ajoksarniptingnik, kappiaisungniptingniglo?

26 Tarnivut nēnertaungmetta nunamut, nāvullo nippingavlutik nunab ivsunganut.

27 Attetōk ikkajorlaungmittigut piulilutalo saimarsainit pivlugo.

IMGERUT XLV.

Nellautsijuksak uiksamik, Kristusemiglo illagēktokotinginiglo nullieksanganik.

Unnajutiksak illisautiksarlo Korab kinguvānginut, imgerutigilugik.

2 Omættiga tuksiarutsemik tussarominartomik sennavok; Nalegaviksoak imgerutigijomavara; okara aglatsiartib aglautiksariva.

3 Innuit kittornganginit piñarnarnerpāngovotit, kannerpit okausekarningit tussarnidlarput; taimak pivlugo Gudib saimaupātit issokangitomut.

4 Makkitikkut tapserusijarit saviksoarnik ajugakangitōjotit, nangminerniglo piñarnartilaurit.

5 Piñarnarsitillutit namaksititsungnarpotit tamainik, miksekarnek pijutigilugo arvertarit, ajoksartullo idluarnerme serngnigilugit; aggaktit tallerpit tattamiñiarnartullijomārput tava.

6 Karksutit ippiktorsōvut, innuit sāngne pamaktuksauvut attañiub omigijingita akkorngæñe.

7 Gude, iksivautaksuit issokangitomit issokangitomut-ītsainarpok; nalegaunivikpillo sakkuksarsoanga attornadlarlune sakkuksauvok.

8 Idluarnek ivlerivet, idluinek omigivlugo, taimaimet Gudib Gudivit mingoarpātit kuviasungnerub orksorutānik, illangnit piluarlutit.

9 Annoratsettit perortutitut tippegiktotitut, Mirrenetut, Aloetullo Keziatullo-īput, igluksoarnit sennamatsiartunnit annitillutit, ananausinivit pinnarnarningane.

10 Attannersuit panningit, pinnarnarnertut annorārtitauvlutik sakkijarput; nullieksak tallerpikpit tunganēpok, ivlernartungortitauvlune Goldemut.

11 Ahak, pannik, tækkunārlutit, siutikiglo mannikik, innukattitillo angajokavillo iglungæk erkaumajungnērkit.

12 Taimailioruvit, Nalegaviksub pinnarnarnit

kuviagilarpa, Nalegarigangne, tamnalo tuksiarvigijeksarivet.

13 Zionib panninga pillitsinekarlune tagvanĕtsomărpok, akluitullo innungne kennuvigijomărpătit.

14 Nalegaviksub panninga pinnarnarsijauvok illunane, annorartitaularmelo Goldelingnik.

15 Annorakartillugo sennamatsiartunnik, Nalegaviksoarmut pitipæt; najortangillo mallikting-it, uigasuit tessiortauvut illingnut.

16 Kuviaisuvaksoadlarlutik opigosudlarlutiglo tessiorpæt, tamnalo illagællugo itterput Nalegaviksub iglutsianganut.

17 Angajokănik simijuksennik kittorngeñik pekaromărpotit; tapkoale nălegangortitsomărpettit sillaksoarmiunne tamaine.

18 Akkit erkaumatsainaromavara kinguvămnit kinguvănut tamainut; taimak pivlugo innuvaksuit kujagidlaromărpătit issokangitomit issokangitomut.

IMGERUT XLVI.

Illagĕktut mannigortiksanget serngnigijiksarijangello.

Imgerut, Korab kinguvănginut inuosungnek pijutigallugo, imgerutigilugo.

2 Gude tettigivavut pitsartutigivavullo, piulijiksarivavullo kappiaisulaurniptingne angijuñe.

3 Taimaimet sunalonĕt erksigingilavut, sillaksoak immilerpellonĕt, kakkăluillonĕt imarbiksub kĕrkanut kivititaukpetta.

4 Immarbiksoak iktullijadlarpellonĕt ingiuliksoakarlunelo, aulaniksoanganut erksinartomut kakkăluit ocholerpettalonĕt. Sela.

5 Taimaitokaralloartillugo, Gudib iglugaseksoangit kuvianadlaromärput puailavingillo, Nalegaviksub inningit ivsornaitoksõjut tagvanëmetta.

6 Gude tapkonanëpok, tamaña pivlugo nungutauniatsengilet; Gudib piulisarpeit.

7 Nellojut kappiaktoajuksauvut, nälegaunerillo nuname kattektuksauvut; nunaksoak nungujuksauvok Gude tussartaulerpet.

8 Nalekab Zebaothib illagivätigut, Jakob Gudinget sapputivätigut. Sela.

9 Kaileritse, Nalekablo pinniarningit tækkunärlugit pileritse, taimaitomik immilernermik nuname kaikojingmet.

10 Tamna uñatadlartunik sorërkojijok sillaksoarmiuñe tamaine, pittiksennik naviksijok, kallugitsenniglo serkallitsijõvlune, kaibloakatautinniglo ikkititsijok.

11 Nippangeritse tukkisilualerluselo Gudionimnik. Nakorijeksamik sakkertitsijomavunga nellojut akkorngane, nakorijeksamik sakkertitsijomavunga nuname.

12 Nalekab Zebaothib illagivätigut, Jakob Gudinget sapputivätigut. Sela.

IMGERUT XLVII.

Kristusib killalliarviamik.

Imgerut imgerutigilugo Korab kinguvänginut.

2 Innukattigët illunamassiase, aggapsigut kuviasuvaksoadlarluse Gude nakorissiuk, opigilugolo nippinut tussarnertunnut.

3 Nalegak kotsingnerpängojok koksanadlarmet, Nalegaviksoak nunaksoarmut illunänut.

4 Innukattigĕt nalektitsomārpeit uvaptingnik, innuillo ittikapta attānut pititsomārpeit.

5 Annerivātigut kingormgujijuksaulerkovluta, Jakob ānanaujusia, tapsoma nægligijanga, Sela.

6 Gude kŏngmuarpok opinarnekarlune, Nalegarlo tiptulausijautsauvlune tussarnartŏtuarmut.

7 Gude nakorissiuk, nakorissiuk, Nalegaviksoak nakorijaule, nakorijaule.

8 Gude Nalegaviksŏngmet nunaksoarme illunane, tussarnidlartomik nakorijaule.

9 Gude Nalegaviksŏvok nellojunnut; Gudė iksivavok iksivautamine ivsornaitŏtuame.

10 Innukattigĕt attannerijangit kattimmavut, innukattigĕktitut attausetitut Abrahab Gudinganut, sakkuliksuit illunatik nuname, Gude Nalegatuaringmatsuk.

IMGERUT XLVIII.

Kristusib illagĕktokotingita igsagĕksarijanget.

Imgerut Korab kinguvānginut.

2 Nalegak angijovaksŏvok nakorijaunerpāngojorlo, kakkaksoarmine ivsornaitome Gudib iglugaseksoangine.

3 Zionib kakkanga kesertutitsiartitun-īpok nunaksoarmut illunānut manigortiksak, oma nellāne āvane Nalegaviksub iglugaseksoangit tækkuksauvut.

4 Gude tapkoa igluksoangine illitarnarpok, tamna serngnigosuktŏngmet.

5 Ahāgle, attannersuit kattimmatillugit illagĕklutiglo, tapkoa apkosarpeit.

6 Taimaitunnik tækkogamik; tattammĭniarvigællugit; kvaksarnermullo ochotitauvut.

7 Tavane saijungnermik pilaukput, siorniornermiglo sorlo ernisuktok.

8 Umiaksuit immarbilliartillugit serkomikpettit nigeksoarmut.

9 Sorlo tussaumagapta, manna tækkojeksakarpogut Nālekab Zebaotib iglugaseksoangine; tapkoa Gudib pairitsainarpeit issokangitomut. Sela.

10 Gude, saimarsainit neriugivavut kattimāviksoarne.

11 Gude attertut, taimaktauk nakorinarnerit illingavok, sillaksub kiglinganut; tallerpit tettæpok idluartovingmik.

12 Zionib kakkanga opigosugle, Judab panningillo kuviasukput tallerpit pivlugo.

13 Zionib avatānut pititse, erkilugolo, nuvogusinginiglo kittitsiluse.

14 Avalungit namaksitissigik attaruililuse, iglutsiangit poktusivalliartilugillo okautigijungnartaukovlugit kinguvāne.

15 Gude tamna Gudigitsainaraptigo issokangitomut. Tapsoma sorrusiarsutitut tessiorpātigut.

IMGERUT XLIX.

Ajochertutsemik ullapirsautiksamiglo Gudekangitut pilloriktojārningit pivlugit.

Imgerut Korab kinguvānginut imgerutigilugo.

2 Tussaritse, innukattigēktose tamapse, kammatsiaritse, nelliutome tamattomane innojose,

3 Tamapse angejokaungitose angejokaujoselo, akluitose aklujoselo illagēkluse tamapse.

4 Kannerma illissimanek okautigilarpa, omættimalo sillatunek okautigilarpa.

5 Okautsinnik tussarnertunnik tussaromavogut, aglangniglo sennamatsiartunnik nokakseralingnut attorluta.

6 Uvlunne kappianartolingne, sõg erksijuksauvik? Asserorsartima idluitulliarningita illumangmanga?

7 Perkutiminik tettekartut, pingijaitullo akluinevaksoamingnik.

8 Kattangut nelliellonẽt piuliklerungnangimet innukattiminik, ullapirksaijungnaranelo Gudemik:

9 Akkitudlarmet tarningit piulilugit, sappidlarmagillo issokangitomut.

10 Akkunẽrtomik innõkpellonẽt, killamik illuvertaujariakangipellonẽt.

11 Tækkuksaujomãrmet, illissimajut taimaitut tokkojuksauvuttauk, sorlo illissimaitut sillaitullo innõjungnẽrtuksauvlutik, assinginut perkutimingnik kemmaijuksauvut.

12 Tamedsale omamigiveit, iglotik nunguteksausuginagit, innitik soraijuitosugiveit; angijomiglo nakorijaulerlutik nuname.

13 Soraijuitomigle nakorijaujungnangilet, nergjutitut sillatunekangitutitut pẽrtuksaungmetta.

14 Nauk tapkoa pinniarningit sillaitoksõngmetta, kinguvãngita nakorigalloarpeit kannermingnut. Sela.

15 Saukettitut nellãvut kappianartovingme, tokkub anilekteradlartipeit; idluartulle attañiotitaularput taipkonunga killamik; pingijainingit nunguteksauvut, sorẽratik kappianartovingmẽtuksauvut.

16 Gudible tarniga piulilarpa kappianartoviub pitsartuninganit; illelliorlaungmanga. Sela.

17 Illanget akluilualerpet sinnaungaviginiarnago, nauk iglunget pinnarnarninga tækkojominadlarpellonēt.

18 Tokkoviksamine neksareksakarniængilak, pinnarnarnimelo malligomātsengila;

19 Innōtsiarnine tamattomane mannigortigiva, pingijaitsomajokarpet nakoriva.

20 Angajokatik mallituinarpæt, kaumajorlo tækkojungnengerlugo.

21 Tava innuk ivlerijaukpet, sillatunekaranelo, nergjutitut innojungnērpok.

IMGERUT L.

Nalengnermik idluartomik Gudemut.

Assafib imgeruta.

Gudib Nalekab ajugakangitub sillaksoarmiut nipliutiveit sekkerngub nuilerninganit nippiningānut.

2 Zionemit Gudib keblernarninget ānanauninga kaulerpok.

3 Gudivut kaivok nippangeranelo. Ikkumaksoak nungutsijok sivorleriva, sillarnerluksublo illumāva.

4 Killaglo nunalo kaikovak, innukotine erkartuikovlugit.

5 Ivsornaititakka nalengnermik ivlersijut anginersamik tunnergutinnit; kattitissigik uvamnut.

6 Killaillo Gudib idluarsaininga okautigijomārpæt, Gude erkartuijōngmet. Sela.

7 Innukotikka tussaleritse, okalaulanga; Israelitit akkonapsingne kigligiudsilaulanga; Uvanga Gudeōvlunga, Gudigivapsinga.

8 Tunnergutisse pivlugit pitlarniængilapse, tunnergutisse õtekseggit sämnētsainarput.

9 Tuktuvait pijomangilakka iglupsingnit, angusalluillonēt nergjutekarvipsingnit.

10 Omajut napartuñetut tamaita perkutigigapkit, nergjutillo kakkeñetut, tavane tausendeokattarlutik pissukput.

11 Tingmitsennik tamainik kakkennetunnik illitarksivunga, sunatuinaillo omajut nāternamētut sämnēput.

12 Käleruma, okariakangilanga illingnut; nunaksoak illuanētullo tamaita perkutigigapkit.

13 Issumavit, tuktuvavinermik nerrijomasugællunga, angusallub aunganik immeromasugællungalonēt?

14 Gude kujagiviktaule, angersimmanerillo namaksititsuk kotsingnermētomut.

15 Kappiaktoadlarnerne nipliarviginga, piulijomagapkit, igvillo nakorijeksarivarma.

16 Gudekangitomulle Gude okarpok: Sõg idluarijakka okautigivigit, angersimmaneralo kannernut pitilugo?

17 Nauk sugiartaujomañæk, okausikkalo tunnungnut egilugit.

18 Tigliktomik tækkoguvit akpangerkattigivet, nulliarēngnermik asserorsaijullo illagivettit.

19 Kannīt okarungnartipet idluitoālungmik, okello nellangairsarpok.

20 Iksivavlutit kattangutit okarnerlotigivet, anānavit erngninganiglo annārtorpotit.

21 Taimailiorpotit uvangalo nippekārtinanga: issumavlutit tagva, illiktut uvangaunera adsigisugællugo; kissianele pitlaromavagit, taimailiornitillo ijivit sängangne sakkertitsomavakka.

22 Issumaksarsioleritse-tõk illipse puigorungnartose Gudemik, nungutitsijuksaukonnanga, kinggornganele piulijimik nachvarungnanginapse.
23 Kujalinermik pititsijok, tapsoma nakorivänga, tamañalo apkutetõvok, tamna nellojungnërtikovlugo Gudib piuliklerninganik.

IMGERUT LI.

Davidib kakkialerninget adsiuninganik.

DAVIDIB imgeruta imgerutigilugo;
2 Nellautaijub Nathanib tikkingmago, Batsebamik ittervekalaungmet.
3 Gude napkigilaungminga saimarsaijotõgavit, ajortulliarnikkalo pējarkit, napkigosungnivit angijoksõninga pivlugo.
4 Idluitulliarnimnit ubvarlaungminga, ajortulliarnimnillo epkejarlaungminga.
5 Idluitulliarnikka kigligiutigigapkit, ajortulliarnikkalo sämnëtsainarput.
6 Illingnut kissiane ajortulliarlaukpunga, idluitulliarlarmalo, okausernele idluarpotit, ivsornaituarlutillo erkartortaunerne.
7 Ahak ajortoliksõjunnit pivunga, anänamalo ajortoliksõvlune pigilaukpänga.
8 Ahak miksekärnek ijersimmajok kuviagivet; sillatunermik ijersimmajomik kaujitiparma.
9 Isopemut-epkejaumut-ajortoërutilaungminga ivsornailerkovlunga; ubvarlaungminga apputitut kachorsikovlunga.
10 Opigungnermik kuvianartomiglo tussartilaungminga, avatikka serkomilauktattit kuviasuktitaulerkovlugit.

11 Kênet allalaurûk ajortulliarnimnit, idluitulliarnikkalo pêjarlaungmigit.

12 Gude, omamik nutâmik sennalaurit illumne, Añernermiglo nellagôrtomik nutâmiglo tuñitsiviginga.

13 Kênarnit pingujarnanga, Annernîllo ajunginek aûlarkônago uvamnit.

14 Ikkajornernulle ama mañigorlaungminga, Annernerublo kuvianarnerub katsungaitilinga.

15 Tappatôjut apkotiksarnik ajochertoromagapkit, ajortulliartut sagialerkovlugit illingnut.

16 Aub akkinginit piulilaungminga, Gude, Gudigigapkit piulijigapkillo, idluarsainit okamnut nakorijaukovlugo.

17 Nalegak kangasinâra aitartitsuk, kannimnut nertornarnit okautigijaukovlugo.

18 Tuñergutit kuviaginginangne, imaituñik tuñijoma galloar pagille; tunergutillo ôteksaggit idluaringilettit.

19 Tuñergutille Gudib kuviagijangit imaiput: annernermik kappiaisuktomik, omamiglo kappiaisuktomik serkomisimmajomiglo, Gude nachoniængitotit.

20 Saimarsaijotôgavit, Zione pitsialauruk, Jerusalemiblo avaluksanginik sennalaurit.

21 Taimaitillugo idluarsainerub tunnergutingit, tunnergutillo tamaita ôteksaggillo kuviagilarpettit; tuktuvait Altaringnut kaitsomârpeit tava.

IMGERUT LII.

Doegîb illiorncâloa Davidîb okautigiva.

DAVIDIB illisaininga imgerutigilugo.

2 Doegib Edomiub Saulemik ittervekalaungmet okautivlugo imãk okartok: Davidib Abimelechib iglunganut itterlaukpok.

3 Takopsoajuitotit, sõg iktorikteilutit pijeksaungitoãlungmik okausiksakarkæt, nauk Gudib napkigosungninga issokangitomut pitsainartillugo.

4 Okait pijeksaungitomik pinnasuarpok sæglotiksennik avgoivlune umgnijaut ippiktoksõjok sorlo.

5 Idluinek okautigilugo kuviaginersarivet ajunginermit, nellangainerlo nellagõrnermit. Sela.

6 Okakut nellangaitokut asserorsainermut illingatitsinek okautigivet kuviasuklutit.

7 Taimailioravit Gudib asseroromarivãtittauk serkomitsomãrlutillo, timingnit nusuklutillo, õmajut nunanginello pêromãrpãtit. Sela.

8 Idluartullo tækkoane pijomãrpok, koksesuklutiglo ijorijomarpæt.

9 Ahak, tagga angut, tapsoma Gude mañigortigingila; tettekalauklunele akluinersoarminik, pijungnarlaurlarmelo pijeksaungitomik pinniarlune.

10 Uvangale napartotut tungojuktotut Gudim iglunganêtsainaromãrpunga, tettekatsainarlungalo Gudib saimarsaininganut issokangitomut.

11 Gude, kujagivikpagit sorêrnanga, sappingitotõgavit tamainut; akkit neriugijomavara, ivsornaititavit akkit kuviagingmatsuk.

IMGERUT LIII.

Innuit asserorsimmaninginik piulijauninginiglo.

DAVIDIB illisaininga illagĕktunne illissimajokartone imgerutigilugo.

2 Sillaitut omættimingne okarput: Gudekangilak. Piungitoksõvut, Gudiblo makkojugiveit idluitulliarningit pivlugit. Ajungitulliartokangilak attautsemiglonĕt.

3 Gudib killangmĕdlune innuit kittorngangit ullernaigiveit, tækkojomavlune, sillatõjokarmangæt, appersorasuartorlonĕt Gudemik.

4 Tamaitale katteksimmavut, piungitoksõvlutiglo illunætik. Ajungitulliartokangilarle attautsemiglonĕt.

5 Idluitulliartulle, innukotimnik nungutsijut, namaksititsomavlutik nangminermingnik, okautsaujomangilæt? Gude tuksiarvigingilet.

6 Erksinangitorle erksigijeksarivæt; Gudib aulatsijut niungit siamartingmagit. Kangusuktitauvut Gudib nachogingmagit.

7 Kannoktõk Zionemit Israelitit ikkajortaulit, Gudiblo innukotine parngnanĕrsimavingmĕtut piuliligittõk! Tava Jako kuviasugajarpok, Israele opigudlaromărlunelo.

IMGERUT LIV.

Tuksiarutsemik ikkajortaujomamut piulijaujomamullo.

DAVIDIB illisaininga imgerutigilugo nokakseralingnut.

2 Siffimiut Saule tikkilaungmatsuk, okautilugo imãk: Davide ergutjinasualerpok kannitaptingne.

3 Gude attikkut ikkajorlaungminga, namaksitilaungmingalo ajugakanginernut.

4 Gude tuksiarutsikka tussalaungmigit, kannerma okausekarningit nachoginagit.

5 Piojorijut akkerartormanga, iktoriteitullo tarniga unangmingmatsuk, Gudib sãngane arvertaromanatik. Sela.

6 Ahãk, Gude ikkajortigivara, Nalekab tarniga serngnigiva.

7 Tapsoma õmigijima kassẽningit akkijomãrpeit, Gude, nungulaungmigit nellagõrnernut.

8 Tagva tuñergumik kuvianartolingmik pititsijomavunga illingnut, akkillo, Nalegak, nakorilugo mannigornadlarmet.

9 Kappiaktoadlarnimnit tamainit piuligamga, omigijikka pivlugit ijipkut kuviasuktitaukovlunga.

IMGERUT LV.

Tuksiarutsemik illanekarniojãrtut nellangainingit pijutigælllugit.

Davidib illisaininga imgerutigilugo nokakseralingnut.

2 Gude tuksiarnikka tussalaungmigit, kennunikkalo ergutiniarnagit.

3 Erkalaungminga-tõk tussarlungalo, illapsungnartomik ochuartillunga, kealarmalo.

4 Omisuktib nipliutigijeksaringmanga, Gude kangitublo pagvisarmanga; pinnasuartillugik terliaromavlunga, omigidlarlungalo angijomik.

5 Omættiga timimane kappiaisukpok, tokkub erksinarningello opingarpãnga.

6 Erksinermullo sajungnermullo pijauvunga, sivõranermiglo ochovigivlunga.

7 Okarlunga: Kannoktõk akkigiojartutitut esarokarlunga, tingmijungnarkovlungalo nuviksaungitomut.

8 Ahak, taimak pijutigællugo ungasiktomut pijomadlaralloarpunga, iñukajuitomētsainaromavlunga. Sela.

9 Sukallidlaromavlunga, akkunaksoarmik, sillarnerlungmiglo kemãjungnarkovlunga.

10 Nalegak, taipkoa okangit adsigēngitikit, nungutaukolugillo; iglugaseksoarne idluitulliarnermik akkerartotinermiglo tækkogama.

11 Uvlullo unnuello tamaita taimaitoãlukarpok iglugaseksuit avalungeta illuane, issumaliorneliksõvlutik sullijeksakadlalarmiglo.

12 Pijeksaungitoliornek attannerivæt, sæglonerlo, uiveriklernerlo iglungita akkornganit nūtsengilak.

13 Omigijima kangusuktippanga uimajãngikalloarpunga; kennugijimalo sillukvigidlarppanga tãnekisãromãngikalloarlungalo.

14 Igville najorparma, pairijigivlutillo, illagivarmalo.

15 Uvaguk illanarēlauktoguk najortapta akkorngane; uñuktovaksuit taipsomane arvertarkattigilaukpavut Gudim iglunganut.

16 Opingartaulit tokkomut, omaningine pititaulit kappianartovingmut; tapkoa illagēngningita akkorngane kassēnekkissiane attanniõngmet.

17 Uvangale Gude nipliarvigijomavara, Nalekablo ikkajolarpãnga.

18 Uñuktillugo, uvlarãrsutillugolo, uvlok ketterartillugolo katjaromavunga, keatsainaromalarmalo, nippiga tava tussaromãrpa.

19 Tarniga piuliva unangmijimnit, merngoërsertilãlo, unangmijikka unnudlarmetta.

20 Gudib isokangitomëtsainartub tussalerppanga piojorijungnërtitsomãrpeit. Sela. Ablapsangortitaujungnangimetta, Gudelo erksigingimatsuk.

21 Aggattik pitingmagit, tapsoma akkerartujuininginut, angerninget aksaujungnanginingalo ivsornaitsungnërtipæt.

22 Taipkoa kanningit piangnarnersauyut punnermit, nauk uñatadlarnermik issumaksarsiorlutik; okausingillo kettulijijungnarnersauyut orksumit, nauk saviksoatitun illingamariktillugit.

23 Killanarniksettit pitikit Nalekamut. Tapsoma pattangaititsomãrpãtit, idluartorlo soraijuitomik kappiaisukojomãngila.

24 Igville Gude, taipkoa ijukartitsomãrpettët ittinersãlungmut. Aungmik kajungertut, nellangaitullo iñotsemik ketterarningit angujomãngileit. Uvangale neriugivagit.

IMGERUT LVI.

Yuksiarutsit unangmiklertut pijutigœllugit.

Davinip ivlerijeksarijanga kamatsiarnartok, akigiojärtotut sinnaungasuitotut takkorngartet akkorngane-ĩname, taipsomane Filisterit, tigunermatsuk Gateme,

2 Gude takopsoagilaunga, innuit kivitsitsomangmanga; kaut tamāt akkerartoraminga kappiaisuktilarmalo.

3 Omigijima kaut tamāt kivitsnasuarpānga unuktut piojoridlarlutik akkerartorvigigaminga.

4 Uvanga sivorajarangama tettigēnarpagit tagva.

5 Gudib okausingit nertoromavakka, Gude tettigijomavara erksijomanangalo; uvingub suniarpānga?

6 Kaut tamat taipkoa okausikka akkerartorvigivert; sokutsiagut idluivigijomavlunga issumangit illunatik illingavut.

7 Unuktoksovlutik kattimavlutik terliarasuarpānga, kimmika nautsertorasuarlugik, sokutsiagut tarniga tigujomavlugo.

8 Idluitullīarningnit issumagijaujungnērput. Gude, innuit taimaitut nāpkiginægit ijukartiniarkit ittijomut.

9 Kemmājuksaumima unnorningit nautsertorkit, kugvikka illulerkotingnut kattersorkit, Kollanangilak kittinangne.

10 Omigijikka uttertitaujuksaujomārput tagva, nipkarvigigupkit tukkisnerpunga tagva, Gudigigapkit.

11 Gudib okausingit nertoromavakka, Nalekab okausingit nakorijomavlagilb.

12 Tettekarvikpunga Gudemut, erksinangalo; innuit sūniarpānga?

13 Gude angilaukpagit, kujagitsainaromavlutit.

14 Tarniga tokkomit piulilaurangne, ittikakka ijukarnertomit arvertarungnarkovlunga Gudib sāngane, omartitaumajut kaumarniksanginne.

IMGERUT LVII.

Tuksiarutsit omisuktut tąkopsoegitainingit pijutigællugit.

DAVIDIB ivlerijeksarijanga kamatsiarnartok, imgerutigilugo, piulijauninga pivlugo, Saule kemmājutigingmago kairosuālungmetillugo.

2 Napkigilaungminga, Gude nāpkigilaungminga; tarnima tettigivātit, isarkokpit tachaliningane serngnigijauviksakarpunga, nangianartovik kangerkārtinnago.

3 Gude kotsingnerpāmētok, Gude sorērkojijok kappiaisugvimnik, tamna nipliarvigivara.

4 Killangmit tikkitaukovānga, ikkajorlungalo kivitinasuartima kangusuktitsininginit. Sela. Gudib ajunginine nertornarninelo tillivak.

5 Loevit akkorngane tarniga inangakattigivara. Innuit kittorngangit ikkumaksōvut, kigutingit kapputauvut karkjūvlutiglo, okangillo saviksoangōvut ippiktoksōvlutik.

6 Gude, killaub kollānut kangattarlutit pīt, nertornarnillo sillaksoarmiuñut tamainut.

7 Arvertarvimne nullutsennik illijivut, tarnigalo kañunga nēnerpæt, sāmnelo itterselliorupæt, nangminerle ittersāk kattegvigivæt. Sela.

8 Omættiga opalungersimavok, Gude, omættiga opalungersimmavok, imgeromavlunga kujalilungalo.

9 Nertornarnīk tuppalerit, Psalterelo, Harfelo tuppaleritik; uvlarārsukut tuppagomavunga.

10 Nālegak innukattigēksuit akkorngane kujagijomavagit, iñuit akkorngane nakorijomavagit.

11 Saimarsainit najimangmet killangmik, mikkekarnillo nuvujennik najimmavok.

12 Gudé, killaub kollānut kangattarlutit pit, nertornarnillo sillaksparmiunut tamainut.

IMGERUT LVIII.

Ochuarnermik Gudekangitut piulugit.

Davidib ivlerijeksarijanga kamatsiarnartok, imgerutigilugo, piulijauninga pivlugo.

2 Innuit kittorngangit illipse, okarungnangilase, okaromanginapse idluartomik, erkartuijomaraselo adsigēktomik?

3 Ahaila, uimajardluse idluitulliarpose nuname, nokajonaselo arvertarpose, idluitulliaromamut aggapsigut.

4 Gudekangitut mumiksimmavut nutaraunermingnit, sæglojullo tammatsainarput nutaraunermingnit.

5 Tapkoa kassēningit kuglugiangojārtub kassēningatun-īpok, kuglugiangojārtutitut tussilartotitut siutitik simmiksimatillugit.

6 Salagijime ākiksoijub nippinga tussartaukonnago, nauk ākiksoijungnaralloartok.

7 Gude, tapkoa kanningita kigutingit serkomikit; Nalegak, Loeviarket erdlerpāngit serkallilugit.

8 Immektut kolertotut sakkijarungnēromarput. Karkjumingnut torarpānga, tapkoale navilerput.

9 Sorlo akkuppijok pannilertok nungulerput sorlo singai inersimangitok arngnab erniarilauktanga sekkinek tautungilæt.

10 Dornise avalakitsenēdlutik inilerkārtinagit, ningarnerub attautsibnusungniarpeit.

11 Idluartok kuviasugomārpok akkiniarnermik taimaitomik tækkogune, ittikkeñelo mitsuktitsomārpeit Gudekangitub aunganut.

12 Innuit okarungnarkovlugit imāk: Idluartub nangminerijane kuviasuvigijomarpa; Gude sulle erkartuijōngmet nuname.

IMGERUT LIX.

Tuksiarutsit unangmiklertut pijutigællugit.

DAVIDIB ivlerijeksarijanga kamatsiarnartok, piujauninga pivlugo; Saulib kivgenne aikongmagit Davidib iglunganik udsertorkolugit tokkotsomavlugo.

2 Gudiga, omigijimnit piulilaungminga-tōk sapputilungalo akkerartortimnit tamainit.

3 Idluitulliartunnit piulilaungminga-tōk, ikkajorlungalo aungmik kajungertunnit.

4 Nalegak, ahak taipkoa tarniga terliarasuarpæt; pitsartōjullo kachimiojutigivānga, naukajortullianginama idluitulliarnangalonēt.

5 Nauk pijutekaratik uvamnut akpangerutigivānga parngneriartorlutiglo. Igville kammagitsialeringa, pachrearlungalo issumagilungalo.

6 Igvit Nalegak, Gude Zebaot, Israelib Gudinga, kammatsialerittōk, nellojullo tamaita erkartorkit, idluitulliartut iktoriteitut tamaita, imailiortut nelliellonēt saimautiginagit. Sela.

7 Unnuktillugo kingmititut miagōrtutitut sunatuinarmut pangaliktutitullo iglugaseksuit akkorngane, taimailiorko kattarkittauk.

8 Ahak kannekadlarput pijutigællunga, saviksudset kañermiutarīveit. Kinale tussarungnarka?

9 Igville Nalegak ijorvigijomārpettit, mittautigilugillo nellojut tamaita.

10 Taipkoa pitsartutekarmettale tettigidlarpagit; Gude illa sapputsiksarigapko.

11 Gudib saimarsainine sakkerkattartipa uvamnut; Gudib kuviasugviksamnik tækkotipānga, omigijima illinganingine.

12 Tokkotiniarnagille, ninukotikka puigorungnarkonnagit; siamartikille ajukanginernut, Nalegak sapputsiniksavut, kanungalo kattektikit.

13 Ajochertutsekarput ajortoliksōjunnik, sorēratiglo pimariutetsainarlutik, okālalukpullo okauseluālungnik akkerartornelingniglo.

14 Nāpkigijaunatik nungutaulit, nungutikit, tækkojaulaungitotitun-ikovlugit, missigijungnartitaukovlugillo, igvit Gude Nalegaviksōgavit Jakob nunangene, sillaksoarmēlo illūnane. Sela.

15 Unaktillugo kingmititut miagōrtutitut, su natuinarmut pangaliktutitullo iglugaseksuit akkorngane; taimailiorkokatarkittauk.

16 Nerkiksak pivlugo sunatuinarnut akpangerkokit avamuakokillo akkeartorungnangimetta.

17 Uvangale ajugakanginit imgerutigijomavara, uvlarārsukullo saimarsainit nertordlerutigijomavara kappiaisugvimne; serngnigijauviksarigapkit sapputsauviksarigapkillo.

18 Serngnigijiga, uvanga nakoridlaromavagit imgerutsennut; igvit serngnigijauviksarigapkit, saimarsaijotōvlutillo Gudigigapkit.

IMGERUT LX.

Tuksiarutsit Israelitit illinganingit pivlugit.

DAVIDIB ivlerijeksarijanga kamatsiarnartok imgerutigilugo ajochertortiksarilugolo.

2 Cirienmiut Mesopotamiamētut, Sirienmiullo Zobamētut, Davidib uñatadlarvigingmagit; taipsomane sorsuktukset kappitanget Joab uttilerame, nungutitsilarmelo Edomiunnik 12 tausendenik naksame tarriolingmetillugit.

3 Gude, ajektolauktotit uvaptingnik, siamartilaptalo, ningarvigilauktaptigullo, ama mannigorlaungmittigut-tōk!

4 Nunamik aulatitsilauktotit kopluidlarlutillo aitartitauningitale serkallimmajanginik akiksoilaungmit-tōk.

5 Okumainartolingmik innukotitit pivigilaurangne; Weinemik sorlo imertilauraptigut, kaibjaititauvogut taimaitomut.

6 Nellunaikutamigle sakkijartitsilauktotit nālektunnut illingnik, tapsomōna tettekalauramik kannoētokalaungilet. Sela.

7 Nægliktattille okumaitsungnērkovlugit; idluarnekut ikkajorlaungmittigut tussartigullo.

8 Gude okarpok ivsornaitoviksoarminēdlune, taimak pivlugo kuviasukpunga; Sichemelo avitsomavara. Suchotib naksangalo ōktorlugo.

9 Gilead perkutigivara, Manasse perkutigivara, Efraim niakoma pitsartujotigiva, Juda nālegangortipara.

10 Moab ugvarvigivara, ittigagutigalo issivikpara Edomib kānganut, Filistæablo opigutigivānga.

11 Kina tessiortiksarivigo, iglugaseksoarnut avalusimmajunnut? Kina aipariniarpigo Edomemut?

12 Igvit Gude, ajektolauktotit uvaptingnik, Gude, aulatsilaungitotit innukattipta unnorningnik, tessioromangipittigut?

13 Ikkajorlaungmittigut kappiaisugviptingne, innuit ikkajorningit piutsengimetta.

14 Gude illagilugo pinnialuaromavegut. Tapsoma omigijivut ittikapta attãnut pititsomãrpeit.

IMGERUT LXI.

Attannivut illangillo tuksiarutigilugit, sõngojomik sapputsauviksakatsainarkovlugit Gudeme.

DAVIDIB imgeruta imgerutigilugo nokakseralingnut.

2 Gude nipliadlarnera tussalauruk, tuksiarneralo kammagitsialauruk.

3 Mãne nuname nipliarvigivagit, omættiga siornioleranget, kairtomullo kingiktomut tessiorminga.

4 Serngnigijiksatuarigapkit, sõngonelingmik sapputsauviksaugavit omigijipta sãngine.

5 Igluit innigijomavara sorẽrnanga, tettigilutillo serngnigosungnernut ulliktaulunga. Sela.

6 Gude, angernikka tussarangne; atternik opigosuktut issumagitsiarlugit namaksitipettit.

7 Attannersuit illanget akkunẽrtomik innokovet, taipsoma Jaringit sorẽrkonnagit issokangitomut.

8 Soraijuitomik iksivakovlugo Gudib sãngane, Ajunginivikpillo okpernarnivikpillo sapputilikko.

9 Akkit tava sorẽrnanga imgerutigijomavara

nertorlutit, kaut tamat opigomut angernikka torartilugit sangnut.

IMGERUT LXII.

Mannigorliksamik sorernicengitomik omituktut pivlugit.

DAVIDIP imgeruta imgerutigilugo Jedutunemut.

2 Tarniga keñuepok Gudemut piulijimnut, ikkajormanga.

3 Tamna serngnigijigigapko, ikkajortigilalo, sapputijigilalo, taimaimet sunamut kannok angitigijomullonet ochotautitsijungnangilak uvamnik.

4 Kañok akkunedluse unangmiklerkisse attautsemik, ippititsomavlugo, iglub sennerangatut ochovalliajotut, karmablo kallekarungnerminga adsigijomavlugo.

5 Tapkoale tamna kissiet issumaksarsiorutigivæt, kannok nikkanartitsomavlugo, sæglunernik attaruililutik, ãnanãmik okausiksakaralloarput omættimingnele okauselutiliovut. Sela.

6 Tarnimale Gude kissiet neriugiva tamna tettigivikkapko.

7 Tamna serngnigijigivara ikkajortigilalo, sapputijigilalo, ochotitaujungnangilanga tava.

8 Gudeme piulijauviksakarpunga, nertornautiksakalarmalo; pitsartunima tunganinget kairtoriva; tettekarvikpunga Gudemut.

9 Innuit næglingnartose; sorerase tamna tettigitsainarlugo pititse, omættise issivilugit tapsoma sangane; Gude tettigivikaptigo. Sela.

10 Innuille kannok pijariakangituñik, innuit pijarialiksojullo aglæt tammarpakput, taipkoale illunatik pijarialiksoningiñik mikkinersaujokangimet, adsililugit sumut ajornarvikpok.

11 Idluanginermut idluinermullo tettiksakarase taimaitomik pijariakangitomik illakarniarase; akluinermik sillaksoarme tunnitsiviogupse, omættisse ungakoniarasik tamattominga.

12 Gude okautsemik attautsemik okalaukpok, tamaña tussakattarlauktara, imãk: Gude kissime ajugakangitotõvok.

13 Igvillo Nalegak saimarsaijotõvotit, nelliellonẽt akkilleromãrpet pinniarninget akkillijariakarninganut.

IMGERUT LXIII.

Tuksiarusek idluartomik nalengnek Gudemik pijutigællugo.

Davibib imgeruta inukangitomẽdlune Judæab nunangane.

2 Gude, Gudigivagit, uvlarãrsukut tuppalerpunga illingnut; tarniga imerukpok illingnik, uviniga kippilerdlunelo illingnut, najugara nuna pannidlarmet, sioratuinaularmelo immekangimet.

3 Tagvane arlorvigivagit ivsornaitoviksõnernetillutit, ajugakanginerniglo, opinarnerniglo tækkojomadlarlunga.

4 Saimarsainit ajunginersaungmet inõtsemit Kannerma nertorpãtit.

5 Tagvane nakorijomadlarpagit inõtsimne tamaine, aggakkalo kollangiutilugit atterne.

6 Tagva illa omættima kuviasutiksarinajarpa, pillorẽutiksarilãlo, opiguklunga kañipkut nertorlutit pijungnaruma.

7 Innangaleruma erkaumavagit, tuppalerumalo okautigivagit.

8 Piulijigigapkit, illingnullo ulliktaugama opigivagit.

9 Tarnima ungagivãtit aggakpillo tallerpikpit serngnigivãnga.

10 Ipkoale tarniga piñasuatsainarpæt terliaromavlunga; nunable attãnut pititaujomãrput.

11 Saviksoakullo pijaujomãrivut, terriganitsello nerkigijomãrpeit.

12 Koenigible Gude kuviasugvigiva. Gudemut angertok nakorijaujomãrpok; sæglojoksõjut kanningit okausiksërotitaujomãrmetta.

IMGERUT LXIV.

Tuksiarutsemik innotsib sapputsauninga nertornarningalo pivlugik.

DAVIDIB imgeruta imgerutigilugo.

2 Gude, nippiga kappiaisungnimne tussalaungmiuk; innoseralo sapputilauruk omisuktomit takopsoajuitomit.

3 Ijilaungminga idluitoãluit kachimiovinginit, idluitulliartullo unnorninginit.

4 Saviksoatut okatik kënaksarlugit pivut, okausermikut kassëtoliksõjokut orlertoramik sorlo karkjutigut.

5 Angigutsivlutik idluartok pittigomavlugo, illerasukteililutik tagvainarlo pittikpæt.

6 Issumaksarsiorlutik idluiluktomik illerasukteilivut, okarlutiglo, kañok nigartoromavlugit, imãglo pivut: Tamedsa kia tautuklugit sappingipagit?

7 Nellangaitolingnik sennavut angigutsutigivlugillo pivut, pingitsertorlutik issumaluteliksõvullo killamik.

8 Gudible suingarlugit pittigomãrpeit, ãniajomãrtuksauvlutik angijomik.

9 Okamingnut ochotitaujomārput tækkojingita mittauteksarninginut.

10 Innuillo illunatik imaitunnik tautuktut okaromārput: tagva Gudib piñiarninga-ipok; tukkissijomārpullo, Gudib piñiarneringmagit.

11 Idluartulle kuviasugomārput Nalekame, tettigiviklugolo, omættillo nellagōrtut illunatik Nalegak opigijomārpæt.

IMGERUT LXV.

Kujalitikset Gudib ajungitulliarningit pivlugit.

DAVIDIB imgeruta imgerutigilugo.

2 Gude, Zionemiut opigidlarlutit nertorpātit, angernitiglo satinasuarlugit illingnut.

3 Tuksiarnerit tussarangne, taimak pivlugo uvinekartut illunatik nellipsarpātit.

4 Idluitulliarnipta angijoksoarmik nēnerpātigut; ajornivut issumagijaujungnērlittōk!

5 Nertornarpok annerijet, kaikolauktello, iglovit akkorngane innekarkovlugo tagvane, tamna iglungne-Tempelingne-ivsornaitoksoarne angijoksoarmik mannigortiksarsivok.

6 Idluarsainernut tattamminiarnartomut tussartigut, Gude, piulijivut, nunaksoarmiut illunatik ungasiktomētullo, immarbiksub kiglinganētullo tettiksanget.

7 Pitsartunikkut kakkennik ivertitsijotit, parngnaidlarlutillo, pitsartuneliksōvlutit.

8 Ikublialertitsijotit immarbiksub iktulliadlarninganik, maggit iktullianinginiglo, innukattigēksuit pikabladlarninginiglo.

9 Nellunaikutettit kvaksarutigivlugit pigamik,

tagvane nunakartut. Aulajut tamaita kuvlasuktipettit, tamangne uvlārkullo unnugangello.

10 Nuna issumagitsiarpet, imekkarkovello, akluitilugolo. Gudib puallāninga ullipkittartomik immekkatsainarpok. Kakkojekset karngasutingit perornitsiariktipettit, namaksitilugillo; nuna taimak idluarsarangne.

11 Perorsēviub ittersangit immerpettit, poagijarningalo imitsiarpet; sillalungmullo pannerungnārtipet, perortungit namaksitilaitalo.

12 Jahre pinnarnartipet pingnut, arvertarnernelo tumitit orksumik najortekarput.

13 Innukangitub inningittauk orksuliovut, kuttekarlutik aglæt, kakkārsungillo tautuklugit kuvianadlarpok.

14 Perortokarnerit sauket innigiveit illūnane, iviksukakartullo kakkojeksaliōvut perorlutik, innuit serrigijeksanginik imgerutiksanginiglo.

IMGERUT LXVI.

Gudib pinniarningita tattamminiarnarninginik, nertordlernermik opigungnermiglo.

Imgerusek imgerutigilugo. Nunet illunatik Gude opigilitsuk!

2 Attinga opigijaukovlugo, nakorissiuk, tussarnidlartomik nertorlugolo.

3 Gude okarvigissiuk imāk: Pinniarnitit kanok tattaminiarnartoksōjut! Ajugakangitotōgavit kennugijttit ajoksaromārput.

4 Nunamiut illunatik tuksiarvigilitit nertorlutillo, akkit nakorilugolo. Sela.

5 Kaileritse, Gudib pinniarningillo tækkonār-

sigik, pinniarninga innuit akkorngane tattamnadlarmet.

6 Tapsoma immarbiksoak ablatsangortipa patterkovlugo, immab inninga pissugviojungnarkovlugo arvertartunnut; taimaimet Gudeme kuviasukpogut.

7 Pitsartunermigut perkojivok issokangitomut, ijikita inukattigēksuit ullernaigiveit. Nalengitoksuit ingmingnik attanniotitsungnangilet. Selā.

8 Illipse innukattigēksuit Gude nertorsiuk, oma nakorijauninga tussartaulaule ungasiktoalungmit.

9 Tapsoma tarnivut innōkongmagit, ittikavullo ijukarviērutilaitalo.

10 Gude ōktorlauraptigut epkējarlutalo, Silberetut illakarungnērtitauniartotut.

11 Parngnanērsimmavingmut pititaukovaptigut; okumailutamiglo illijilaukpotit uvaptingnut, nangmageksaptingnut.

12 Iñuit attanningortilaukpettit uvaptingnut, ikkomame imānelo-ilaukpogut: igville anitilaukpaptigut nekoksitilutalo.

13 Taimaimet tunnergutiñik ōteksennik tigusilunga iglungnut aijomavunga, angernimniglo akkilēvigilutit.

14 Sorlo kangasinārma aitarningane, kannermalo okausiksakarningine illingnut, kappiatoadlartillunga.

15 Tunnergutinnik ōtekseñik ānanānik kaitsijomavunga illingnut; tuktuñik jarrasimmajuñik; tunnergutekaromavlunga tuktuvāngnik angusellungillo illautilugit. Sela.

16 Kaititse illunase tussarluselo, illipse Gudemik nalektose; unipkarvigijomagapse kañok Gudib pinniarninganik tarnimnut.

17 Kannipkut tamna nipliarvigilaukpara, nakorilälo okapkut.

18 Omættimne idluangitokarajarpet, Nalekab tussarajatsengilänga.

19 Taimak pivlugo Gudib tussarpänga, tuksiarnikkalo kammagiveit.

20 Gude nertortaule, tuksiarnikka nachogingimagit, saimarsaininelo allarkotsengimago uvamnik.

IMGERUT LXVII.

Tuksiarnermiglo kujalitiksamiglo Gudib saimarsaininget takopsoanginarningello akluitoksõninga pijutigællugo.

Imgerusek imgerutigilugo nokakseralingnut.

2 Gude takopsoagilaungmittigut saimautilutalo; tapsoma kẽnanget kaumarsarlittigut. Sela.

3 Tapsoma apkutänik illitarksilerkovluta nunamẽniptingne, piuliklerninganiglo nellojut illunatik akkorngane.

4 Gude, innukattigẽksuit kujagidlarpätit, innukattigẽksuit illunatik opigidlarpätit.

5 Innukattigẽksuit kuviasudlarput, opiguklutiglo, innungnik erkartuinit idluarmet, inungniglo nunamẽtuñik aulatsigavit. Sela.

6 Gude innukattigẽksuit kujagidlarpätit, innukattigẽksuit illunatik opigidlarpätit.

7 Nuna perortokarviõvok. Gudib, Gudipta saimautilittigut.

8 Gudib saimautilittigut, sillaksoarmiullo illuatik näleklitsuk opigomut.

IMGERUT LXVIII.

Nellautsijuksamik, Kristusib kangattartitauninget pitsartuningello ãnanauninganik.

DAVIDUS imgeruta imgerutigilugo.

2 Gude parngnailaule, tamna omigijimimik siamartitsilerkovlugo, kemmugijiminiglo kemmãtitsilerkovlugo.

3 Pĕrtaulit iserluktut pĕrtaumajotut, sorlo ikkoma anmatitsijotut orksumik, taimaktauk Gudekangitut nungutaujuksauvut Gudib sãngane.

4 Idluartulle kuviasuktuksauvut opiguktuksauvlutiglo, Gudib sãngane omamullo kuviasuklutik.

5 Gude impervigissiuk, attinga nakorilugolo. Apkosinelioritse tapsomunga, saimanartome arvertartomut; attekarpok Nalekamik, tamnalo kuviasuvigissiuk.

6 Illiãrsuit atãtagivæt, uigarnerillo idluarsartigivæt. Tamna Gudiovok, inniminĕdlune heiligeme.

7 Gudetõjok, kittorngisuitomut tunnijijok kittorngennik unnuktuñik iglunganut; parngnanĕrsimmavingmĕtullo annitipeit pelliutome idluartome, nalengitoksuille ajoksatsainarvingmĕtuartilaitalo.

8 Gude, taipsomane innukotivit sivorleringmattit, arvertarlarpillo innukajuitome. Sela.

9 Nuna sajupillukpok tagva, killaillo kutteliksõvlutik Gudib tapsoma sãngane Sinai metillugo, Gudib Israelitit Gudigijangeta sãngane.

10 Gude, mannale saimarsailutit sillalukojivotit, kingormgujeksattillo, pallilertut nekoksitipettit.

11 Pingortitettit tagvane inniksakarungnarkovlugit, Gude, ajulertut pingnut nekoksitipettit.

12 Nalekab okausek tunniva okautsinnik, tussarnertuñik okālajut uñuktovaksuit illagilugit.

13 Iñukattigēksuit attañersoangit ingmingnut illanarēkput, iglungita ivlernarutigijangitalo piksattik pajugutigiveit.

14 Apsimavlutik, tautungit akkigiojārtut esarungititun-īput, Silberetut Goldetullo keblariklutik.

15 Tapkoa akkorngane, ajugakangitok perkojikpet, sunatuinarne illangit attañingortilugit, tagva tāktokarningane kaumalerpok.

16 Gudib kakkanga kakkauvok ivsoriktok, kakkettitut kattersimajutitut angijolutik, perutsiartolingniglo ulliksimavut.

17 Kakket illipse, sōg kiggertarkisse? Kakkak tamnale innigijomavlugo Gudib kuviagiva, Nalekablo nuvigitsengila.

18 Gudib aulatangit kittiksaungitōvut, Nālegak tapkoa akkornganēpok, Sinaime ivsornaitome.

19 Kōtsingnermut ailaukpotit, parngnanērsūmigló pējailaukpotit, tunnergutinnik pilaukpotit innungnik pillitsijungnarkovlutit, tappatōjunik aglæt, taimaimet Gude Nalegak tamanētuatsainalarpok illa.

20 Uvlut tamaita Nalegak nakorilavut. Gudib nangmartigalloarpātigut sumik, tapsomale ikkajorpātiguttauk. Sela.

21 Gudekarpogut ikkajortemik uvaptingnik, Nalegakarlutalo, Nalekamik piulijigijaptingnik tokkomit.

22 Gudible kennugijime niakungit serkomititsomārpeit, kabsingillo aglæt, katsungaitomik idluitulliatsainarmetta.

23 Nalegarle ōkarpok: Namagijama illangit aijomavakka, imārbiksub ittijoksoanganit illangit aijomavakka.

24 Taimainnet kennugijivit aunganut ittigaktit mingoartaujomārput, kingmivillo alluktorvigijomārpæt.

25 Gude, tækkuksauvok sokutsiagut arvertarnit, Gudiga, Nalegaviksoaralo, sokutsiagut arvertarnit ivsornaitoviksoarme.

26 Imgertut sivorlerivātit, nokakseralingnik attorpaktullo mallikpeit, niviarsijet imiajoksoarnik attorpaktut akkorngane.

27 Gude Nalegak nakorissiuk kattimavingme, Israelitit puailavinget pijutigællugo.

28 Tapkoa akkorngane Benjamin mikkijok, Judab angejokangit, kattimajoksoakotingillo, Sebulonib angejokangillo, Naftalib angejokangillo, attanniovut.

29 Nalegaunerijet Gudib akilaungmago; Gude, tamna pitsartitaule pivluta pinniareksarigangne,

30 Tempelit pivlugo Jerusalemētok, attannersuit pilliutikseñik kaitsijomārput illingnut.

31 Omajok suvlolingmētok suadlaruk, tuktuvaillo unnorningit nochatik akkornganētut, tullerajarsuarmetta kenaujennik pijomadlaramik. Gudible innukattigēksuit uñatadlaromajut siamartipeit.

32 Egiptenīb angejokāngit tikkātsomārput, kernertallo aggattik issagomārpeit Gudemut.

33 Nalegaunerit illipse nunamētose, Gude imgerutigissiuk, Nalegarlo nakorissiuk. Sela.

34 Tamna, aulatsijok killangme illūnane pigiartainarninganit. Ahak kalluksoane pitsertutitsomārpa.

35 Gude pitsartunekarle! Tapsoma ānanauvinga Israēlemēpok, pitsartuningalo nuvujennepok,

36 Gude tattamīniarijeksauvok ivsornaitoviksoarmine. Israēlib Gudigiva. Tapsoma innukotigijane nekoksititsomārpeit, pitsertutitsomārlaitalo. Gude nakorijaule.

IMGERUT LXIX.

Messiasib taksiarninganik ānianermine.

Davidib imgeruta, imgerutigilugo.

2 Gude, piulilaungminga, tarniga ullutsaungmet immaksoarmut.

3 Maujaālungmut ittijoksoarmut, tungavikangitomut kivivunga, imaksoarme ittijoālungmēlarmalo, ullitornersuillo ippititsomavānga.

4 Niplejungnangerpunga, torklugalo kadseksimāvok, tautugungnērpungalo, akkunikka Gudima uttakkikongmanga.

5 Sullinatik uvamnik kennugosuktut, tapkoa unnunersauvut nutsamnit niakumnētunīt. Taipkoa uvamnik omisuktut nauk pijariakaratik, asserortitsomavlunga pitsartuneliovut. Pigingitamnik akkillerkojauvunga.

6 Gude sillainera nellungilet, akkiliksakkalo sangne ijersimmangilet.

7 Uvapkut kangusuktitaujokarkoñago illingnik tettekartut, Nalegak Nalegak Zebaot. Uvapkut illerarasuktitaujokarkonnago illingnik kennertut Israelib Gudinga.

8 Pivlutit kangusungnermik ikpigivunga, kĕnapkut kangusukpunga.

9 Tækkorngartauvunga kattangutimnut, anănama kittorngangitalo illitarijungnĕrpănga.

10 Tokkomut illungertudlarama igluit pivlugo, illingniglo mittautiggit, tapkoa mittautiksarningetta tõrvigivănga.

11 Nauk keavlunga nerringikattarlungalo illapsungnartomik mittautigivănga aglæt.

12 Põngmik attilaukpunga, tapkoale mittautiksarivæt.

13 Igluksuit ittervingetta senniane iksivajut kannekadlarvigivănga, immĕnartorsuit akkornganelo sillainartomik imgerutigivănga.

14 Uvangale tuksiarvigivagit, Nalegak, nelliutome kuvianartome; Gude, saimarsaijotõgavit, nertornarlutillo tussartaulanga ikkajornernut.

15 Machaălungmit piulinga kivikoñanga, kennugijimnillo, immaksub ittininganillo piulijaukovlunga.

16 Ullitornersoarmut ippititaukonnanga, ittijoksoarmullo ĕjaukonnanga, nunab ittersaloanĕtillungalo sioraălungnut saujaukonnanga.

17 Tussarlaungminga Nalegak, saimarsainit mañigornadlarmet; tækkonărlaungmingalo napkigosungnivit angijoksõninga pivlugo.

18 Kĕnello ijersimmaniarnago kivgarnut; kappiaisudlarama tussarsarlaungminga-tõk!

19 Tarniga najorlaungmiuk piulilugolo; piulilaungminga, keñugijima pagvisarmanga.

20 Idluiliotitaunera, kangusuktitaunerale, illerasuktitauneralo nellungilettit; akkerartortikka illunatik sängneput.

21 Idluititaunerub omættiga illungertortigiva kiksartilarmalo. Uttakkigalloarpunga, illapsugosuktokarmangæt uvamnik, pittekangilarle; manigortiksakarmangarmalonēt nachvatsengilangale.

22 Sungarmik kassilinartomik nerritipänga, imeruvaksoadlartillungalo sērnartomik immertipänga.

23 Nerrivitik nigarilitsuk, akkiniarutigællugolo, mikkigiarilugolo pigilitsuk.

24 Ijingit takpelilit tækkojungnērkovlutik, kuktorangillo nukkekarungnērlit.

25 Takopsoajuinernik tukkisititaulit, ningautsinivillo erksinartub tiguligit.

26 Igluksoangit innukarungnērtikit, tuppinginelo attautsemiglonēt iglomētokarkonnago.

27 Sugiarlauktet unangmingmatsuk, innukotitit angijomik sugiarangne nertordlerutiksarivæt.

28 Idluitulliarkattarlutik pilit, idluarsainernut pikonnagit.

29 Innōjut aglanginnit makpetikkennit pējarkit, idluartut illagællugit aglaksimmakattigēkonnagit.

30 Uvangale ajulerpunga, aniakarlarmalo. Gude, ikkajornivit sapputilinga.

31 Gudim attinga errinalingmut nakorijomavara, angijoksoarmiglo opigijomavlugo kujalinadlartomik.

32 Tamedsa Nalekab kuviaginersarigomārpa tuktuvängmit naksulingmit kukkilingmillo.

33 Ajulertut tækkogunitsuk kuviasukput, Gudemiglo keñertut omættingit omaridlaromārput.

34 Nalekab ajulertut nippingit tussarmagit, parngnanērsimavingmētullo nachogingileit.

35 Killaublo nunablo imārbiksublo nakorilitsuk, illunatiglo omajut aulajungnartut illuænne aglæt.

36 Gudib Zione ikkajoromārmago, Judab iglugaseksoangillo iglullioromārmagit inniksaukovlugo, perkutigilugolo.

37 Kivgangita kinguvāngillo kingornagujijeksarijomārpæt, attinganiglo ungajut tavanētuatsainaromārput.

IMGERUT LXX.

Davidib taksiarninga piulijaujomamut kannugijiminit.

Davidib imgeruta imgerutigilugo-erkaumanermut.

2 Gude, piulisarlaungminga, Nalegak ikkajorsarlaungmingalo.

3 Illerasuktitaulit kangusuktitaulutiglo, tarnimnik unangmiklertut, uttertitaulit mittautaulutiglo kappiaisuktitikka.

4 Ama kangusuktitaukovlugillo, nippekortōvlutik okautigijikka: aharāluk tagga!

5 Illingnik appersutiggit kuviasuglit, opigudlarlillo illingnut, piuliklernerniglo ivlersijut, okautigitsainarlugolo imāk: Gude nertortaule!

6 Uvangale ajulerpunga aklujokullularmalo, Gude kaisalaurit uvamnut ikkajortigigapkit, piulijigigapkillo; Gudiga mulluniarnæk.

IMGERUT LXXI.

Tuksiarsk piulijaujomamut.

NALEGAK, tettigivagit kangusuktitaumiarnangatōk.

2 Idluarsainernut piulinga ikkajorlungalo illūnane; siutikik manīkik uvamnut ikkajorlungalo.

3 Serngnigosulerittōk uvamnik, kemmājangnarkovlunga illingnut, ikkajoromavlunga angervigilauramga; kairtorigapkit sapputsauviksarigapkillo.

4 Gudiga, Gudekangitut agganginit, idluitulliartut attanniojullo kassētat agganginit piulilaungminga-tōk.

5 Tettituarigapkit Nalegak, Nalegak, neriugijara sorrusionimnit.

6 Anānab timinganit māna tikkidlugo tettigilaukpagit, igvit anānama timinganit annitilaukparma. Nertordlerutiksakka illingnut illingatuinarput.

7 Unnuktut tattaminiarivanga; igville serngnigijigivagit pitsartutelingmik.

8 Kannera okartitautsainarle kaut tamat nertorlutit, nakorilutillo.

9 Innutokaulernimnit nachoginiarnanga pīt, kemmengniarnangalo sangēleruma.

10 Kennugijima okarnerlotigingmanga, tarnimmiglo asserorsaijomajut kachimiotigivānga.

11 Imāk okarkattigēklutik: Gudib tamna kemmelaukpa; unangmilugo tigulersiuk piulijokarungnērmet.

12 Gude uvamnut ungasiniarnæk; Gudiga ikkajorsarlaungmingatõk.

13 Kãngusuktuksauvut asserorlutiglo, tarnima akkerartortingit, pijeksaringitamnik kennertut, kanguvungnermut mittautaunermullo koverijaulit sorlo.

14 Uvangalé neriugitsainaromavagit, nakoritsainaromalarpillo piluartomik.

15 Kañerma idluarsainit okautigijeksariva, piuliklermillo uvlut tamaita kittilugit sappertakka.

16 Nãlekab Nalekab pitsartuningagut arvertarpunga, idluarsainit kissiet nakorivara.

17 Gude, sorrusionimnit ajochertoramga; taimak pivlugo tattaminiarnartullinitit okautigijeksarivakka.

18 Gude, kemenguiarnangatauk, innutokaunimnut, nutsekkalo kachosilerpetta, tallit uvanga okautigekãrtinnago kinguvarẽnut, pitsartunillo tikkitsomãrtunut tamainut.

19 Gude, idluarsainit kotsingnermẽpok, ajungitulliarnitillo angidlarput. Gude, kia adsigivãtit?

20 Tukkissitikattaramga kappiaisungnermik angijomik, kagvertiparmalo, nunab ittersanganit annitiparmalo.

21 Angijorortiparma, ama manigermilungalo.

22 Taimaktauk kujagidlarpagit imgerutiksennut nertornarnit pivlugo, Gudiga Harfekut nertorpagit, Heiligeõjotit Israeleme.

23 Kangasinãra tarnigalo piuligangne kuviasudlarpuk nertorlutillo.

24 Okamalo uvlut tamaita idluarsainit okauti-

gijeksariva. Kanguuktaksuvat illerasultuksauvlutiglo idluiliortut uvannik.

IMGERUT LXXII.

Nellautsijuksak Kristusemik, nalegauninganigio.

SALOMUB.

Gude erkartuinit pitsaule Nalegaviksoarmut, idluarsainillo Nalegaviksub erningnanut.

2 Omunga innukatitit pitsaukovlugit idluarsainermut, ajulertokotitillo piulijaukovlugit.

3 Kakket kaikojikokit ullapirksaunik ãtserkovlugit innukattigẽksuit akkorgaunut, kakkãsuillo idluarsainermik.

4 Tapsoma innukattigẽksuit ajulertitsinullagõrnerme serngigijomãrpeit, akluullo ikkajorlugit, kassẽtullo serkomitsomãrpeit.

5 Kinguvarẽt illuatik koksesuvigitsinaromãrpãtit, sekkinekarningane takkekarningane.

6 Akkaromãrpok, sorlo illaluktok kissingmut, kussertotut nuna ipsaulekluge.

7 Nelliuningane idluartok ãnanausijomãrpok, ullapirksautekaromãrlunelo angijomik, takkekarungnẽrninganut.

8 Immarbiksub attautsik aipãut nalekausijomãrpok, immaksoarmillo illaksub kiglingnanut.

9 Tamna innukengitsinẽtut akkutsinullãrigijomãrpæt, kennugijingille sanningnik allutsosomãrput.

10 Attañersuit imarbiksub kiglinganẽtut; kikkertennelo pilliutiksennik kaitsijomãrput; attannersuit Arabienemẽ Sebamẽlo tunnergutiksennik ãtsijomãrput.

11 Attainermit illunatik tuksiarvigijomärpæt, nellojullo illunatik kivgertoromärpæt.

12 Aklujok, nipliajorlo, ajulertorlo, ikkajortekangitorlo piujjomärmägit.

13 Nellokotijullo, aklujullo näpkigijomärpeit, aklujullo tarningit ikkajoromärpeit.

14 Tapkoa tarningit nellangainermit kassenermillo piujjomärpeit, tapkoa aungello ivlerijaujomärpok tapsoma sängane.

15 Innötsainaromärpok, Goldemigio Arabienib nunanganit pijomik, tunitsivigijomärpæt. Tamnalo tuksiarvigitsainaromärpæt, kaut tamälo nakorijsainaromärpæt.

16 Nuname, kakket känginnelo, kakkõjekset akkulaidlarlutik peroromärput, innersimmalerunigle aulajomärput, Libanon sorlo, iglugaseksoarnëlo tungujoksijomärput iviksukettitut nuname.

17 Gudib attinga sokkosijuitsainaromärpok; sekkinekarningane, tapsoma attinga kinguvarënut tamainat sorërniatsengilak, tapsomõnalo saimarviojomärput; nellojut illunatik nakorijomärpæt.

18 Gude nertortaule, Nalegak, Israelib Gudinga, tamnatuak tattamminiarnartullijungnarmet.

19 Taimaktauk tapsoma attinga änanaunerpäk nakorijaule issokangitomit issokangitomut nunello illunatik pijuksauvut illumertaulerkovlugit tapsoma nertorninganik. Amen, Amen.

20 Isaib erninget Davidib tuksiarningit sorërput tava.

IMGERUT LXXIII.

Mannigoljutiksaatiglo, innertôingmiglo tûdaingajaugannago Gudekangitut pilloriktojârningit pijutigeângit.

Assafib imgeruta.

Sulle Israelib Gudè maanigorvigiva, omettekartuinarpet nellangaitokangitomik.

2 Serlek tudjapilaungilanga ittikamnut, ablorartillunga koitarnartome ijukakaseklunga.

3 Piojorijut sinnaungatigigapkit, tækkogamalo Gudekangitut kañoêtitautsengimetta.

4 Nangianartomik irksitsengimetta aulatautjungnangilelle igluksoatut ujarkettitut sennamajotitut.

5 Pijeksaungitokatsengilet assimiktut innuktitut pagvisartautsengimetta inuktitut assiniktut.

6 Taimaimet tappatôjoksônitik pinnarmautigikôrpæt, kassêningillo namægijaujuksaukôrlutiglo.

7 Ingmingnik angijomik tækkuksautiput nâkkortojoksoak sorlo, issumamingnik pitiniatsainarput.

8 Tamainik asserorterivut idluiluktomik okautekarput, okarlutiglo, okausekullungniglo piangitoâlungnik attorpaktut.

9 Okautsitiglo ivlerivaukoveit sorlo killangmit okautaumajotitut, okautsitiglo nalektaukoveit nuname.

10 Taimaimet innuit ungagijingita aivigisârpeit, unnuktoksôvlutiglo kattimajut akpangerviginveit immektut kôktotut.

11 Okarlutik: Suna pivlugo Gudlo taipkoa kujannarutigingilait? Suna pivlugo kôtsingnernêtub kammagijeksarivagit?

12 Ahak, Gudekangitut tagva; tapkoa kannoētokatsengilet sillaksoarme, akluititaularmiglo.

13 Omættimale pitlareksaangiginget omarninga pijariakangila? patsitiksakanginerlo uhvautigigupko aggamnut?

14 Uvlut tamaitalo okumaiksarpunga pitlartaunerulo kaut tamāt naipipara.

15 Serlek taimak okartuksaulaungilangatauk taipkotitunak; taimaitokulle kittorngettit tamaita nelliutilauktune tamaine erkartorajarasugilaukpakka.

16 Kannok illingamangæt issumaksarsiorkat, tarlauralloarpunga tukkissijomamut, sappidlalaukparale.

17 Gudib ivsornaitoviksoanganut ailerkārtinnanga, tapkoa nāninget issumaksarsiorutigellugo.

18 Igville koitarnartomut pitipettit, ochotilugillo makkitsungnērkovlugit.

19 Kamok tuavitomik nungutauvut! Sakkija, rungnērput, nāningello erksinartoksōvok.

20 Sinnektomanektun-ipōk tuppaktomut; Nalegak taimak taipkoa tautungit nachonarsitipettit igluggaeksoarmiunne.

21 Taimaituble omættiga illungertorvigiva aniatipāngalo taktumne.

22 Sillaitotun erkojomavlunga, nellojuksaularmalo tamainik, sillatunekangitotun erkojomavlungalo sāngne.

23 Nauk taimaidlungale nūtsengilanga illingnit; aggapkut tullerpipkut tigumiaramga.

24 Idluarijarnut tessiorparma, illolliorlungalo, nertonausromārparmalo nelliutikpet.

25 Kissivit pituarigupkit killaglo nunalo kujannarutigivakka.

26 Timigalonêt tarnigalonêt perlerpennik; igsiit Gude, manigorvigitsainarpagit emættimne, ilangiutititsainarparmalo.

27 Ahâgle, ipkoa aularlut illingait nungutaujomârmetta; ilunaitalo idluitulliarvigijittit nungutipetitit.

28 Kuviasutiksarale tagva, Gudib najorninga ivleritsainarapko. Nalegak, Nalegak tetitsaritsainarapkolo, piniarnittillo tamaita okautigigapkit.

IMGERUT LXXIV.

Tuksiarnermik Gudib illagêkkotingit serngnigijaatsainarkolagit.

Assafib illisaininga.

Gude, sõg taimak ajektorpittigut illingnit? saugakotitillo pairijettit, sõg taimak ningarvigivigit?

2 Illagêkkotitit erkaumalerkittõk, itsaksoarnit perkutigigangne, piuligangnelo kingornagujiksarnut, Zionib kakkangane inigijarne.

3 Ipkoâluille tullereksaulit ittigangnut, nunamullo ochotimariklugit. Ivsornaitoviksub illua ningartoâlub asserorlaukpa illunât.

4 Akkerartortitit iglokottingne errinarloakijadlarput, Guditiglo senâmajut kamunga piveit.

5 Pâne ullimautit tækkuksauvut, sorlo ullimartune napartunne,

6 Illupânginiglo koppisivut ullimautinut ullimautivâlungnullo.

7 Ivsornaitoviksoakotit ikkomamut nungutipæt, atterpillo iglunga ivsornaitsungnêrtipæt illûnane.

8 Umætitingut okarput! tarpkoa arktartaulit. Gudlb iglungit tamaita nunamëtut ikkonanut nungutipeit.

9 Nellunarkutakangingagut tækkuksaujomik, nellautaujokangilarlonet tussarnartomik okalavigillu-ta, ajochertortekarungnërlaptalo ajochertortan-kovluta.

10 Gudele, kanok sivitutigijomik akkerartorte okarnerluktuksauva, hingartiblo akkit aglæt okarnerlõtigijeksarivauk?

11 Sõg aggaktit përkigit, sängnillo idluarsainitit?

12 Gudele Nalegauviksoara itsanit illunatik nunamëtut ikkajortigivãtit.

13 Immarbiksoak pitsartunernut aviksimavok, omajoãluillo immãnëtut niakunginnik serkomitsivotit.

14 Arverit niakungit kadsukpettit, tunilugillo innukattigënut innukangitomëtunnut, nerkiksakarkovlugit.

15 Puallavillo kokkulluillo puallatipettit, koksoarãluillo tinnetipettit.

16 Uvlorlo tnuarlo perkutigivakik sekkinerlo uvloritsello apkosimingne itsainarkovlugit.

17 Nunet illunatik angininginnik akiksoivotit aujarlo okkiorlo pingortipakik.

18 Erkaileriffok makkoninga ingartib Nalegak okarnerlõtigingmago, innukattigello sillaitoãluit akkit okarnerlõtigingmatsuk.

19 Taubekotivit tarninga tunaujomanago omajoãlungmut, omajokotitillo ajoksartut pingortelilugit.

20 Erkaumaleruktok sokkosijuitomik angel-

vigigaptigut, nuna ochuanartomik asserortitaungmet illûnane, iglullo siamartitaungmetta.

21 Aklujokulluk kangusuktitaulune aularkonnagole; aklujut ajoksartullo akkit opigingmatsuk.

22 Attetôk Gude, pinniarnit namaksitilugo; mittautekarnerlo issumaksarsiorvigilugo, pijutigællutit uvlut tamaita sillaitoâlungnit pijok.

23 Ningarvigijivit errinarloakijarningit erkaumakit; akkerartortivit kassâninget sivituninga anginingalo pivalliartuinarpok.

IMGERUT LXXV.

Gudib tattamminiarnartullinginita nertornarninginik. Innertornermik pingijaitsuginermut.

Imgerusek, Assafib imgeruta kellujaujomamut, imgerutigilugo.

2 Gude kujagivaptigit, kujagidlarlutit, tattamminiarnartullinitillo okautigivavut atterpit najormattigut.

3 Nelliutome idluartome namaktomik erkartuijomârpunga.

4 Nuna saijupidlarpok, nunakattigêllo illunatik; uvangale sukkangit nakkimivakka. Sela.

5 Piojorijut okautilaukpakka: Taimak nertorniarase! Gudekangituñullo okautsivunga imâk: Tettiksakarase pitsartunipsingnut.

6 Taimak pingijainartomik tettiksakarase pitsartunipsingnut, mangailinartomiglo okausiksakarase imâk:

7 Pijeksaungitokaromâtsengilak, sekkerngub nuininganillonêt, nippininganillonêt, kakkennillonet innukangitomêtunnit.

8 Gude idluarsäijŏgame, tapsoma illangit nellokotitipa, aipangale angijorortilugo.

9 Nalegak ermgusiärsukarame aggangmine, ullipkitalälo Weinemut pitsartudlartomut, kovisilarmelo omanget; Gudekangitulle illunatik immertuksauvut, purvsorutingello nungutiteksarivæt.

10 Jakob Gudingale okautigijomavara soraijunanga nakorilugolo.

11 Gudekangitullo pitsartuningit tamaita nungutitsomavakka, idluartub pitsartuninga angijorortitaukovlugo.

IMGERUT LXXVI.

Gudib sapputsininganik illagĕktokotiminik.

Assafib imgeruta nokakseralingnut imgerutiglugo.

2 Gude illitarijauvok Judame, attingalo Israeleme ănanausijauvok.

3 Tuppitsianga Salemepok, iglungalo Zionemĕpok.

4 Tagvane pittiksib karksunginiglo sappulutanginiglo, saviksoarniglo naviksivok, uñatadlartuñiglo sorĕrkojijok. Sela.

5 Ananaunersauvotit, ajugaunersaularpillo opingaijoăluit kakkagijanginit.

6 Pingijaitut piojungnĕrtuksauvut tokkojuksauvlutiglo, sorsuktuksello illunatik sorsujungnĕrtuksauvut.

7 Jakob Gudinga koksasungnartomik okausiksalioguvit, kammutiăluit kemmuktungillo sakkijarungnĕrput.

8 Ningarviogupta erksinadlarpotit. Taimaitillutit, kina sängnĕtsungnarka?

9 Erkartuiviub kajusimmaningit nellonarungnĕrtigungne killangmit, nunainiut illuarsoatik kvaksalerput nippangerlutiglo.

10 Gude erkartuilualerpet ajulertut tamaita nunamĕtut ikkajoromavlugit. Sela.

11 Innuille angijomik avamuvigikpattit nertornarnit sakkijadlarpok; piluartomiglo avamuvigikpattit, igvittauk pitsartunekarpotit sullĕ.

12 Nalegak Gudise angervigissiuk nalĕklugolo, tamapse oma illumajingit, pilliutiksennik ātsiluselo kvaksanganadlartomut.

13 Attañiojuñik annusingortitsijomut, attañersuillo akkorngane kvaksanganadlartomut.

IMGERUT LXXVII.

Okpertut ŏktortauninginiglo mannigortikuangiuglo.

Assafib imgeruta imgerutigilugo Jedutunemut.

2 Gude nipliarvigivara nippimmut; Gudemut nipliavunga, tapsomalo tussarpānga.

3 Kappiaisungnimne Nalegak kennerpara, unnuangotillugo katsungailunga, aggakka issakpakka, tarniga mannigortaujungnarkŏngimet.

4 Kiksarangama, Gude erkaumavara; omættiga kappjaisuleranget, okautsivunga tagva. Sela.

5 Ijikka sikkungerkongilekkik, pigārkovlugik, nukkigerksimmanermullo okarnermik sapperpunga.

6 Itsarmiak, Jarillo kangerput erkaumavakka.

7 Unnuangotillugo imgerutiksakka erkarpakka, okausiksakarlungalo omættimmut, annernera kiglissiniartuksauvlunele.

8 Sorajutitomik Nalegak ajektuniarku, nāpgosungnekarungnĕrlunelo?

9 Saimarsainingalo sorĕrmarikpa? angersaimmannerlo nungutauva?

10 Gudib saimarsainine puigormarikpauk? näpkigosungnimelo sāptingne parngnanĕrpauk? Sela.

11 Nauk taimailerpet okarpunga: Taimaitomut pitlareksaingama; kötsingnermĕtuble; aggangita tallerpit tamainik ablapsangortitsiluttik pijungnarput.

12 Taimak pixlugo Nalekab pinniarningit erkaumavakka; tattamminiarnartullilaurnitit nattoma sivorngane erkaumajeksarivakka.

13 Pingortitarttillo tamaita okautigivakka pinniarnitillo unipkautigivlugit.

14 Gude apkotit, ivsornaitövok. Illiktut Gude taimak ajugakangitigijomik assingnik nanĕtomik nachvarviksauva?

15 Taimna tattamminiarnartullijok, tamnauvotit igvit Gude; ajugakanginit sakkertilaukpet innukattigĕnut.

16 Sŏngonernut innukotitit piulilaukpettit Jakoblo, Josefiblo kittorngangit. Sela.

17 Immaksuit tækkovātit Gude, immaksuit tækkogamitit kappiaisulaukput, ittinersoaālungillo iktullijadlarput.

18 Nuvujet okumaidlutik immermik kovisilaukput; nuvujello kalljidlalaukput, kaumalaillo kattekattarput.

19 Kallukadlalaukpok killangme, kaumalavillo nuna kaumartilaukpet; nuna nulāsijardlune saijukpilladlarpok taimaitokartonn.

20 Immarbiksoak apkotigilaukpet, ahlornitillo immaksoarmĕlaukput, nauk ittigaktit naalugijaujungnartinnagit.

21 Innukotitit tessiorlaukpettit, saukettitut kattisimmajutitut, Mosesekut Aaronekullo.

IMGERUT LXXVIII.

Unipkautiksak kannak Gudib innukotine ajungitulliarsigilaungmagit pitlarlaitalo.

Assafib illisaininga.

Iñukotikka perkojamnik tussaleritse; siutekarluselo kannerma okausiksanginut.

2 Issumaksarsioreksennik okaromavunga, pijokalauktomiglo nutaungitomik nellonarungnêrtitsijomavlungalo.

3 Tussalaurapta kanjimmalaptalo atâtagilauktaptalo unipkautingmattigut.

4 Kittorngangit malliktingillo nellojungnêrtiteksarigaptigik, Nalekab nertornarninganik okâlakovlugit, ajugakanginginganiglo, tattamminiarnartullininginiglo piñiarlauktanginik.

5 Jakokuñe nellunaikutak napartilaukpa Israelitillo perkojeñik tuñitsivigiveit, atâtavullo perkolaukpeit kittorngamingnik ajochertorkovlugit.

6 Kinguvarêt illiñiarkovlugit, sorrutsillo ernguiângojomârtullo; innumarioleruniglo, kittorngatik ama okautilugit nellojungnêrutiksangênnut;

7 Tettiksakarkovlugit Gudemut, Gudib piñiarningillo puigorkoñagit, perkojanginiglo nalekkovlugit.

8 Atâtamik illusingit mallekonnagit, tappatojoksôlaungmetta, nâlengitôksôvlutiglo, taipkoalo ômættingit sokkosijuilaungimetta, annerningillo nellangaidlarlauklutik Gudemut.

9 Êfraimib kittorngangititut, annorakarlutik

amertajannik pittiktartillugit, unnatadlartokarninganele sappimut sorsujungnêr laukput.

10 Gudib angerninga pijariakarungnêrtipæt, arvertaromanatiglo tapsoma perkojangine.

11 Pinniarningillo tattaminiarnartullininginllo ukkoa pijutigællugit puigorlaukpeit.

12 Atâtangetta tækkungine tattaminiarnartullilaukpok Egipteneme, Zoarib nâternaksoangane.

13 Immarbiksoak avilaukpa pissugviojungnarkovlugo tapkonunga, imaksoarlo imnâtut kallerêktipa.

14 Uvlotillugo nuvujakut tessiorpeit, unnuamelo ikkomamut kaumaridlartomut.

15 Innukangitomêlo kairtuñik kopluilaukpok, namaksivlugillo imilaukpeit immermut.

16 Kôngniglo kairtomit pijunnik pingortitsilune, kôksoarâluktitut pânget kôlaukput.

17 Nauk taimailiorutigingmagit, ama idluitulliarnermingnut kôtsingnermêtok ningarosuktipæt innukangitomêdlutik.

18 Omættimikullo Gude ôktorluvigivæt, tarnimingnut nerkiksarsiorlutik.

19 Gudelo okarnerlôtigivæt imâk okarlutik: Ahak, Gude âkiksoijungnarmangæt nerrimavingmik innukangitome?

20 Ahak, kairtok âktorlauralloarpa immermik kôktokarkovlugo, kôggullo kôdlarkovlugit; sokutsiagulle kakkôjamik tunnitsivigijungnarpattigut? Kannorlo innukotine nerkemik tunnitsivigijungnarkagit?

21 Nalekable taimaitut tussaramigit, illuludlarpok, ikkomamiglo pigialerpok Jakokunne ningarnermiglo Israelemut pilune.

22 Gude okpervigingmatsuk, tikajornarsinganiglo neriuagimetta.

23 Nuvujello kollanētut perkolaukpeit, killaub upkuanga angmartilālo.

24 Sillalukojilune Mannamik nerkiksanginut, killaub kakkōjanganik tunitsivigilaukpeit.

25 Engelit kakkōjangenik nerrilaukput, nerkemik tilliklerpok namaksitilugit.

26 Killaub attāne unanget annorellerkōjiok, sōngonermigut kavangannermik añordlilertipa,

27 Sillalukojilune nerkinnik, sannikitat kattekput tapkonunga, tingmitsenniglo siorketsitut innarluksub siksanganetatitut.

28 Tapkoa tāngmarvigingmat illuarsoanginut, innigijanginullo kattektipeit.

29 Tagvane nerrilaukput akkaarterlutiglo, nerriluadlarnermingnulle pitlartaulaukput,

30 Nerriluadlarnermingnulle pitlartaulauralloaramik, sullelo taipkoa nerkiksaringmagit;

31 Tava Gudib angaasinget kollangidlilaukpeit, angajokaonerseniglo tapkonane, tokkotsivlune, sōngonersello Israelelne nungutipeit.

32 Nauk taimailiorvioylutik anginersanik amaidluitullialaurivut, tattaminiarnartullininginiglo okpervigingniveit.

33 Taimak pivlago innōtsingit nokarkovsit, angusijuksaukonnagit sunik, annōtillugillo pagvisartautsiartuksaulaukput.

34 Tokkolerppagille Gude kepnerpoe, tagvainarlo sagiarlutik Gudemut,

35 Erkalaukkatiglo, Gude senginginiglganitsuk, Gudelo kotsingitsinetak pilijiginitsuk.

36 Kannermingnulle takkomōrvigivæt, okarmingnullo sæglokidlarpæt.

37 Ningarlune Engelinnik tillikle sangusaraidsainarlutik tapsomanget, Gudib angersimaninga kanamagijungnĕrlugit.

38 Tapsomale takopsoagilaukpeit, idluitullianingit issumagijungnĕrleitalo, illunaitalo nungutingileit, ningautsinelo allartikattarpa tapkonangĕt, ningautsinelo namaksitingila tapkonunga.

39 Imăk issumaksarsiarame uvinioninginik, annoretut supsuinaliartotut, utterniatsengitotulloimetta.

40 Tapkoa inuksngitomĕdlutik ningarosuktikattarpĕt illungertortigilællo inukangitome.

41 Gude ama ŏktutsainarivæt, Heiligeŏjorlo Israeleme ajeochertorasuarpæt.

42 Tapsoma aggangit erkaumajungnĕrpeit, kannok piulilaungnagit taipsomane omigijinginit.

43 Taimaktauk nellunaikutangit Egiptenemĕdlutik, tattamĭniarnartulliningillo Zoarĭb nunangane.

44 Nunab ipsoma imminga aungmut ablapsangortimago, kŏnginit imerlugit sappidlarput.

45 Pagvisartokulluit omajut tillingmagit ipkonunga, norrijingit, narrajillo adsingit asserorkovlugit.

46 Nunab perortunginigle kuglugitset tunnitsivigilaukpeit, taipkoa perorksijangillo tunilaukpeit piglertet adsinginut.

47 Weineliksab napartungillo nettarkonnernut asserormagit, taipkoa napartungita assingit nettarkonnălungnut.

48 Tuktuvakotinginiglo tokkotsigame nettarkonnernut, nergjutingillo kattinatillugit kaumalarnut.

49 Ningarlune Engelinnik idluitunnik tillikle-

rame taipkonunga pikablarvigilugit, okunnikaartilugillo pagvisarlugillo.

50 Ningautsine serērkongimagolo, tarningillo tokkomit sapputinagit, nergjutingillo nunaluktokarningane nungulaungmagit.

51 Egiptenmiut arngnangita ernniarikālauktangillo tokkopeit, kingormgujijuksaulauktut sivorlermik Hamib iglungine.

52 Iñukotinelo saukettitut aularlingmagit, tessiorlugillo mianerijaujutitut iñukangitomut.

53 Kañoētokartinnagit tessiorlaukpeit, taimak pivlugo erksigijeksakalaungilet, imarbiksuble omigijingit ullilaukpeit.

54 Atilaukpeit kakkame ivsornaitub kiglinganut, idluanermigut pigijaminut.

55 Iñukattigēksoarniglo singitsilune tapkoa sāngine, kimgormgujeksarlo illangiutivigilugo perkoveit, ipkoa iglunginelo Israelitit kinguvāngit iglokarkoveit.

56 Nauk taimailiortillugo Gude kotsingnermētok oktorpæt, ningartilugolo perkojangit tappagitsainarmagit.

57 Tuñupællo nachogilugolo atātamiktut, katsungainatiglo pittiksetut nokaktekangitotut.

58 Sennalauktamingnullo napartitarningnut ningartipæt, Gudekalungnermingnullo illungertortigivæt.

59 Taimaitokartomiglo Gude tussarame illungertortigilaukpa, Israelelo angijomik ajektorpa.

60 Iglone Silomētok kemmagijungnērmago, iglo taimna iglogilauktane iñuit akkorngane.

61 Iglub pitsartunekarningalo perngnanērsottaukova, ānanaunekarningalo omisuktut aggungnut pitipa.

62 Innukotigilauktanelo saviksoarmut tokkokoveit, kingormgujeksarilauktanelo illungertortigiva.

63 Innuosuktungit angutit ikkomanut nungutaulaukput, uigãsungillo pattangaitiksarsijungnangilet.

64 Ajochertortungit aglæt saviksoarmut nungutaulaukput, uigarnekangilarlo keajukseñik.

65 Sorlo sinniktok tuppakune, sõngojotullo serrijotut nekoksijaugune, taimaktauk Nalegak illingalaukpok.

66 Omigijine tuñungiarlugit sãlagilaukpeit, kangusuktilaitalo.

67 Josefib iglungalo kamagijungnërpa, Efraimib kinguvãngillo anneringileit.

68 Judab kinguvãngille annerilaukpeit, Zionib kakkangalo ivlerijane.

69 Ivsornaitoviksoane kingiksivlugo sennava, sorlo nuna aulasuërtitaumajok issokangitomut.

70 Davidelo kivgane añeriva sauket iglunginit piva.

71 Saugãrsungnit amamaktuñit aiva; Jakob kinguvãnginik, mukotiminiglo, Israëlittiniglo kingormggutsamink tamna pairksërkova.

72 Tapsomalo sokkosijuidlunetauk pairilaukpeit attarullilunelo aulatsilaukpok tapkoninga.

IMGERUT LXXIX.

Tuksiarnermik mikkekarnetub omigijingit, tapkoa attuaniongeta kajsëningit pivlugit.

Assaph imgeruta.

Nalegak nellojut kingormgutsjettit tikkilaukpeit, Tempelillo ivsornaitoksoak tapkoa ivsornar-

tilaukpæt, Jerusalemiub igluksoangillo ochotilaukpeit, ujarket kattimajut adsilivlugit.

2 Tapkoa kivgavit timingit tokkungajut tingmitset killaub attānētut nerkiksanginut pitilaukpeit, ivsornaititavit tuviningillo omajut nunamētut nerkiksanginut pitilaukpeit.

3 Tapkoa anngmik kovsilaukput, imermik sorlo Jerusalemiub avatāgut, illuverksijartortekangitone.

4 Uvagut innukattipta sāngine kangusuktitauvogut, illumajiptalo āniarvigivluta mittautigivātigut.

5 Nalegak, kañok sivitutigijomik ningarijomavittigut, illungertornillo ikkomatun ikkomatilugo.

6 Nellojut tikkitaulit ningarosungnernut, illingniglo illitarksingitut, attanniovinginelo nalengitokartut atternik.

7 Jakokut nungutilaungmagit, iglungillo asserortilaungmagit.

8 Idluitulliarlaurnivut issumagijungnērkittōk, napkigisarlaungmittiguttōk, ikkitoārsukasegapta.

9 Ikkajorlaungmittigut piulijivut, akkit nertortortaukovlugo; piulilaungmittigut, idluinivullo issumagijungnērkittōk akkit pivlugo.

10 Sōgle nellojut okarungnartipigit imāk? Taipkoa Gudinget nanegalloarpa? Nellojut akkorngane nellonarungnērtitaule, tækkuptingnelo, kañok akkiniarvigilugit kivgavit aunget kovilauktanget.

11 Parngnanērsimavingmētut añersauminingit tikkilit sāngnut; tallernut sōngojomut tokkub kittorngangit sapputilaungmigit.

12 Innukattigijavut akkilertaulit kangunar-

ningit sängine. 7-tonlugit, taimaitokut. Nälegak mittautigilaungmattit.

13 Uvagulle innukotitit, pairksinivit saugakotingulo, kujagidlarpaptigit soraijuitomik, sorërratalo nertornarnit okautigivavut.

IMGERUT LXXX.

Tukniarutsemik Weineliksab annerneliojub kakkanga serngnigijautsainarkovlugo.

Assafib imgeruta imgerutigilugo.

2 Igvit Israelib mianerijinga, Josefekunik saukettitut mianersijotit; tussalaurittök, iksivajotillo Kerubimib kangane, sakkijalaurittök.

3 Pitsartunekarnit sakkijartitaule, Efraimit, Benjaminemillo, Manassemillo sivorlerpaöjetit, piuljartorlaungmittigut.

4 Gude, manigorlaungmittigut, kënavillo kautmarsarlittigut, kanöetsungnërlarpogut tava.

5 Nalëgak Gude Zebaoth, kannok sivitutigijomik kammangitotun-itsomayit, innukotivit tuksarvigikpattit?

6 Kakkojamut kugvinartomut, nerritipettit, immiatalo oktutinut angijunut kugvinik ullipkitadlartunnut.

7 Piiomajarnut innukattipta akkerartutigivätigut, kennutigiuptalo mittautigivätigut.

8 Gude Zebaoth manigorlaungmittigut, kënavillo kautmarsarlittigut, kannoetsungnërlarpogut tava.

9 Weineliksab napartunga Egiptenmit ailaukpet, tapsomingalo ullialaukpotit, nelliallo aularitilugit.

10 Sänganelo apkosinermik äkiksolaukpotit,

nipīernarkartilaurlālo nuna illumiokovlugo tapsomunga.

11 Kakket oma tachanganut tachalialiorut, akkerungettalo Gudib napartungit-Cederit-āktorpeit.

12 Oma perortunget siamartilaukpet imarbiksoak tikkilugo, akkerungillo imab kiglinganut.

13 Sōgle avalunginik naviksilaukæt, tapkoa kāngertinginut serkomiktaukovlugit.

14 Kuingēngeāluit nujoartut tullerajalaukpæt, omajoāluillo nujoartut asserortipæt.

15 Gude Zebaoth, sakkijalerittōk tækkolutillo killangmit, tækkumārlugolo issumagilugolo Weineliksab napartunga tamaana.

16 Perutsiatsainalerlolo, tallerpingnut ivertitaujok, aūerilauktello aulataujungnangitomut.

17 Illinganinga ullernaigiuk, suaklutillo, ikkitaunek asserortaunerlo sorērkovlugik.

18 Aggakpit idluarsainivit innukotingit innukotingit sapputiligit, innuillo annerilauktettit aulataujungnangitomut.

19 Tagva tunnutsomatsengilaptigit. Innokolaungmittigut, tagva akkit nipliarvigijomavavut.

20 Nalegak, Gud Zebaoth mannigorlaungmittigut; kēnavit kaumarsarlittigut, kannoētsungnērlārpogut tava.

IMGERUT LXXXI.

Kaiblainermik nellagōrtomik Gude kivgartorlugo.

Assafib imgeruta nokakseralingnut imgerutigilugo.

2 Kuviasukluse Gude imgerutigissiuk, pitsar-

tutigigaptigo; Jakob Gudinga opigidlarsiuk nippekõktojomut.

3 Imgerutinnik tigusfleritse, inniajoksuillo Harfillo tussaromnartet kaitsigik.

4 Nipsautsiaritse takkib nutauningane, uvluptingne erkaumanartoligne kessertutilingne.

5 Taimaitumnik Israelitit illutsekaramik, Jakokut Gudingeta perkojanga taimaimingmet.

6 Taimaitomiglo nellunaikutakaromavlune Josefe perkolaukpa, Egiptenemit aularmetta, okautsinniglo tussarngartennik attorlaungmetta.

7 Taipsomane tuingetta erksugeksanginit piulilaurapkit, aggangillo machaliornermit.

8 Kappiaktoadlarnerne nipliarvigigamga piulilaukpagit; sillarnerluälungmullo opingartautillutit tussarlaukpagit, köngmëlo akkerartorneling-mik taijarjome öktorlaukpagit. Sela.

9 Okokse innukotikka akkonapsingne kigligiudsijomavunga; Israelitit naleksinga,

10 Assianik Gudekarkonase akkonapsingne, Gudeungitorlo tuksiarviginasiuk.

11 Uvanga Nalegauvunga Gudigijasse, Egiptenib nunanganit aulartilaukpapse. Kañisse angmarsigik illumertitsomagapkit.

12 Innukotimale nippiga nälengilæt, Israeliblo pijomajungnërpänga.

13 Taimaitsainarmetta, issumamingnik pivlutik kamagijungnërpakka, kajusimanermikullo arvertartuksauvlutik.

14 Innukotimale nalegomadlarppanga, Israelitillo arvertaromakpetta apkotimme;

15 Omigijingit killamik tagva nukkekarungnërtinajarpakka, akkerartortingillo aggapkut aulartilugit.

16 Nalekab kennugijingillo tammaumatsainarkojauvlutik, tapkoa nelliuningelle issokangitomut illingatsainárkójaunájarpók.

17 Uvangalo iñukotikka kakkõjeksamut mamarnerpängojomut nerritítsomãrajarpakka, namaksitilugillo igupsaub orksuanut kairtomit pijomut.

IMGERUT LXXXII.

Sillaksoarmiut attannersoangita perkojauninginik illinganinginiglo.

Assafib imgeruta.

Gudib illagẽkotine innigiveit, tamnalo erkartuijõvok Gudinnik taijaujut akkorngane.

2 Kannok sivitutigijomik idluiluktomik erkartuijomavise? Gudekangitullo tautunget añerijomavlugo?

3 Idluartomik pinnialeritse aklujunnut illiãrsungnullo, saksartorlo ikkajorlugo, ajoksartorlo namaksitilugo.

4 Nellokotijorlo aklujorlo piulilugik, kippalojungnẽrtilugiglo, Gudekangitut pitsartuninginit.

5 Taipkoale kammanginermut okautsaujomangilet, tãrtomẽtsainarlutik arvertarput, taimak pivlugo nunab tunganingit ochotuksauvut.

6 Okautigilauralloarpapse imak: Gudiovose illunaselo kotsingnermẽtub kittorngarivãse;

7 Tokkojomãrposele innuktitut, nungutaulusselo attanneãluktut.

8 Gude sakkijalaurit nuna idluarsarlugo; nellojut illunatik Nãlegaringmattit, kingormgusijuksauvlutit.

IMGERUT LXXXIII.

Tuksiarutsemik piulijaujomamut illagêktut omigijingit pijutigællugit.

Assafib imgeruta.

2 Gude taimak nippangerniarnæk okaromangitotun-ĩniarnæk; Gudę taimaglo nokarniarnæk.

3 Ahãgle kennugijittit nujoartutitun-imetta, omigijittillo uitalerivut.

4 Kachimiolutik innukotitit piñiarlugasuarpeit pingitsertorlutik, okausekattigêklutiglo ijersimmajattit pivlugit.

5 Okarpullo: atte nungutilugit pita, innukattigêjungnêrkovlugit, Israelib attinga erkaumajaujungnêrkovlugo.

6 Okausekalaungmetta attautsemik issumakaromavlutik, katsungaitomik kajusikattigêngmettalo akkerartorvigijomavlutit.

7 Iglomiokattigêt Edomiterillo, Ismaeliterillo, Moabiterillo, Hagariterillo,

8 Gebaliterillo, Ammoniterillo, Amalekiterillo, Filisterillo, Tirusemiut illagilugit. Sela.

9 Assurib aglæt pinniarkattigiveit, Lotib kittorngangillo ikkajorlugit. Sela.

10 Tapkoale illingatitaulit Midianemiotitut, Sisseratullo, Jabinetullo Kisonib kõngane;

11 Endorib erkãne nungutaulutik, aktarlukongortitauvut nuname.

12 Taipkoa attannerijangillo illingatitaulit Onebtut Seebtullo, angejokãngillo tamaita Sebatut Zalmunatullo.

13 Okarmetta: Gudib iglungit aksarnigarijomavavut.

14 Gude, ullajujangortitaulit, iviktitullo annordlerpet illingatitaulit.

15 Sorlo ikkomaub napartut ikkomatipeit, sorlolo ikkomaub kakket ikkiteriartorlugit;

16 Taimaktauk unangmijaulit sillarnerluälukotingnut, kvaksartilugillo kallukotingnut kaumalakotingnullo.

17 Kĕnangit kangusuktitaulit, akkit appersutiksaukovlugo taipkonunga.

18 Kangusutuksauvlutik piluartomiglo kvaksarkattartuksauvut illerasuktitaulerlutik nungutuksaukovlutiglo.

19 Taimaidlutik tukkissijomärput, kissivit atatekaravit Nälekamik, kotsingnerpaŏgavillo sillaksoarmiuñe tamaine.

IMGERUT LXXXIV.

Illagektunniglo okälavingnermiglo.

Korab kittorngangita imgerutæt nokakseralingnut imgerutigilugo.

2 Kannok iglotit änanavaksŏjut Nalegak Zebaoth!

3 Tarnima Nälekab iglorosingit tussuvigiveit, kĕmitikvigilaitalo, timiga tarnigalo kuviasukpuk Gudeme omatsainartome.

4 Tingmiab iglo nachvalaungmago, tulugärnaublo ublokarvine, kittorngakaromamut ivaviksakarkovlugo, Altaritille tamedsa iput, Nalegak Zebaoth, Nalegaviksoara Gudigalo.

5 Pilloridlarput iglomiokattitit; tapkoa nakoritsainarpätit. Sela.

6 Pilloridlarput innuit, igvit pitsartutigikpattit, omamullo tamãnut mallikpattit.

7 Taipkoa kiksarnartovingme arvertartut, puailavingniglo tavane sennajut. Ajochertuijullo saimanermut angijovaksoarmut piñarnarsititaujomãrput.

8 Salakarkattarlutiglo, tækkuksaukovlugo Gudetuab innekarninga Zioneme.

9 Nalegak Gud Zebaoth, tuksiarnikka tussarlaungmigit kammagitsiarlugillo; Jakob Gudinga. Sela.

10 Gude sapputsiniksavut, tækkunalauruktõk, saimartavit nelegauninga tækkunãrlugo.

11 Uvlok attausek iglorosingne ajunginersaungmet uvlunnit assinginit tausendinit. Gudima iglunget upkuangane udsertortuksauvlunga, kuviasunersauvunga, akkunẽdlunga innekarnimnit Gudekangitut iglungine.

12 Gude Nalegak sekkineõngmet sapputsiviksaularmelo, Nalegak saimanermik nertornarnermiglo tunnijilune, tapsoma idluartut ajungitomik ajoksarkongileit.

13 Nalegak Zebaoth! innuk tamna piulijauvok tettiksakarune illingnik.

IMGERUT LXXXV.

Tuksiarnermik ikkajortaujomamut namaksijaujomamullo illunãne.

Korab kittorngangita imgerutæt, imgerutigilugo.

2 Nãlegak, mattoma sivorngane nunamiokotitit nãpkigilaukpettit, parngnanẽrsiñavingmẽtullo Jakob kinguvãngit piulilaukpettit.

3 Mattoma sivorngane innukotivit idluitulliar-

ningit issumagijungnĕrlaukpettit, ajormingillo tamaita mattolaukpettit. Sela.

4 Mattoma sivorngane ningausinīt assiagōrtilaurangne, ningaumajarnivillo illiorninga allartinangne.

5 Mañigorlaungmittigut Gude piulijivut, pitlareksaujungnĕrtilutalo.

6 Soraijuitomigle ningaumajarvigijomavittigut? soraijuitomiglo ningausinernik missigititsomalapta?

7 Ama nekoksititsomangilaptigut, innukotitit kuviasugungnarkovlugit pivlutit?

8 Nalegak nāpkigosungnīt sakkijarle uvaptingnut, ikkajorlutalo.

9 Kannoktōk uvanga tussartuksaulanga Gudīb Nālekab okausinginik, okautsilune ullapirksautelingnik innukotiminut, ivsortitaminullo, sillainerālungmut illingakonnagit.

10 Nalektingitale ikkajorninga najorpæt, nunaptingne nertornartovik innekarkovlugo.

11 Saimanerlo okpernarnerlo pachrearkovlugik, idluarsainerlo ullapirksainerlo salutitigĕkovlugik.

12 Okpernarnerlo perorkovlugo nuname, idluarsainerlo tækkunārle killangmit.

13 Uvaguttauk ajungitulliarviojungnarkovluta Nālekamut, nunavullo tuñitsiviojungnarkovlugo perortunnik.

14 Tapsoma sāngane idluarsainek sorĕrkonnago, illunānele tækkuksaukovlugo.

IMGERUT LXXXVI.

Davidib tuksiarninginik sunatuinalinernik.

DAVIDIB imgeruta.

Nalegak siutikik mannikik uvamnut, tussarlungalo, ajudlarama akluvlungalo.

2 Tarniga sapputilauruk ivsornaititaugama, Gudiga kivget ikkajolauruk tettituaringmattit.

3 Nalegak nãpkigilaungminga, kaut tamãt nipliarvigigapkit.

4 Kivgavit tarninga kuviasuktilaungmiuk, igvit Nãlegak kippinniarvigigapkit.

5 Igvit Nalegak ajungitõgavit, saimarsaijotõlarpillo, nãpkigosuktotõgavillo tuksiarvigijingnut illunainut.

6 Nalegak tuksiarnikka tussarlaungmigit, kennunima nippingit kamagitsiarlugillo.

7 Siorniornimne nipliarvigigupkit, tussarlaungmingatõk.

8 Nalegak illiktun-ĩtokangilak, Gudiñik taijaujunne, illunatiglo piñiarnitit sapperpeit.

9 Nellojut illunatik, pingortilauktavit tikkitsomãrpãtit tuksiarvigilutillo, Nalegak, akkillo opigijomãrpæt.

10 Nãlegaviksõgavit tattamminiarnartullilarpillo, Gudetõgavillo.

11 Nãlegak, apkotingnik tækkotilaungmingatõk, miksekarnerne arvertarkovlunga, omættigalo serngnigiuk, pijariakarnerpaõjomĕtsainarkovlugo, atternik opigutsainarkovlugo.

12 Nãlegak, Gudiga kujagivagit omamut illunãnut akkit opigitsainarlugolo issokangitomut.

13 Saimarsainit angidlarmet uvamnut, tarniga piulilaurangne sutĕrnartovingmit ittijomit.

14 Gude, piojorijut akkerartorvigivãnga, attañiõnerluãluillo uñorningita tarniga unangmigivæt, illingnigle kammangilet.

15 Igville Nãlegak Gud, nãpkigosuktotõvlutit

saimarsaijotõlarpillo, kennuĕlutillo, takopsoakpotit, okpernartõvlutillo.

16 Saviginga-tõk saimaulungalo; kivget pitsartunernut nekoksitilauruk, kivgavit erningalo ikkajolauruk.

17 Nellunailiviginga-tõk kannoĕngitsiadlarkovlunga, tækkuksaukovlugo omigijimnut, kangusuktitaukovlugillo, ikkajortaunera mañigortauneralo pivlugik, illingnut Nalegak.

IMGERUT LXXXVII.

Kristusib illagĕkotinginnik, Jerusalemib nunamĕtub adsiliangoninganik.

Korab kittorngangita imgerutæt.

Kakkeñe ivsornaituñe tunganilijauvut.

2 Zionib ittervingit Nalekab ivlerinersariveit Jakob iglunginit tamainit.

3 Gudib iglugaseksoanginik, akkoningine ãnanaunelingnik tussarominartuñiglo okalataumavut. Sela.

4 Rahabekullo Babelekullo okalaviokojomavakka, illitarksilerkovlugit uvamnik. Ahak tavane Filisterit, Tirusemiullo, kernertello erngniangojomãrput.

5 Zione okautigijomãrpæt, innuit sunatuinait tavane erngniangõgamik, kõtsingnermĕtublo pairksiningane-ĭtunnik.

6 Nalegak okãlakojivok okautsinnut sunatuinarnut, tavane illanginik ernniangojokarkovlugo. Sela.

7 Imgertullo sennilerĕklutik, illunatik nellekardlutiglo tavane imgeromãrput.

IMGERUT LXXXVIII.

Tuksiarnermik õktornartoãkuvikarningane.

Korab kittorngangita imgerutæt imgerutigilugo; ajulertut sangẽningit pijutigællugit.

Hemanib Esrahitemiub illisaininganik.

2 Nalegak, Gude piulijiga, uvlorlo unnuarlo nãvlugik nipliarvigivagit;

3 Tuksiarnikka tikkilit sãngnut, siutikiglo mannikik nippersoamnut;

4 Tarniga siorniorneliõngmet, iñõtsimalo sutẽrnartovik najudlarmago.

5 Ipkotitunak kappianartovingmut aijutitut illinganasugivãnga; angutetun ikkajortekangitotun-ĩpunga.

6 Tokkungajut akkorngane nellãvunga sorlo, tokkotaujotitut illuvermẽtutitut, erkaumajungnẽrtettitut, aggangnullo sapkutaujutitut illingavunga.

7 Ittersamut kivitilaukparma, tãksoarmullo, ittersãlungmullo.

8 Ningaumajadlarnivit nẽnerpãnga, illiorningitalo illũnatik nimniortipãnga. Sela.

9 Illennarijakka ungasiktilaukpettit, taipkonunga kangunartilunga illingatilaukparma. Parngnanẽrsimmavingmẽpunga annijungnangilarmalo.

10 Tautuga kappiaisumut illapsungnarpok. Nalegak, kaut tamat nipliarvigivagit, aggakkalo issakpakka illingnut.

11 Tokkungajut akkornganele, tattamĩniarnartullijomavit? uvalo, tokkungajut ama makkitsomãrivæt kujagilutillo? Sela.

12 Illuvernelonēt takopsoanit okautigijaujomārka? nertornarnillo asserornartoyingme?

13 Tāksoarmēlonēt tattamiñiarnartullinitit illitarijaujomārkæt, uvalo idluarsainit nuname erkainikangitone.

14 Uvangale nipliarvigivagit Nalegak, tuksiarnimalo tikkisarpātit.

15 Nalegak, sōg tarniga ajektorpiuk kēnello tunnulugo uvamnit?

16 Ajektortaugama ajulerpunga nukkekarungnērlarmalo, koksenarnivit aniatipānga, añusingortipāngalo.

17 Ningaumajadlarnivit kollangiarpānga koksenarnivillo nēnerpānga.

18 Immaksoarāluktut kaut tamāt illumavānga, tamarmik attautsekut illumavānga.

19 Illenarijakkalo najortakka illakkalo, u iga-siktipettit uvamnit, kappiaiṣuktitaunera pivlugo.

IMGERUT LXXXIX.

Messiasemiglo nalegauninganiglo.

Ethanib Esrahitemiub illisaininganik.

2 Nalekab saimarsaininga imgerutigijomavara, miksekarningalo kañipkut okautigitsainaromavara.

3 Imāglo okarlunga: saimanartolingmik issokangitomik nuijokaromārmet, miksekarnillo sokkoserniatsenginangne killangme.

4 Sokkosijuitomik annerijara kajusimakattigilaukpara, Davide kivgarijara angervigilaukpara.

5 Issokangitomut kinguvākartitsomavagit, taipkoalo iksivautarnētsainaromārput. Sela.

6 Killaillo, Nālegak, tattamminiarnartullinitit

nakoritsainaromārpeit, miksekarnillo ivsornaititaujut illagēngningine.

7 Nūvujenne, kiale Nalegak adsigivauk? Kialonēt Gudinnik taijaujut kittorngangita akkorngane, Nalegak adsigivauk?

8 Gude ivsornaltitaujut kattimāviksangine ajugakangitotōvok, tattamnadlarlunelo illumajiminut tamainut.

9 Nalegak, Gud Zebaoth, Gude ajugakangitotōjotit, kina illiktun-ika? Miksekarnivit ulliksimmavātit.

10 Immarbiksoak iktullijadlartok nālegungnartipet, malliksoangillo angidlartillugit, nokartipettit.

11 Rahab tokkopet, omisuktiojullo siamangartipettit tallernut sōngojomut.

12 Killarlo nunalo perkutigivakik; nuna tunganertārlaukpet, nūnab pingillo.

13 Uñuab ketterarninga, uvlublo ketterarninga pingortilaukpakik. Taborelo Hermonelo opigosukpuk akkit pivlugo.

14 Tallekarpotit pitsartunelingmik, aggaktillo sōngovut; erkartuivillo tattamnadlarpok.

15 Idluarsainerublo erkartuinerublo iksivautaksuit aulajuitipāk, saimarsainerlo miksekarnerlo kēnavit sānganēpuk.

16 Innukattigēt kujalijungnartut nertornartōvut, Nalegak, kēnavit kaumarningane arvertaromārput.

17 Kaut tamāt akkit pivlugo kuviasugomārput idluarsainernelo ānanausijomārput.

18 Tapkoa opigilutit pitsartutigingmattit, saimarsainernullo piulijauviksavut pinnarnarsititsomārpet.

19 Nalegak serngnigijigigaptigo, ivsornaitoksoarlo Israëleme nalegaviksoarivavut.

20 Taipsomane tækkotitsutikut okalaukpotit ivsornaititarnut, imãk okautivlugit: salakartok tuppaktilaukpara piulijaukovluse, annerilauktaralo innukattigĕt akkornganit nãlegangortilaukpara.

21 Kivgara Davide nachvarlaukpara, orksumnik ivsornaitomik niakoagut mingoarlugo, ivsornaitilaukpara.

22 Aggama serngnigijomãrpæt, tallermalo pitsartutitsomãrpa.

23 Omigijingitale tamna salagijungnaromãngilæt, idluitullo asserortitsungnaromãngilæt.

24 Akkerartortingille tapsoma sãngane kemmãtitsomavakka, omigijingillo aniatitsomavlugit.

25 Miksekarnera saimarsaineralo tapsomanĕtsomãrpuk, piulijauviksangalo attimne opigijaujomãrpok.

26 Aggangit immarbiksoarmut pititsomavakka, tallerpingalo immaksoarmut.

27 Imãk torkluromãrpãnga: Atãtagivagit, Gudigivagit, serngnigijigivlutillo piulijigivagit.

28 Ernniãngokãrtungortitsomavara, nãlegaunerpãngotilugolo attañersoarnit tamainit nunamĕtunnit.

29 Saimarsainera tapsomunga sokkoserkojomatsengilara, angersimmaneralo aulajuidlune tapsomanĕtsainaromãrpok.

30 Issokangitomut kinguvãkartitsomavara, iksivautaksoangalo sapputitsainaromavara killakarningane.

31 Kittorngangitale perkojakka kamagijungnĕrpattigik, idluarijamnullo arvertaromangipetta;

32 Illiorkojinikka ivsornartipattigik, perkojakkalo nalengipattigik:

33 Ajortulliarningit issakaumut kaujisaromavakka, idluitulliarningillo pivlugit sugiaromavakka.

34 Saimarsainerale tapsomanget allartitsomangilara, miksekarneralo sorĕrtinago.

35 Angersimanera ivsornaitsungnĕrtitsomangilara, sokkosernagillo okautsikka tamaita.

36 Ivsornaitoksŏnima ivlernarninga okautigilugo angervigilaukpara: Davide sæglokitsomangilara.

37 Kinguvängit sorĕrniatsengilet, iksivautaksoangalo sämne sekkinertut-itsomärpok.

38 Takkektut soraijuitomik sapputsaujomärpok, nellunaikutaktullo, ajägutak, nuvujeñe tækkuksautsainaromärpok. Sela.

39 Mannale mingoarlauktet kammagijungnĕrlugo ajektorpet ningaumajarvigilugolo.

40 Kivgavit angervioninga serkomikpet, niakoutingalo tullerarlugo.

41 Avalungillo ujaraggit ochotipettit, sappulutangillo asserorlugit.

42 Kängertingitalo perkutekarungnĕrtipæt, innukattingitalo mittautigivæt.

43 Akkerartortingit taimailiorkovettit kuviasuktipettillo omigijingit.

44 Saviksoanget attoriangalo sorĕrkovet, uñatadlartokartone sälakartotut-itsungnĕrkovlugolo.

45 Ivsornaininga nungutipet ochotilugolo iksivautaksoanga.

46 Innŏtsiarninget nelliuninga sivikitipet, ulliklugolo mittautaunermut. Sela.

47 Nalegak, kannok sivitutigijomik ijersimma-

jomavît, ningaumajarnillo ikkomatun-îtsainarkojomalâlo.

48 Erkailerittôk innôtsima sivikininganik. Sôg înuit tamaita erkaromanagit pingortilaukigit?

49 Innôjokarka tokkojuksaunane? Tarniminik piulijungnartokarka kappianartovingmit? Sela.

50 Nalegak, saimarsainît itsarne angerneri-lauktet Davidemut miksekarnerne naneka?

51 Kivgavit kangusuktîtauninginik erkailerittôk, innukattigêksuit umuktut illiorningita sâvigitsainarmanga.

52 Taimaitokut omigijivit mittautigivâtit, mingoalauktavit tuminginik mitteklutik.

53 Nalegak nakoridlartaule issokangitomut! Amen, Amen.

IMGERUT XC.

Innuiuinait innôtsingita sujungnarninginik.

Mósesib Gudib innukotinget tuksiuta.

2 Nâlegak Gude, sapputsauvigivaptigit issokangitomut. Kakkello nunalo, sillaksoarlo pingortitaukârtinnagit-îpotit, Gude issokangitomit issokangitomut.

3 Innuit tokkokovettit, okausekarlutillo imâk: Innuit kittorngangit ama tikkilermititse!

4 Iarit tausendit uvloktut ikpeksariakartotut, unnuatullonêt attausertut sângne-îngmetta.

5 Ingerarnektut nokangatingilettit, sinniglo adsigivæt, iviksukettitut kuñulersartutitun-îput.

6 Tapkoa uvlârkut nuvugulârkarput, killamiojungnêrpelle kuñulersâlerput, uñuktillugolo kippisartauvlutik pannilersârlarmiglo.

7 Ningaumajadlarnivîlle nungusartaukovâti-

gut, ningausinivillo suilaptingnit innosĕrutivătigut.

8 Idluitulliarnivut sängne sakkertikangne, ajortulliarnivullo passingitavut kĕnavit kaumarninganut pitipettit.

9 Taimaimet uvlovut tamaita ningausinernut nungusalerput, Jahrivullo kañekadlarniub adsigiveit.

10 Innosivut sivitujaranget Jahrekarpok 70-nik, uñunersaukpettale, 80-ŏvut, kannoĕngitsiatsainalaukpelle, kikkarjuitolaukpok, sennaneliolaurlarmelo; tingmijettitut nokarviksakalaurata nungusadlarpok.

11 Kiale okperivauk, taimak ningarigaptigut? Kialo ningausinit imaitok erksigivauk?

12 Ajochertortigut issumaksarsiornermik tokkojariakarapta sillatŏlerkovluta.

13 Nälegak ama sävigilaungmittigut, kivgettillo napkigikit.

14 Saimarsainernullo nekoksitisartigut, tagva iñosiptingne tamaine nertoromavaptigit opigilutillo.

15 Ama kuviasuktilaungmittigut, taimak sivitutigijomik, sugiartaunivullo kappiaisuktitaunivullo uvaptingnut ikpigijaukovlugit, perkojilauravit.

16 Pinniarnitit kivgarnut sakkijarlit, nertornarnillo kittornganginut.

17 Nalekablo Gudipta illanarilittigut, aggapta sullíningillo namaksititsainarligit, ahammarik, aggapta sullíningit nokarjuititsainarligit.

IMGERUT XCI.

Mannigorniksamik tokkub nangianarningane.

KÕTSINGNERMETUB sapputsiningane iksivajok, ajugakangitublo tachanganētsainartok,

2 Tamna Nalekamut okarpok: tettigivagit serngnigijigivagillo, Gudiga neriugijara,

3 Omajosiortib niganganit, nunalungnermillo tokkosarnartomit piulingmanga.

4 Tapsoma ulligomārpātit, tettekarnivillo ēsaroggik innigivak; miksekarninga sapputsiniksauvok, sappuluteksaularmelo.

5 Unnuab kvaksanganarninga pivlugo kvaksarkonnæk pittiktārtut pivlugillonēt uvloktillugo.

6 Nunalungnek tāksoarme terrētok pivlugolonēt, kannimaluktigēngnek pivlugolonēt asserorterivlune uvlub ketterarningane.

7 Nauk tausendit senningne tokkovut, zehntausendillo tallerpingne, igville pijauniatsengilatit.

8 Ijingnut illa kuvianartomik tækkojomārpotit, tukkisilutillo Gudekangitut akkilertauninginik.

9 Nalegak tettigivikangne, kotsingnermētorlo serngnigijigivet.

10 Piviksaungitokut tikkitaujomāngitotit, igluittauk kannimalungnartomut nellipsartaujomāngilak.

11 Engeline perkungmagit pivlutit, sapputsaukovlutit apkotingne tamaine.

12 Erkisimiartaukovlutit, ittikkettillo ujarkamut apōrkonnagit.

13 Lœvillo kuglugiarāluillo pissuvigijomārpettit, Lœviarkello Drachillo tulleraromārpettit.

14 Killanarvigingmanga ikkajoromavara; attimnik illitarksingmet, taimak pivlugo sapputijomavara.

15 Nipliarvigingmanga tussaromavara; kappiaisungningane najorpara, nusugomavara nertornartilugolo.

16 Innõtsemik sivitõjomik namaksititsomavara, tækkotitsomavlugolo piuliklernimnik.

IMGERUT XCII.

Gude nertoreksarigaptigo, suna pivlugolo?

Imgerusek Sabbatib uvlunganut.

2 Pivianartotõvok, Nalegak kujagidlarlugo, akkillo nakorilugo kõtsingnerpaõjotit,

3 Uvlārkut saimarsainit, unuangotillugolo miksekarnit okautigilugik.

4 Nokakseralingnut imgerutsennullo Harfesijartunnullo.

5 Nalegak, pinniarnitit imgerutigijungnarkovlugit kuviasukovarma, aggakpit señaninginiglo opigogungnarkovlunga.

6 Nālegak pinniarnitit kañok angijoksõvut! issumattit kannok ittijoksõvlutik.

7 Tamannale illissimailingajub okperviging-ila, sillaitorlo imaitomik kammangilak.

8 Gudekangitut ivisukket adsigiveit, idluitulliartullo missaktettitun-iput nungutaukārtinnagit tækkuksaujungnērlutik issokangitomut.

9 Igville Nālegak kotsingnerpāojotit tamainit, taimaitsainarlutillo issokangitomut.

10 Nālegak, ahak, omigijittit kennugijittillo

nungutitaujomãrput; idluitalliactullo tamaita siamartiteksauvut.

11 Piulijauviksarale opigijaujomãrpok, mingoartaujomãrpunga orksutãnut piviapartomut.

12 Ijimalo omigijima illinganingit kuviagijomãrpeit, siutimalo kassẽtut akkerartortimalo illinganingit tussarnerijomãrpeit.

13 Idluartok napartotut tungojortatut illingajomãrpok, napartotut Libanoneme peroromãrpok.

14 Nãlekab iglungane ivertitaujut, tapkoa Gudipta iglorosingine nutaijogomãrput.

15 Innutokaulerpettalonẽt missaktettitun-itsomãrput, paungakaromãrlarmiglo, kuñulingaitsainarlutiglo.

16 Nãlekab illusitsianga okautigekovlugo, piulijigijara, tamnalo idluitokangilak.

IMGERUT XCIII.

Nellautsijuksak Kristusemik nãlegauvinganiglo.

NÃLEGAK Nãlegaviksõvok, pivianarlunelo, ivlernartitaularmelo; Nãlegak ivlernartitauvok, nãlegauvingmik attautsemik pigiarlaukpok ãkiksoijartorlunelo, sillaksoarmut illunãnut illunãnut, sokkosertaujungnarungnẽrkovlugo.

2 Taimanget iksivautaksuit sokkosijuitotõvok. Taimaitsainarpotit.

3 Nãlegak, ingerarneãluit nikkovsiktedlarput, ingerarneãluit nippaladlarnitik tussartautipeit, ingerarneãluit mallikludlarnitik nikkovsiktipeit.

4 Malliksoarãluit imarbiksoarme angidlarput, iktullijarningillo erksinadlarput; Nãlegarle kõtsingnermẽtok sõngonersauvok.

5 Okautsitit ajochertutsiõvut idluartotõvlutik. Iglovit ivsornaitoviksoak piñarnarutigiva sorērane.

IMGERUT XCIV.

Tuksiarutsit illagēktut omigijingit pivlugit.

NĀLEGAK Gud akkillejungnartotõgavit, Gude akkillēnek pigigangne, Sakkijalerittok.

2 Igvit erkartuijotit sillaksoarmiuñik, nikkovilerit, piojorijut pinniarningit akkillēvigikit.

3 Nalegak, kañok sivitutigijomik Gudekangitut, kannok sivitutigijomik Gudekangitut piojorinermik kannekaromārkæt?

4 Taimak piblingaitomik okausiksakaromārlutiglo; idluitulliartullo illunatik, taimak ingmingnik nertorlutiglo?

5 Nalegak, innukotitit asserortermagit, kingormgujeksettillo okumaiksertimagit.

6 Uigārnerillo tækkorngartello ippitipeit, tokkolaitalo illiārsuit.

7 Okarlutiglo: Nalekamut tækkuksaungilak, Jakob Gudingello kammagingila.

8 Sillaitõjose innuit akkorngane kammaleritse, illissimailingajoselo, kakkugo sillatunekaromārkisse?

9 Siutemik illijilauktok, tamna tussarungnangilak? Ijimik sennajorlo tamna tækkojungnangilāk?

10 Nellojunnik sugiarte, tamna pitlaromāngilāk? Innuit kaujimanginginginik kaujititsijok.

11 Nalekable innuit issumangita sangusarainingit kaujimmaveit.

12 Piulijauvok tamna, illingnut Nalegak sugiartaujok, perkojarnullo ajochertortaujok.

13 Nelliutome kiksarnartome kennuētsungnarkovlugo, Gudekangitut ijukartitaukārtiñagit ittersālungmut.

14 Nālekab innukotine ajektorniatsengimagit, kemmengniatsennagillo kingormgutijane.

15 Idluarnek taimaitsainartuksaungmet, nellagōrtut omættingita illunatik tamna nālegiaromārpæt.

16 Kassētut akkornganētillunga, kia ikkajorpānga? Idluitulliartunnit kia aivanga?

17 Nalekamut ikkajortaungikuma, tarniga sakkertitauniatsengilak tava.

18 Okalaukpunga: tudsapilaukpunga ittikamnut, saimarsainiville, Nalegak, nængertipānga.

19 Angijoksoarmik siarklerutekalaukpunga omættimne okautsiville mañigornartut tarniga nekoksitipæt.

20 Nellangaitut iksivautanget, perkojet nellangaidlutik okautigitsainarmagit kajungervigitsengilet.

21 Idluartub tarninga pigijomavlugo parngnaidlarput, aungmiglo passijeksaungitomik erkartuivlutik pivut.

22 Nalegarle serngnigijigivara, Gudigalo tettigivikpara piulijauviksamnut.

23 Tapsomalo ipkoa idluiningit akkillevigijomārpeit, kassēningillo pivlugit nungutitsomārpeit; Nalekab Gudipta nungutitsomārpeit.

IMGERUT XCV.

Messiase kujagidlarlugo nāleklugolo perkojauniptingnik.

Kaileritse, Nālegak kuviasukluta nertorlugo

pita, piulijauviksaptalo piulijinget nertordlerutiksennut imgerutigilugo pita.

2 Tapsoma kĕnanget sängane kujalitiksennut pita, imgerutsinnullo nertordlerutiksalingnut nakorilugo, pita.

3 Nalegak tamna Gudeviöngmet, Nälegaviksöngmello, Gudinnik taijaujuñit tamainit.

4 Nunab kaitangit illunatik tapsoma aggangine-ingmetta; kakkäluit pöktoningillo perkutigiveit.

5 Immarbiksoak perkutigiva, tapsomalo pingortilaukpa, aggangitalo numaksoak säluartipæt.

6 Kaileritse, Nälekab pingortitiptalo sängane tuksialerta, serkortorlutalo, pamangalutalo.

7 Gudigigaptigo, tapsomalo pairiluta innukotigingmattigut, aggangitalo saugakotigingmattigut. Uvlome tapsoma nippinga tussarupsiuk,

8 Omættisse mangaitinassigik Meribamiutitullo, Massamiutitullo iñukangitome taimailaungmetta.

9 Taipsomane atätapse öktorluvigingmanga, nauk piñiarnimnik tækkovlutik, tukkissilarmiglo.

10 Jarinnik 40-nik innukattigĕt ipkoa pagvisatsainarmanga äkiksoinimne, imäk okarlunga: Innukattigĕt tapkoa omættingit apkome tammarnartome arvertatsainaromavut, apkotikkalo kaujijomatsengileit.

11 Taimaitsainarlaungmetta, ningaumajardlunga imäk okautigilaukpakka: Merngoĕrservimnut tikkerkojomangilakka.

IMGERUT XCVI.

Okautsit tussarnertut ivlernartõtuet imgerutauninginik nutãait.

Imgerutsemik nutãmik imgeritse Nalekamut, sillaksoarmiut illunatik Nalegak imgerutigilitsuk.

2 Nalegak imgerutigissiuk nakorilugolo attinga, uvlut tamaitalo piuliklerninga okãlatigissiuk.

3 Nellojut akkorngane nertornarninga unipkautigissiuk, innukattigẽt illunatik akkornganelo tattamminiarnartullininġit.

4 Nalegak angijomik piluartomiglo nakorijeksarigaptigo, tattamiñiarnarnerpãngovok Gudiñik taijaujunnit tamainit.

5 Innukattigẽksuit Gudingit Gudeungimetta, Nalekable killak pingortilaukpa.

6 Tapsoma sãngane ãnanausijokarpok, piñar nartokalarmelo, tapsoma ivsornaitoviksõningane ajugakangitomiglo nertornartomiglo aulatsijokarpok.

7 Innukattigẽktose kaitsititse Nalekamut, nertornarnermiglo pitsartunermiglo kaitsiluse Nalekamut.

8 Nertornartomik kaitsititse Nãlekamut, attinga opigissiuk, pilliutiksennik kaitsititse, kailuselo tapsoma iglorosinginut.

9 Pinnarnarsititauvluse, Nalegak tuksiarvigissiuk, sillaksoarmiut illunatik nalekkilitsuk.

10 Nalekab Nalegaviksõninga okautigissiuk nellojut akkorngane, tapsomalo nãlegauvine ãkiksorlaungmago sillaksoarme illũnane, sorẽrkoñago, iñukattigẽllo idluartomik erkartormagit.

11 Killak kuviasugit, nunalo opigosugit; imarbiksoarlo nippalādlarle illuanētullo tussartaulīt;

12 Naterngnak perortungillo tamaita kuviasuglit, napartullo illunatik napartolingne nertorlitsuk,

13 Nalekab sāngane, aggermet, nunaksoarmiut erkartorlugit aggermet. Tapsoma idluarsainermut nunaksoarmiut erkartoromārpeit, innukattigēksuillo miksekarnerminut.

IMGERUT XCVII.

Kristusemik nalegauvinganiglo.

NĀLEGAK Nālegaviksovok, taimaimet nunaksoak kuviasugle, kikkertello illūnanetut opigosuglīt.

2 Nuvujello tāksiniublo illumavæt, idluarsainerublo erkartornerublo oma iksivautaksoanga aulaijungnangertipæk.

3 Ikkoma tapsoma sivorleriva, ikkititsijartorlune illunāne omigijingita akkorngane.

4 Kaumalāngita nunaksoak kaumartipæt, nunaksoak tækkunārlune kvaksarpok.

5 Nālekab sāngane kakket orksutut aumalerput, nunaksub illunāne Nalegaviksoangeta sāngane.

6 Killait idluarsaininga okautigivæt, nertornarningalo innukattigēksuit illunatik tækkovæt.

7 Gudeungitunnik kivgartortut kangusuktuksauvut, Gudeungitunniglo opigosuktut; Gudinnik taijaujose tamapse Gudetōjok tuksiarvigissiuk.

8 Zione tussarame kuviasukpok, Judab panningillo opigosukput, Nalegak aulatsinīt pijutigællugo.

9 Igvit Nälegak nunaksoarne tamaine kotsingnerpaõgavit; Gudinnik taijaujunnit tamainit nertornarnerpaõvotit.

10 Illipsele Nalekamik ungajose, idluinek omigissiuk. Nalekab ivsornaititame tarningit serngnigiveit, Gudekangitut agganginit piulijomärpeit.

11 Kaumajok nuijuksautsainartok idluartomut, kuviasungnerlo omamut nellagörtomut.

12 Illipse idluartose, Nalegak kuviagissiuk, nakorilugolo, ivsornaitotöningalo nertorsiuk.

IMGERUT XCVIII.

Kaiblainek Kristuse nertorlugo.

Imgerut.

Imgerusertäk imgerutigissiuk Nalekamut, tattamminiarnartullingmet. Tallerpingmigut, tallermigullo ajungitötuakut tamainik salakartok.

2 Nalekab piuliklernine okautaukova, iñukattigëksuit sängine idluarsainine sakkertitaukova.

3 Israëlib iglunga pijutigællugo, saimarsainine miksekarninelo Nalekab erkaumavak. Sillaksoarmiut illunatik Gudib piuliklerninga tækkovæt.

4 Sillaksoarmiut illunatik Nalegak opigilitsuk, nakorissiuk nertorlugolo;

5 Harfinnut Nalegak nertorsiuk, Harfiñut imgerutsennullo.

6 Nalekab Nalegaviksub sängane opigosuleritse tiptulautinnut adsigëngitunnut.

7 Immarbiksoak nippalädlarle, illuanëtullo, nunaksoak omajungillo tussartaulit.

8 Ingerarneäluit kuviasukput, kakkello illu natik opigosukput,

9 Nälekab sängane, nunaksoarmik erkartuivlune aggermet. Tapsoma idluarsainerminut nunaksoarmiut erkartoromarpeit, innukattigĕksuillo nellagŏrnerminut.

IMGERUT XCIX.

Kristusib nalegauvinget illinganinganik.

NÄLEGAK Nalegaviksŏngmet, iñukattigĕksuit aulajadlarput; iksivavlune Kerubime, taimak pivlugo sillaksoak aulatitauvok.

2 Nalegak angijoksŏvok Zioneme, ivlernarnerpaŏvlunelo innukattigĕksoarnit tamainit.

3 Akkit ivlernartok tattamnadlartorlo opigilavut ivsornaitoksŏngmet.

4 Nalegaviksub tapsoma nalegauvingane nellagŏrnek ivlerijauvok. Idluarnermik tunnijivotit, nellagŏrnermik idluarsainermiglo pingortitsivotit Jakokunne.

5 Nalegak Gudivut opigissiuk, tapsoma ittigangita ikovrangeta sängane tuksiarvigissiuk; tamna heiligeŏngmet.

6 Mosese Aaronelo Gudib ajochertuinerŏtitangita akkorngane, Samuelelo Gudib attinganik nalektut akkorngane; tapkoa Nalegak nipliarvigingmatsuk tapsoma tussarlaukpeit.

7 Nuvujakut Gudib okarvigilaukpeit, oma innatsiningit perkojangillo tunnilauktangit tapkonunga, taipkoa naletsainarlaukpeit.

8 Nalegak Gudigijavut, tussarlaukpettit, igvit Gude, taipkoa piñiarnerlungningit pitlarlaukpettit issumagijungnĕrlaitalo.

9 Nälegak Gudivut opigissiuk, kakkanget iv-

sornaitub sängane tuksiarvigissiuk, Nalegak Gudivut heiligeõngmet.

IMGERUT C.

Kujalitikset Gudib ajungitulliarningit pivlugit.

Imgerusek kujalinelik.

Sillaksoarmiut illunatik Nalegak opigilitsuk.

2 Kuviasukluse Nalegak kivgartorsiuk, opigosukluse tapsoma kẽnanget sängane pititse.

3 Tukkisileritse, Nalegak Gudeõngmet. Tapsoma pingortilaukpãtigut iñukotiminut, saugakotiminullo pairksinermine, nangmineringitagulle.

4 Tapsoma upkuaksoangit kujalinermut itterviginissigik, tapsoma iglorosinginut itteritse nakorinermut; opigissiuk, attinga nertorlugolo.

5 Nalegak illanakarmet, saimarsainingalo sorẽrniatsengimet, miksekarningalo soraijuitotõngmet.

IMGERUT CI.

Davidib attannioninget adsiluanganik.

Davidib imgeruta.

Napkiginerlo nellagõrnerlo imgerutigijomavakka, igvillo Nalegak nertoromavagit.

2 Kammatsiarlunga okpernarlungalo pinniarpunga uvamnik nälektuksaujunnut, nellagõrlungalo arvertarpunga iglumne.

3 Idluitomik kajusimatsengilanga. Tappatõjoksoak omigivara, najornimnẽtsungnẽrkovaralo.

4 Nellangaitomik omættelik aulartuksauvok uvamnit, idluitok pijomangilara.

5 Innukattimmik angigutsivlune anārterluktok, tamna nungupara. Piojorijut pingijaitullo pijomangilakka.

6 Ijima nellagōrtut nunamne anēriveit, najornimnēkovlugit; kivgello idluartut ivlerivakka.

7 Innuille nellangaitut iglumnētuksaungilet, sæglojullo pilloringilet uvamne.

8 Gudekangitut tamaita nunamne nungusarpakka, Nalekab iglugaseksoanginit idluitulliartut tamaita nungutitsomavlugit, taimak pivunga.

IMGERUT CII.

Oktortaulungnermut pijaujut, napkigijaujomamullo kāktat omættingita tuksiarninginnik.

Ajulertorijub tuksiarninga kiksarangame, ochuarninelo okautigiguniuk Nalekamut.

2 Nalegak tuksiarnikka tussarlaungmigit, nipliarnikkalo tikkilit illingnut.

3 Kenēt ijerniarnago sāmne kappiaktoadlarama, siutikik mannikik uvamnut, nipliarvigigupkit, tava tussarlaungminga killamik.

4 Iserluktut uvlukka nungusarmetta, avatikkalo oteksatut ōsimmavut sorlo.

5 Omættiga serkomisimmajotun-īpok pannermarilarmelo iviktitut, nerkiksakka nerrilugit aglæt puigorungnarama.

6 Avatikka uvinimnut nippingavut, miagōrtotun-inama, annersaumilarmalo.

7 Tingmiatut miagōrtotut innukangitomeīpunga, ukbiārsutullōnēt iglugaseksoarne nungutaujunne-īpunga.

8 Pigārlunga, tingmiarārsutut attausitut iglub kānganetotun-īpunga.

9 Kaut tamāt omigijima okarnerlotigivānga, mittautekartullo uvamnik angerluvigivānga.

10 Argjennik kakkōjatut nerrivunga, immiksaralo kugviornimnik akkulerpara.

11 Sillungnerit ningaumaajadlarnillo pivlugik, kangattartigamga, nettimullo egilauramga.

12 Uvlukka tachaktitut nunguvut iviktitullo pannilerpunga.

13 Igville Nālegak sorērniatsengitotit, igvillo erkaumajautsainarpotit soraijuitomik.

14 Opalungailerittōk Zione nāpkigilugo; saimauservigilugolo nelliutingmet, nellautsimmangmello.

15 Kivgettit killanadlarmetta Zionib iglulliortauniksanginik, tækkojomadlalarmiglo ākiksoijokarkovlugo ujarkennik kattutiksenniglo.

16 Nellojunnut Nalekab attinga nalektaujungnarkovlugo, nertornarnillo attannersoarnut nuname.

17 Nalegak Zione idluarsarkovlugo, sakkijarkovlugolo nertornarnermine.

18 Kemmektaujut tuksiarningit tapsoma sāvigiveit, kennuningillo nachogingileit.

19 Tamakkoale aglaktaulit kinguvarēt pivlugit, innukattigēllo pingortitaujomārtut Nalegak nakorijomārpæt.

20 Pikkanget kotsiktomit ivsornaitoviksoarminit Nalegak kemmergovok, Nalegarlo killangmit tækkonārpok nunamik.

21 Parngnanērsimmavingmētut annersauminginik tussaromavlune, tokkub kittorngangingkellerōdsarsijomavlune.

22 Nalekab attinga Zioneme okautigijaukovlugo, opinarningalo Jerusalemme;

23 Innukattigēksuit kattimalerpetta, Nalegauvillo, kivgartoromamut Nālekamik.

24 Imgerarnimne pitsartunera miklilertipa ikiglitilaitalo uvlukka.

25 Okarpunga: Gudiga uvlogijomārtama kērkanētillunga pērniarnangatōk. Jarittit sorērniatsengilet issokangitomut.

26 Igvit nuna kiglinganit tunganektālaukpet, killaillo aggakpit sennamajangit.

27 Tapkoa nungutsomārput, igville taimaitsainaromārpotit; tapkoalo nutaujungnērpalliajomārput illunatik kallerpāngōjotut-ulliksoatut-ablapsāngortitaujomārput annorātut, igvit ablapsāngortitsomarungne.

28 Igville tāmnautsainarniarpotit, Jarittillo nāniatsengilet.

29 Kivgavit kittorngangit manētsainaromārput, kinguvaksangillo pivalliatsainaromārput sāngne.

IMGERUT CIII.

Gudib napkigosungninget nertoreksauninganik.

Davidib imgeruta.

Tarnik, Nālegak nertoruk, attingalo heiligeōjok illupkut nakorijaule.

2 Tarnik, Nālegak nertoruk, puigornæglo, tapsoma kannok ajungitulliarvigingmattit.

3 Idluinitit tamaita issumagijungnērmagit, sangēnitit tamaita pērmagit illingnit.

4 Innōtsit piulingmago asserornartomit, pinnarnartilutillo saimarsainerminut, nāpkigosunerminullo.

5 Kannit kuviasungnermut illingatingmago; nektoraliktut ama nutaulermikovlutit.

6 Nälegak idluarsainermik nellagörnermiglo tuñijivok idluiliortitaujunnut tamainut.

7 Tapsoma apkotiminik Mosese kaujitilaukpa, Israelib kittorngangillo pinniarnerminik.

8 Napkigosuktotõvok saimarsaijotõlarmelo Nalegak, keñuëlunelo saimarsaijotõvok.

9 Sorërane akkerartoromängilak, ningaumajarninelonët taimaitsainarkojomängila.

10 Ajornipta akkiliksangit pijutigælugit pinniængilätigut, idluitulliarniptalo pitlareksauningit issumagingileit.

11 Sorlo killaub põrtojoksõninga nunamit, taimaktauk näpkigosunermainik kollangiarkojivok nälektiminut tamainut.

12 Sorlo uvlub kaulerninget sivitũninga unnungmit, taimaktauk tappatõnivut ungasiktipeit uvaptingnit.

13 Sorlo atãtab kittorngane näpkigiveit, taimaktauk Nälekab nälektine näpkigiveit.

14 Kannok angijomik sangëtoksõgapta illitarigamittigut; erkailunelo sanniktitun-inapta.

15 Innuk innosermine iviksukettitun-ipok, iviksukket nuvugolängititut näternamëtutitunipok.

16 Annoremut äktortaukpetta nungulerput tava, innigilauktangillo assiogivuttauk.

17 Nälekable näpkininguinget issokangitomit issokangitomut nalektine kollangiatsainarpeit idluarsainingalo kinguvarënut illingavok,

18 Angersimmaninganik nalektunnullo, perkojanginik ivlersijunnullo mallitsiartunnullo illingavok.

19 Nälegak iksivautaminik killangme ãkiksoilaukpok, nälegauvingalo attannionerpaõvok tamaitoksoarnut.

20 Engelit okokse, Nalegak nertorsiuk, pitsartujoksõjose, tapsoma perkojangiñik mallitsainartose, tapsoma okausingita nippingit tussartaukovlugit.

21 Kattimmajoksuit pänetose illunase, Nalegak nertorsiuk, kivgaujose tapsomunga, pijomajanganut pinniartose.

22 Pingortisimmajut illunamassiatik Nalegak nakorilitsuk nälegauvingane illũnane. Tarnik Nalegak nertoruk.

IMGERUT CIV.

Gudib nertortauninga tapsoma pingortitangit illunamassiatik pijutigællugit.

Tarnik, Nalegak nertoruk, Nälegak Gudiga pinnarnadlarpotit; tautuit ãnanaudlarpok, pinnarnarnillo allagaidlarpok.

2 Kaumajok annoragivet attigigijet; killak issiviteksatut issivipet.

3 Pangna immekartipet aksavalloajotut; aksalluajutikut sorlo nuvujet ingerarutigivettit, annorit kollingillo aijutigivettit.

4 Engelittit annoringortipettit, kivgettillo ikkoalãjungortilugit.

5 Nunaksoak inniminut tungartipet, taimaitsainarkovlugo issokangitomut.

6 Ittijoksoarãlukut mattotipet annorak attitilugo sorlo, immaksuillo kakket kãnginẽ-īput.

7 Suadlaraville kemmälerput, kalluksoarnullo tagvanẽtsungnẽrput.

8 Kakket põktojoksõvut, timingillo kannunga pivut, innimingnut tunganilitijarnut.

9 Immaksuit kiglingiñik illijilaukpotit, tagvanget nũtsungnangilet, nunaksoak ama ullingmilugo pijuksaungimetta.

10 Immektarvit pusilajungortipettit naksenne, kakket akkorngane immiksuit kõlerungnarkovlugit.

11 Omajut illunatik natername immerungnarkovlugit, napartuñētullo imerugiakarkonnagit.

12 Immiksoarnele killaub tingmiangit miput, skaloakapsiklutiglo akkerkut akkorngane.

13 Kakket pãnget immiksarpettit, nuna perortolingortipet perortilugolo.

14 Nergjutit pivlugit iviksukkennik perorksaivotit, singailillo innuit attoreksanginut, kakkõjamik nunamit kaitsigavit.

15 Weinemullo innub omætta nekoksijaukovlugo tautualo orksum-ut pinnarnarsikovlugo; kakkõjamullo innub omætta atsuilerkovlugo.

16 Nalekab napartungit iptelikisõvlutik tagvanēput, Libanonib napartutsiangit, oma illilauktangit.

17 Tagvane tingmitset ublokarput, nektoraggit keblariktut innigiveit.

18 Kakkãluit naksuggit sapputsauviksariveit ukalliaitsijello kairosuit.

19 Takkek imailingortipet Jarit sivituningit namaksitilugit; sekkerngub nippivine nellungila.

20 Tãksoak pingortipet unnuangolerkovlugo, tagvale omajut nujuitut illunatik aulajadlarput.

21 Lœviarket errinarloakijadlarput, nerkennik nekaromamut keñerasuarlutik Gudemit.

22 Sekkinerle nuilerpet, angerarput innimingnut innangavlutik.

23 Tagvale innuk sennajeksaminut pivok, perorsĕvingmĕlo sennajuksauvlune unnuk tikkilugo.

24 Nalegak pinniarnitit kannok angijoksŏvut, unnuktoksŏvlutiglo? Illissimanartomik illuaita ăkiksorlaukpettit, nunalo perkutingnik tettăpok.

25 Imarbiksoak tamedsa angijoksŏjok, nerrotojoksŏlarmelo, tagvane aulajut kittiksaungitŏvut, tamarmik omajut angijut mikkijullo.

26 Tagvane umiaksuit aikattarput; tagvaneló arvekarpok, pingortitattit, illuane kuviasukovlugit.

27 Illunatik neriugivătit, nelliutekartone nerkiksakaromavlutik illingnit.

28 Tunnitsivigigungne kattersoivut tava, aggaktit mattŭĕrtigungne, nerkemut nerrititauvut tava.

29 Kĕnet ijersimmagungne kvaksarput tava, annernekarungnĕrtigungne nungulerput tava sanningortitauvlutiglo.

30 Annernit annitikungne, pingortitauvut tava, nunab tautua nutautilugolo.

31 Nalekab nertornarninga issokangilak; Nalekab piñiarnine kuviagiveit.

32 Nuna tekkunărpago saijupilludkarpok tava, kakket ăktorpagit iserlukput tava.

33 Nalegak imgerutigijomavara innŏsimne tamaine. Gudigalo nakorijomavara sorĕrnanga.

34 Okautigijakka kuviagijaulit tapsomunga. Nalegak kuviagivikpara.

35 Ajortoăluit nungutaulerlit nuname, Gudekangitullo sorĕrlit. Tarnik Nalegak nertoruk, Halleluja.

IMGERUT CV.

Unipkautiksak naitok Abrahamit Josua tikkilugo.

NALEGAK kujagidlarsiuk, attinga okālajutigilugolo, pinniarningit okautigilugillo innukattiget akkorngane;

2 Imgerutigissiuk nakorilugolo tattaminiarnartulliningillo tamaita okautigissigik.

3 Attinga heiligeōjok nertorsiuk; Nālekamik kennerasuartut omættingit kuviasuglit;

4 Nalegak ajugakanginingalo apperkotigissiuk; kēnanganik kennerasuaritse nelliunerne tamaine.

5 Tattamminiarnartulliningit erkaumalersigik, piniarlauktangit, tattaminiarnartulliningit okausingillo.

6 Illipse Gudib kivganget Abrahab kinguvāngit, illipse Jakob kittorngangit annerijangit.

7 Tamna Nālegauvlune Gudigivavut, sillaksoarme tamaine erkartuijōvok.

8 Soraijunane angersimmanine erkaumatsainarpa, okamaringnine okautigilauktane tausendeokattartut pijutigællugit, sorērniatsengilarlo.

9 Angerutigilauktane Abrahamut, okamaringninelo Isaangmut.

10 Tamanale idluarsaitingortipa Jakomut kajusimmajutigilālo sokkosijuitomik Israelemut.

11 Imāglo okarlune: Kānaab nunanganik tunnitsivigijomavagit, kingormgujeksarigapsiuk.

12 Taipsomane ikkitōtillutik ajulertōvlutiglo, tækkorngartauvlutiglo taikane.

13 Innukattigēnit innukattigēnut nulaukput, attannerkarvingmit innukattiget assingiīnut.

14 Innunginit tamainit serngnigilaukpeit, taipkoa pivlugillo attanniõjut pitlarlaukpeit.

15 Saimautijara ãktorniarnago nellautaijokotigijaralo kiksartinago.

16 Kãksoarvik nunamut perkova, nerkiksangillo tamaita pẽjarlaukpeit.

17 Angut attausek sivorliojuksak tilliva; Josefe pissiniutigivæt kivgaulerkovlugo.

18 Tapsoma ittigangit parngnanẽrsimavingmut pitipæt, timingalo kikkierãlungmut ãtsungerpæt.

19 Nalekamut okautaukãrtinnago, tapsoma okausinginullo ãkiktaukãrtinnago.

20 Tagvale attaniub aijaukova, piulijaukolãlo parngnanẽrsimmavingmit, inukattigẽt attaningeta annititaukova.

21 Tapsomale tãmna angajokãngortipa iglominut, attañersoangortilãlo perkutiminut tamainut.

22 Tapsoma illuserminut ajochertorkovlugit attanningortitangit, angajokãngortitangillo illissimmanartomik ajochertorkovlugit.

23 Israẽlelo Egiptenmut ailaukpok, Jakolo tækkorngartaulaukpok Hamib nunangane.

24 Gudible inrokotine unnuksivalliartipeit, pitsartunelingortilugillo anginersamik omigijinginit.

25 Ipkoa Egiptenmiut omættingit ablapsangortilaukpeit, inrukotine kennugijangortilugit, issumaksarsiorlutik kivgakotingit pingitsertornermut pitsartuẽrutitsomavlugit.

26 Gudib kivgane Mosese tilliva tapkonunga, Aaronelo annerilauktane.

27 Nellunailijangne tapkoa sakkijartipak Egiptenemiut akkorngane, tattaminiarnartulliningillo Hamib nunangane.

28 Okausingillo tappagingileit. Kaikojikovak tăksoarmik, tăksoakartilălo.

29 Immillo kannitingit ablapsangortilaukpeit aungmut, tokkonartoggit mingerianginut.

30 Nunangeta nărrajit adsingit unnuktovaksuit annitilaukpeit, attañingeta iglunginut pilutik.

31 Okarmet: pagvisartokulluit omajut sakkijalerput, komaillo nunangeta illunaksoangane.

32 Nettakoñernik sillalukojivlune taip konunga, ikkomaksoarălungniglo nunangenut.

33 Weineliksakotinginik, Feigeliksello napartungiñik asserorsailune, napartuñiglo nunangetta illunaksoangane serkomititsivlunelo.

34 Okarmet: piglertăluit sakkijalerput, minguillo kittiksaungitut.

35 Iviksukello nunangetta illunaksoangane nerrilugit nungutipeit, perorksijello perorksĕvingiñe nerrilaukpeit.

36 Egiptenmiut arngnangeta erniarikărlauktangillo tokkolaukpeit, kimgormgujijuksaulauktut tapkonane.

37 Innukotinelo aulartilaukpeit, Silberemiglo Goldemiglo neksilugit; tapkonanĕlo kannoĕtokalaungilak attautsemiglonĕt.

38 Aularmettale, Egiptenmiut kuviasulaukput angijomik, erksigigamigit.

39 Nuvuja issivipa ulliklugit, ikkomalo kaumartilugo unnuame.

40 Tuksiarmetta: tingmitsennik kaikojilaukpok, killaub kakkŏjanganiglo akkĕjartortilaukpeit.

41 Kairtok angmarmago, iñiksuit tagvanget kŏlerput, innukajuitome perortokangitome kŏkkadlalaukpok.

42 Okautsine ivlernartoksoak erkaumagamiuk okautsine kivgaminut Abrahamut.

43 Taimaitokut kuviasungnermullo iñukotine tessiorlaukpeit annerijanelo kuviasuvaksoadlarnermut.

44 Nellojut nunangillo tuñitsivigilaukpeit, innukattigĕt perkutinginut sālakartilaukpeit.

45 Idluarningit nālegiarkovlugit, perkojangillo ivlĕritsainarkovlugit, Halleluja.

IMGERUT CVI.

Gudib ajungitulliarningit Israĕlittinnut; Kujalinginiub pitlartaujarianga angijoksōvok.

HALLELUJA.

Nalegak kujagidlarsiuk, illanakarmet, tapsoma saimarsainingalo sorĕrniatsengimet.

2 Kia Nalekab pinniarningit angijoksōjut okautigijungnarkagit? pingortitangillo nakorinartut tamaita namaktomik nertutsiarpagit?

3 Perkojennik nalektut pilloridlarput, tapkoalo idluartulliatsainarput.

4 Nalegak saimarsainernut angersimmaneling-mut innukotingnut erkaringa-tōk, ikkajornit sakkijarle uvaptingnut.

5 Annerijavit innōtsiarninginik tækkojungnarkovluta, innukotivillo innōtsiarningit pivlugit, kuviasukovluta, kingormgujeksettillo uvagut nertornarutigilugit.

6 Atātaptitut ajortulliarlaukpogut, idluitulliarlutalo nellangaitoksōlaukpogut.

7 Atātapta Egiptenemĕdlutik tattamminiarnartullinitit tukkissijomalaungileit; saimarsainit angijok erkaumalaungilæt, tappatōjoksōlaukp[illegible]

immarbiub kiglinganē, imarbingme suvlunnik pitalingme.

8 Attine pivlugole ikkajorlaukpeit ajugakanginime sakkertitsomavlugo.

9 Immarbik suvlunnik pitalik suadlarmago, pannilerpok; ittijoksoarālukut tessiorlaukpeit; innukangitokut sorlo.

10 Omigijingita agganginillo ikkajorlaukpeit, piulilaitalo keñugijingita agganginit.

11 Akkerartortingillo immaksuit ippitilaukpeit, amiakokalaungilak attautsemiglonēt.

12 Taimak pivlugo okausingit okpervigiveit, imgerutigivællo nertornarninga.

13 Kissianele pinniarningit puigorsarpeit pijomajangalo kammagijungnērpæt.

14 Innukangitomēdlutiglo ikligosulerput, perortokangitomēdlutik Gude ōktorluvigivæt.

15 Gudible tuksiarningit namaksitiniarlaukpeit, taimak unnuktigijunnik tilliklerlune, makkojugijeksaringmagit.

16 Tamavingmingnēdlutik pikabladlarlaukpullo Mosesemut Aaronemullo Nalekab ivsornaititanganut.

17 Nuna ingminik angmarlaukpok, Dathanekut ēlaukpeit, Abiramekullo ulliklugit.

18 Pikabladlartut akkorngane ikkomamik ikkiterijartorlaukpok, ikkomaksublo nellangaitoksuit ikkilaukpeit.

19 Nochaub adsinganik señalaungmetta Horebeme, ikkomamullo kovissimmajok tuksiarvigingmatsuk.

20 Ivlerijeksarijattiglo mumiksimmalaukpeit tuktuvaub adsinganut iviksukkennik nerrijomut.

21 Gude piulijigijattik puigorpæt, nauk angijoksoarmik piñiarutigingmagit Egipteneme.

22 Tattamminiarnartullivlunelo Hamib nunangane, erksinartomiglo pingortitsilune, immarbingme suvluñik pitalingmētillugit.

23 Nungutitsomavlugit okalaukpok; Mosesib annerijanget tuksiaruniængippagit, ningaumajarniñe allaromavlugo sulle, tamaitarsuit attautsekut asserorkonnagit.

24 Nunalo ivlernartok taipkoa nachogivæt, Gudib okausingillo okperviginglleit.

25 Avamukattigēklutiglo kunnuvaksoadlarlutiglo iglomingne, Nālekablo nippinga tappagivæt.

26 Aggañelo kangattartilaukpeit taipkoa tokkotsomavlugit innukangitomētillugit.

27 Kinguvaksangillo pititsomavlugit nellojut akkornganut, siamartilugillo nuneñut sunatuinarnut.

28 Baal Peor ungagingmatsuk, Gudeungitut iñosekangitut tuñergutekarvinginit nerringmetta.

29 Pinniarnermingnut Gude ningaumavigivæt, taimak pivlugolo sokutsiagut kañoētitaulaukput.

30 Pinehasele piulikliotigingmago, illiorninginiglo ākiksoingmet, tagva kañoētitaujungnērlaukput.

31 Tamaña pivlugolo Pinehase idluarsititauvok sorērane.

32 Kōngmele akkerartornelingmik taijaujome, Gude ama ningaumavigivæt, Moseselo okumaik sartilugo angijoksoarmik pagvisarpæt.

33 Omættinga taimak angitigijomik kiksartipæt, sivōranartomik okausekartilālo.

34 Innukattigēksuillo ipkoa nungutilaungileit, nauk perkojaulauklutik Nalekamut.

35 Nellojulle illagilaukpeit, tapkoa illusingillo illinniarasuarlugit pilutik.

36 Taipkoa ungagijangillo Gudeungitut kivgartorpeit, tamakkonõnale asserornartomik uiverijaulerlutik.

37 Ernnitik pannitiglo ikkoãlavigingmagit Satanasit illagẽninginut.

38 Aungmiglo passijeksaungitomik kovisilaukput, ernnermik pañingmiglo aunginik ikkoalaklutik Gudeungitunnut Kanaanemẽtunnut, nuna tagva aungmik akkekariakartilugo ivsornartipæt.

39 Nangminermingniglo piñiarnermingnut ivsornartitsivlutik, sullinermingnullo idluitulliatsainarlaukput.

40 Taimailiormettale Nalekab iñukotine ningaumavigilaukpeit, kingormgujiksane makkojugidlalerlaitalo.

41 Nellojut agganginullo pitilaukpeit, keñugijingillo attanningortilaukpeit tapkonunga.

42 Omigijingitale kappiaisuktilaukpeit, tapkoa aggangitalo mongungatipeit.

43 Nauk piulikattarlaungmagit; ama pinniarnermingnut ningaumajartipæt, ajortulliarnitik pivlugillo ikkitolualerivut.

44 Tuksiarningille tussarmagit, kappiaisuktitauningit tækkunãrpeit tagva.

45 Kannok angersimmavlune ipsomane angervigigamigit erkailaukpok; saimarsainermigullo ama illapsugidlarpeit.

46 Sãlagijingita illunatik sãngine nãpkigosunine sakkertilaukpa innukotiminut.

47 Nalegak Gudivut ikkajorlaungmittigut nellojunnit, kattersorlaungmittigut illagẽlerkovluta,

akkit heiligeõjok uvagut kujagivikovlugo, opinarnillo nakorilugo.

48 Nalegak Israelib Gudinga nakorijaule issokangitomit issokangitomut, innukattigẽksuillo illunatik okartitaulit, Amen. Halleluja.

IMGERUT CVII.

Kujalitiksak Gudemut piuliklerninga pivlugo kappianartunnit sunatuinarnit.

NÃLEGAK kujagidlarsiuk illanakarmet, tapsoma saimarsainingalo sorẽrniatsengimet.

2 Okãlatitse, Nalekamut piulijaumajose, kappianartomit piulijaumajose.

3 Nunennit sunatuinarnit nunakattigẽktitaujut sekkerngub nuininganit, nippininganillo, avanget imarbingmillo.

4 Tamarsimavlutiglo arvertarlauktut inukangitome apkosinekangitokullo, saksartullo iglokangimut.

5 Kãklutik immeruklutiglo, tarningillo perlerlutik;

6 Kappiaisungnermingnelo Nalegak nipliarvigingmatsuk, tapsoma siorniorninginit piulingmagit.

7 Apkosinermullo idluartomut tessiormagit, iglugasengmut arvertarungnarkovlugit, tagvane igluksarsikovlugillo.

8 Tapkoa Nalegak kujagidlarlugo pijuksauvut, saimarsaininga, tattaminiarnartullininglo, ajungitulliarningillo innuit kittornganginut pijutigællugit.

9 Tarne immeruktok namaksitimago, tarnelo kãktok ullipkittarmagolo ajungitomut.

10 Täksoarme täksinermēlo iksivajuksaulauktut, kikkierālungnut kelleruteālungnullo parngnanērsortaujut;

11 Gudib perkojangit tappagitsainarlaungmagit, kōtsingnermētublo innatsiningit ivsornartimagit.

12 Taimak pivlugole omættingit kannoētoālungnut pagvisartaujariakalaukput, nellājuksauvlutiglo ikkajortekangitone.

13 Kappiaisungnermingnele Nalegak nipliarvigingmatsuk, tapsomalo siorniorninginit piulingmagit,

14 Täksoarmillo täksinermillo tessiormagit kellerūdsartermagillo.

15 Tapkoa Nälegak kujagidlarlugo pijuksauvut, saimarsaininga tattamminiarnartullininglo, ajungitulliarningillo innuit kittornganginut pijutigællugit;

16 Upkutsennik sabviorsimajuñik naviksingmet, parngnanērsutinniglo kikkielingnik serkomitsingmello.

17 Sillaitoāluit taimak pagvisartaulauktut, tappatōningit pivlugit, ajortulliarningillo pivlugit.

18 Nerkit tamaita makkojugingmagit, kannimalulerlutik tokkomut;

19 Kappiaisungnermingne Nalegak nipliarvigingmatsuk, tapsomalo siorniorninginit piulingmagit;

20 Okautserminullo tikkitaukongmagit kannoētsungnērtilaitalo, tokkomillo kellungmagit;

21 Tapkoa Nälegak kujagidlarlugo pijuksauvut, saimarsaininga tattamminiarnartullininglo, ajungitulliarningillo innuit kittornganginut pijutigællugit.

22 Kujalinerlo tuñergutigilugo, tapsoma pinniarningillo kuviasungnermut okautigiveit.

23 Umiaktortullo immarbiksoarme, immaksoarãlukullo niuveriartortut;

24 Nãlekab pinniarninginik õksimmalaukput, tattamminiarnartullininginiglo imarbiksoarme,

25 Okausinga malliklugo akkunaksoak pilermet, maggit angijorortitinget,

26 Tamakkõnõnalo kõngmuagamik ittijomuarlarmiglo, tarningit siorniornermingnut nukkingẽrdlutik,

27 Tallatutitut aulatsainarlutik nokarungnangitullo, nellõvlutiglo kannok pijuksaumangarmik;

28 Tapkoalo siorniornermingne Nalegak nipliarvigingmatsuk, tapsomalo siorniorvinginit tessiungmagit.

29 Sillarnerluksoak nokartimago, malliksuit ikublãtitaukovlugit,

30 Tapkoalo kuviasukamik sillakidlalermingmet, Nalekablo nunalijungnartimagit, tussudlarninget pijutigællugo.

31 Tapkoa Nalegak kujagidlarlugo pijuksauvut, saimarsaininga tattamminiarnartulliningillo, ajungitulliarningillo innuit kittornganginut pijutigællugit.

32 Illagẽktut akkornganelo nertoreksarivæt, innutokaujut akkornganelo opigijeksarivæt.

33 Taipkoa kõgilauktangit puailavigilauktangillo immekarungnẽrmariklutik, imaipok:

34 Nuna sivorngane perutsiartokarviovlune perortokarungnẽrmariktok, nunakattigẽktut tagvane, kassẽningit pivlugit, Gudib taimak pidlarmagit;

35 Kingornganêle pañertitaujok ama immivaksoadlartimago, nunamelo immekangitome puailavikartitsingmet;

36 Käktullo tamaungartimagit iglugaseksoaliorkovlugit inniksamingnik.

37 Perorsêvilliorkovlugillo, Weinelikseŋniglo illijikovlugillo, Jarillo tamaita perortokadlarkovlugit;

38 Saimarsainerminullo unnuksivalliartimagit, nergjutinniglo nujuitunnik tunnitsivigingmagit.

39 Taipkoa kappiaisuktitaulauktut nukkekarungnêrtitaujullo, ajortoâlub siorniortimagit kappiaisuktilaitalo;

40 Attañersuit nachonartitaungmetta, taimak pivlugo tamarnartomik tækkojominaitomiglo illunanêlaukpok;

41 Tapsomalo aklujut sapputingmagit kappianartomit, kinguvângillo kattimmajoksôjutitut uñuksivalliartimagit.

42 Taimaitomik idluartut tækkojomärput kuviasugomärlutiglo; kassêtullo okausiksêrotitaujomärput.

43 Kina sillatôva torkorlugillo makkoa? Kannok Nalekab ajungitulliarvigingmagit, tukkisijomärput.

IMGERUT CVIII.

Davidib kujalitiksanginik tuksiarninginiglo pilitaujomamut attanningortitauvingmut.

Davidib imgeruta.

2 Gude issumakka sokkosingilet; imgeromavunga, imgerutsenniglo sennatsiaromavlunga nertornarutiksamniglo.

3 Imgerusiorutillo Harfillo sakkijarlit! Uvlārsioromavunga.

4 Nalegak, kujagijomavagit innukattigēksuit akkorngane, iñuit akkorngane nertoromavagit.

5 Saimarsainit killangmut tōngmet, miksekarnīllo nuvujennut pingmet.

6 Killaub kānganut pīt Gude, nertornarnīllo sakkijartitaule nunennut tamainut.

7 Illanarijattit okumaitsungnērkovlugit. Idluarnikkut ikkajorlaungmittigut tussarlaungmingalo.

8 Gude okarpok ivsornaitoviksoarminēdlune, taimak pivlugo kuviasukpunga; Sichemelo avitsomavara, Suchotiblo naksanga ōktoromavara.

9 Gilead perkutigivara, Manassetauk perkutigivara, Efraim niakoma pitsartujotigiva, Juda nālegangortipara,

10 Moab ubvarvigivara, ittigagutigalo issivigomavara Edomib kānganut, Filisterillo kuviasuvigijomavakka angijomik.

11 Kina tessiortiksarivigo iglugaseksoarnut avalusimmajuñut? Kina aipariniarpigo Edomemut?

12 Igvit Gude, ajektolauktotit uvaptingnik, Gude, aulatsijolaungitotit innukattipta uñorninginik, tessioromangipittigut?

13 Ikkajorlaungmittigut kappiaisugviptingne, iñuit ikkajorningit piutsengimetta.

14 Gude illagilugo pinnialuaromavogut. Tapsoma omigijivut ittikapta attānut pititsomārpeit.

IMGERUT CIX.

Nellautsijuksak Judasemik Ischariotemik, Judillo nellangaitulliarninginiglo Kristusemut, tapkoa ominarsilitauninginiglo.

DAVIDIB imgeruta imgerutigilugo.

Gude nertornarutigijara nippangerniarnæk-tõk.

2 Taipkoa idluitoksõvlutik nellangaitoksõvlutiglo kannekadlarvigingmanga, okarnut nellangaitunnut okarnerlõtigivãnga;

3 Tokkonartolingmiglo okarnerlõtigivãnga illũnane akkerartorvigivãngalo pijutekaratik.

4 Taimaidlutik nægligidlarapkit, taipkoa akkerartorpãnga; uvangale tuksiarpunga.

5 Uvanga ajungitulliarvigilugit, taipkoa idluitoãlungmik akkillervigivãnga, næglingneralo omigosungnermik akkillertauvok.

6 Taimnale kippalõtileruk Gudekangitunnut; Satanaselo tallerpinganẽtuksauvlune.

7 Taipsomunga ajochertortaujomajok, tapsoma iñõsinga idluitoksõtitaule, tuksiarningillo ajortoliotitaulugillo.

8 Uvlungit ikĩglititaulit, perkojauningalo assiminut pititaule.

9 Kittorngangit illiãrsutitaulit nulliangalo uigarneotitaule.

10 Kittorngangit tammarnartovingmut aikokit, kennuvlutik kennerlutiglo sumik saksartotitut.

11 Pingit tamaita aksarnigaulit perkutinnik piñasuartomut, perkutingillo neksarkojaulit tækkorngartennut.

12 Kinalonẽt ajungitulliartokarkonnago taip-

somunga, illiārsunginullo napkigosuktokarkoñago.

13 Kinguvāngillo nungutitaulit, attingillo kinguvarēt aipangine nungutitaulit.

14 Atātangita idluitulliarningit issumagijaulit Nālekab sāngane, anānangeta idluiningit sakkijatsainarlit.

15 Nālekamut sakkijatsainarle, erkaumajauningalo nungutitaule nuname.

16 Kimullonēt napkigosujuitsainarlaungmet; ajulertorle aklujorlo unangmigingmagik, kiksartorlo tokkotsomavlugo.

17 Taimna ominartitaujomagame mattomōnatauk tikkitaujomārpok; saimarviojomangíname saimarsainerub ungasitsainaromārpa.

18 Ominarsinek uvineroktut attilaukpa, inektullo illuanut ailaukpok, orksutullo avatinginut.

19 Añorāngortitaule tapsomunga, attigilerkovlugo; kaumailitangortitaule, tapsomōna tapsimmatsainarkovlugo.

20 Akkerartortikka tamaita taimailiortitaulit Nālekamut, idluiluktomik okautsigijikkalo tarniga pijutigællugo.

21 Igville Nālegak, Nālegak aiparilaungminga akkit pivlugo; saimarsainīt mannigortiksarigapko; piulilaungmingatōk!

22 Aklugama ajulerlungalo, omættiga serkomisimmavok illumne.

23 Tachatut nungusaraitotut illingavunga, piglertaksoatitullo tuavitseriamik aulartuksauvunga.

24 Sērkūkka nerringinermut nukkekarungnērpuk, uvinigalo sallulerpok koinijungnērlune.

25 Mittautigivāngalo, tækkoguningalo illiketamārput.

26 Sennimnĕlaurit Nalegak Gudiga, saimarsainernut piulilaungminga,

27 Taipkoa tukkisilerkovlugit aggakpit pinniarningit, imaitunnik Nālegak pinniaravit.

28 Okarnerlõvigikpanga saimauvigingatõk. Akkerartorvigikpanga kangusuktitaulit; kivgelle kuviasuktitaule.

29 Akkerartortikka kangusuktitaunermik attititaulit, makkojungnarnermingnut annorartitaulit ulliksoakut sorlo.

30 Nalegak kannipkut angijomik kujagijomavara, nertorlugolo unnuktorsuit akkorngane.

31 Aklujub tallerpingane-imet, piulikovlugo innõsinganik nungutitsijomajunnit.

IMGERUT CX.

Nellautsijuksak Kristusemik, Nalegavikxaptingnik, nellautaijoksoarniglo, ajochertuinerõjoniglo uvaptingnut.

Davidib imgeruta.

Nalegak Nalekamnut okarpok: tallerpingma tungānut ingitit omigijingnik illijerkārtinnanga ittikavit ikovranganut.

2 Nalegauvikpit opigijeksanganik Nalegak tillikleromārpok Zionemit. Omigijivit akkorngane attanniolerit.

3 Salakarnivit kingorngane innukotivit kuñutuilutik tunnergutiksennik tunnitsivigijomārpātit, ivsornainerub pinnarnarsiningane. Kittorngariniartarnik ernniangoviojomārpotit, missuksoatut kaub akkisungninganit itsomārput.

4 Nalekab okamaringnine kakkialerutiginiatsengila: ajochertuijovotit issokangitomut Melchisedeub illinganinganut.

5 Tallerpingne Nalekab ningaumajarnime nelliuningane attannersuit serkomitsomãrpeit.

6 Nellojut akkorngane erkartuijomãrpok, unnatadlartunnik pitsilune; nunaksuit attanninget serkomitsomãrpa.

7 Apkomēdlune kōngmit immeromagame taimak pivlugo tamaitaksoarnut niakone makkitsomãrpa.

IMGERUT CXI.

Kujalitiksak Gudib ajungitulliarningit timiptingnut annerniptingnullo pijutigœllugit.

Halleluja.

Omamut illunãnut Nalegak kujagivikpara, idluartut issumaksarsiorvingine illagēktuñelo.

2 Nãlekab pinniarningit angijoksōvut; makkoninga kammatsiartub kuviagitsainarpeit.

3 Akiksoininga opinartotōvok ãnanaularmelo; idluarsainingalo soraijuipok.

4 Nalegak saimarsaijok nãpkigosuktorlo tattamminiarnartullinime erkaumajauviksanganik ãkiksoilaukpok.

5 Nalektine nerritipeit angersimmaninelo erkaumatsainarpa issokangitomut.

6 Pinniarnine pitsartuneliksuit okautigijaukoveit iñukotiminut, nellojut kingormgutijeksanginik tunnitsivigekovlugit.

7 Aggangita pinniarningit miksekarniovut, idluartōvlutiglo; perkojangit illunatik nellagōrput,

8 Taimaititautsainaromãrput issokangitomut, nertornartomiglo, nellagōrtomiglo sakkijadlarput.

9 Piulijauviksanik innukotiminut tilliklerpok, angersimmanine issokangitomētsainarkovlugo.

Tapsoma attinga heiligeõvok pitsartuneliksõlarmelo.

10 Nalengnek Nalekamik, pigiarniõvok illissimanermut, sillatūtsiarnek tamaña ānanaudlarpok. Mattominga attutsiartok nakorijautsainaromārpok issokangitomut.

IMGERUT CXII.

Gudemik opigosuktut illinganinginik kannoĕngitsiarninginiglo.

Halleluja.

Nertornarpok Nālekamik nālektok, perkojanginiglo kuviasungnermut mallitsiartok.

2 Oma kinguvaksangit pitsartudlaromārput nuname; idluartut kinguvaksangit saimarviojomārput.

3 Iglungine akluinermiglo ullipkittarnermiglo innekaromārpok, idluartitauningillo sorĕrniatsengilet.

4 Tāksoarme kaumajok nuilerpok idluartomut, saimarsaijub nāpkigosuktub idluarsaijublo pititsininganut.

5 Nertornarpok tamna, nāpkigosuktok, attarsiviglo kunnunane; pinniareksanelo piniatsainarpeit, kimullonĕt idluitullijomanane.

6 Taimaitsainarniarpok issokangitomut; idluartok puigortauniatsengilak.

7 Kappianartokalualerangello, taimaitok sivorāngilak; omættinget Nalegak neriugiva sivōranane.

8 Omættinga kappiaisujuipok sivōrajuilarmelo, omigijime illingajomārningit kuviasutigikārnagit.

9 Karngatitsivok aklujut tunnitsivigivlugit;

idluarninga issokangitomut ĩtsomãrpok, piulijauviksangalo opigijaujomãrpok nuname.

10 Gudekangitub tækkojomãrpa siñaungatigijomãrlãlo; kigutinelo tækkuksautitsomãrpeit nungutsomãrlunelo. Gudekangitut pijomadlarningit assiongmetta.

IMGERUT CXIII.

Gudib saimarsaininganik nellokotijunnut.

HALLELUJA.

Opigosuleritse Nalekab kivgangit, Nalekab attinga nertorsiuk.

2 Nalekab attinga nakorijaule, mannamit issokangitomut.

3 Sekkerngub nuininganit nippininganut Nãlekab attinga nakorijaule.

4 Nellojut illunatik Nãlegak kotsingnerpãrivæt; tapsoma nertornarninget killak illunat illumava.

5 Nalegak Gudivut kia adsigivauk? Tamna kotsingnerpaõjome iksivangmet,

6 Attãnetullo tækkunãrlugit killangme nunamẽlo;

7 Makkititsilunelo ajulertunnik sanningnit, aklujomiglo nikkovititsilune maujamit.

8 Pititsomavlugo attannĩt sennianut, innukotime attanningeta sennianut.

9 Kittorngisuitorlo iglome innekartipa, kuviasuktuksauvlune kittorngakartitaukovlugo. Halleluja.

IMGERUT CXIV.

Israëlitit aulartitauninginnik Egiptenemit.

Ir aëlitit Egiptenemit aularmetta, Jakokut innukattigẽnit tækkorngartennit;

2 Taipsomane Judakut ivsornaitoviksoarminut anneriveit; Israëlekullo nalegauviksoarminut.

3 Imarbiksub tækkonārpa kemmālunelo, Jordanib keviarpa.

4 Kakket kiggertarlutik saugārkattitut, kakkārsuillo saugārsutitut.

5 Immarbik kañok illingalaukæt, kemalauravit? Jordanelo kevialauravit?

6 Kakkakse sõg saugārkatitut kiggertarlaukisse? kakkārsuille saugārsutitut illingavluse?

7 Nālekab sāngane, nuna saijukpilerpok Jakob Gudinget sāngane.

8 Kairtok imermut ablapsangortitsivlune, ujarkello puailavingnut imermik.

IMGERUT CXV.

Gudeungitut tuksiarviojuksaungitullo kivgartortauningita nachonarninginik.

Uvagut nangminerinago, Nalegak, nangminerinago uvagut, akkille nertornarnekarle, saimarsainit miksekarnillo pivlugik.

2 Sõg nellojut okariakarkæt: taipkoa Gudinget naneka manna?

3 Gudivulle killangmēpok; sumiglonēt pingortitsijungnarlune pijomajaminut.

4 Ipkoa Gudigijangille Silbereõvut Goldeõvlutiglo, innuit agganginut sennajauvut.

5 Kannekaralloarput okarungnangilelle, ijekaralloarput tækkojungnaratiglo;

6 Siutekaralloarput tussarungnangilello, kingakaralloarput naijungnaratiglo;

7 Aggakaralloarput tigusijungnangilello; ittigakaralloarput pissujungnaratiglo, torklumikullo okausiksakatsengilet.

8 Taimaituñik sennajut, taimainivuttauk, illunatiglo taimaituñut tettekartut.

9 Israelittille Nalegak neriugilitsuk; tamna ikkajortigivæt sappulutagivællo.

10 Aaronekut Nalegak neriugilitsuk, tamna ikkajortigivæt, sappulutagivællo.

11 Nalekamik nālektut, Nalegak neriugivæt, tamna ikkajortigivæt sappulutagivællo.

12 Nalekab erkaumavātigut saimarpātigullo, Israelekut saimarvigiveit, Aaronekullo saimarvigiveit.

13 Nalekamik nālektut saimarvigiveit, tamarmik mikkijullo angijullo.

14 Nalekab piluartomik saimarvigilise, tamapse kittorngasselo.

15 Saimausertaukattigēkpose Nalekamut, pingortitsijomut killangmik nunamiglo.

16 Killak illunāt Nalekab perkutigiva, nunamigle oma iñuit kittorngangit tuñitsivigilaukpeit.

17 Tokkungajut nakorijomāngilātit Nalegak, unnungartullonēt nippekajuitome.

18 Uvagulle Nalegak nertorpavut mannamit issokangitomut. Halleluja.

IMGERUT CXVI.

Mannigorniksaptingnik illiortuksauniptingniglo kappianartokartone.

NALEKAB nippiga tuksiarnikkalo tussarmagit kuviasukpunga,

2 Siutingne manningmagik uvamnut, taimak pivlugo innosimne tamat nipliarvigijomavara.

3 Tokkub kellerutingita illumalaukpãnga, Satanaseviublo siorniornarninget pilaukpãnga, siorniornermullo kappiaisungnermullo pijaulaukpunga.

4 Uvangale Nalekab attinga nipliarvigilaukpara imãk: Nalegak, tarniga piulilaungmiuk-tõk!

5 Nalegak saimarsaijotõvok idluarsailunelo, Gudivullo nãpkigosuktotõvok.

6 Nalekab issumalingasuitut sapputiveit. Ochotitauguma, tapsoma ikkajorpãnga.

7 Tarnik sattulerit Nalekab ajungitulliarvigingmattit.

8 Igvit Nãlegak tarniga tokkomit nusulaurangne, ijikka kugvinnit, ittikakkalo koitarnermit.

9 Nalekab sangane arvertaromavunga, iñojut nunangine.

10 Okperama okautsivunga tagva; angijomigle kappiaisuktitauvunga.

11 Annusingorvaksoadlarama okautsilaukpunga. Innuit illunatik sæglotojoksõvut.

12 Sokutsiagut namaksititsijuksauvik Nalekamik, takopsoangningit piñiarutigijangit uvamnut pivlugit?

13 Ermgusiãrsuk iñulijaunartok tigujomavara, Nalekab attingalo okãlatigijomavara.

14 Angernimnik Nalegak akkillĕvigijomavara innukotingita illunatik sängine.

15 Ivsornaititangita tokkoviksangit ivlerijauvut Nalekab sängane.

16 Nalegarle kivgarivarma; kivgarivarma, kivgavit ernnerivänga. Kellerutigilauktakka kiktoralaukpettit.

17 Kujalinermik kaitsijomavunga illingnut, Nalekab attingalo okälatigijomavara.

18 Angernimnik Nälegak akkillĕvigijomavara, innukotingita illunatik sängine.

19 Nalekab iglunget avalungine, illingne, Jerusaleme. Halleluja.

IMGERUT CXVII.

Messiasemik nälegauvinganiglo.

Nellojose tamapse Nalegak nertorsiuk; innukattigĕksuillo tamapse nakorissiuk.

2 Tapsoma saimarsaininget miksekarningello kollangiarvigingmattigut issokangitomut. Halleluja.

IMGERUT CXVIII.

Kujalitiksennik ajungitulliarningit pivlugit, Kristusib aniganget kaitanginnik.

Nalegak kujagidlarsiuk, illanakarmet, saimarsainingalo sorĕrniatsengimet.

2 Israĕlitit okarlit manna: saimarsaininga sorĕrniatsengilak.

3 Aaronekut okarlit manna: saimarsaininga sorĕrniatsengilak.

4 Nalekamik nälektut okarlit mana: saimarsaininga sorĕrniatsengilak.

5 Kappiaisungnimme Nalegak nipliarvigilaukpara, Nalekablo tussarlaukpãnga manigorlungalo.

6 Nalekab illagingmanga, taimak pivlugo erksingilanga sumik; innuille kannoẽpãnga?

7 Nãlekab illagivãnga ikkajoromavlunga, omigijima illingajomãrningillo kuviagijomavakka.

8 Tettekarnek Nalekamut idluartõvok, innille tettiginagit.

9 Tettekarnek Nalekamut idluartõvok, attannillo tettiginagit.

10 Nellojut illumatik illumavãnga, Nãlekable attingane nungutitsomavakka.

11 Illunãne illumavãnga, Nalekable attingane nungutitsomavakka.

12 Igupsatitut illumavãnga, ikkomatun-idlutik, perortunne kakkilautilingne iserlukartipãnga, Nalekable attingane nungutitsomavakka.

13 Pingudlarpãnga ochotitsomavlunga, Nalekable ikkajorpãnga.

14 Nalegak pitsartutigivara, imgerutigivaralo, piulijigilãlo.

15 Idluartut iglungine kuviasungnermut sãlakarnek imgerutigivæt: Nalekab idluarsainingit sãlakartõtsainarput.

16 Nalekab idluarsainingit kongmuartitauvut; Nalekab idluarsainingit sãlakartõtsainarput.

17 Tokkoniængilanga innojomãrpangale, Nalekablo pinniarningit okautigilugit.

18 Nalekab sugiaralloarpãnga, tokkomulle pitingilãnga.

19 Idluarsainerub upkuaksoangit upkutõrsigik, uvamnut, itterungnarkovlunga tapkonõna, kujalilungalo Nalekamik.

20 Tagva Nalekab upkuakseanga, idluartut ittervigijomãrpæt.

21 Kujagivagit nikkanarsitigamga ikkajorlungalo.

22 Ujarak iglulliortut egitanget, tamna iglub terrekkoa ujaraulernerpok.

23 Tagva Nalekab pinniarninga tattamiiniarnadlarporlo igipta sãngine.

24 Uvlok tamna Nalekab pingortitanga-ipok; tamna pijutigællugo kuviasulerta opigosuklutalo.

25 Nalegak ikkajolaurit, Nalegak namaksititsilaurittõk!

26 Nakoridlartaule Nalekab attinganie tikkitok! Uvagut saimausertaukovapse Nalekab iglunganut illingajose.

27 Nalegak Gudiovok, tapsoma kaumarsarpãtigut. Uvlok erkaumanartok tamna pinnarnarsititaule okperngãb tungojuninginut, Altarib kollãnut tikkilugo.

28 Gudigivagit, kujagivagillo, Gudiga, nertoromavagit.

29 Nãlegak kujagidlarsiuk illanakarmet, saimarsainingalo sorõrniatsengimet.

IMGERUT CXIX.

Kristusib okpertokotingita illinniareksangita pigiarninginik iolernartõtuennik, nertornermiglo, næglingnermiglo pitsartunermiglo, Gudib okausingita attortautsiarninginiglo okãlajut.

NERTORNARPUT patsitiksakaratik innõtsiartut, Nalekalekab perkojangillo mallikkugit arvertartut.

2 Nertornarput kigligiudsininginik nãletsiartut, omamut illunãnut keñerasuartut Nãlekamik.

3 Tapsoma apkotingine arvertartut idluitulliatsengimetta.

4 Perkojettit nalektaukovettit attaruilinartomik.

5 Kannoktõk innõtsima koksesuklune, namagijettit nalekkiligit!

6 Perkojettit kissẽta nautsertorupkit, kangusuktitauniatsengilanga tagva.

7 Omamut nellagõrtomut kujagivagit, idluarsainivit namagijanginik ajochertoramga.

8 Namagijettit nalegomavakka kemmengniarnanga soraijunak.

9 Kannok innuosuktok passijeksaunane apkotimine arvertarungnarka? Okausitit tessiortigikpagit.

10 Omamut tamãnut kennerasuarpagit; tammarniarnangatõk perkojarnik.

11 Okausitit komergotigivakka omættimne ajortulliarkonnanga illingnut.

12 Nertortait Nãlegak! namagijarnik ajochertorlaungmingatõk.

13 Kannipkut unipkaromavunga, kannerpit namagijanginik tamainik.

14 Kigligiudsinivit apkotinget kuviagivara, sorlo akluititauvlunga sunatuinarnik.

15 Perkojettit okautigivakka, apkotitillo kammagijatuarivakka.

16 Namagijattit kuviagivakka, okausitillo puigungilakka.

17 Kivget ajungitulliarvigiuk, innokovlunga, okauserniglo nãletsiarkovlunga.

18 Ijikka uitatikik tækkojungnarkovlunga perkojavit tattamminiarnarninginik.

19 Tujormiojotun-ihama nuname, perkojettit sämne ijerniarnagittõk.

20 Tarniga serkomisimmajotun-ipok, killanarnermut namagijarnut.

21 Piojorijut suadlarpettit; perkojarnik tappatsainartut ominartõvut.

22 Kangusuktitaunek nachogijaunerlo pĕrlik uvamnit, kigligiudsinitit nãletsainarapkit.

23 Attannit iksivakattigĕkputtauk, okarnerlõtigivängalo, kivgaville namagijettit okautigiveit.

24 Kigligiudsinitit kuviagivakka tapkoa illissimmajutigivakka.

25 Tarniga sanningne innangavok; okausitit pijutigællugit nekoksitilaungminga.

26 Apkotigijakka unipkautiksarivakka, igvillo tussarparma; namagijarnik ajochertorlaungminga.

27 Innatsinivit apkotinginik ajochertorumga; tattamminiarnartullinitit okautigijomavakka.

28 Kiksarnermut omættiga sujukasengmet; okausitit pijutigællugit nekoksitilaungminga.

29 Apkut tammarnartok pĕrle uvamnit, perkojarniglo pilaulanga.

30 Miksekarnerub apkutinga annerilaukpara, namagijattit sämne pitilaukpakka.

31 Kigligiudsinitit ungagivakka; Nalegak kangusuktitaukonnangale.

32 Omættiga mannigorungne, perkojavit apkotinget akpangervigivara tagva.

33 Namagijavit apkotinget tækkolaungmilago; Nalegak, ivlersikovlunga tapkoninga sorĕrviksamut.

34 Ajochertorlaungminga, perkojarnik ivlersikovlunga, omamut tamãnullo nãlekovlugit.

35 Tessiorlaungminga perkojavit pissugvioningane kuviagigapko.

36 Kigligiudsinernut omættiga kajungertilaungmiuk, tukkuitoungitomut.

37 Ijikka keviartikik tækkokonnagik ajochertûtsinnut piungitoâlungnut, apkotingnele nekkoksitilaungminga.

38 Kivget katsungaititaule perkojettit ivlerikovlugit, okausitit sorlo; uvanga nalekovlutit.

39 Kangusuktitaunek sivõraniksara pêrle uvamnit, namagijettit kuvianadlarmetta.

40 Ahăk perkojettit kajungervigivakka; idluarsainernut nekoksitilaungminga.

41 Nalegak saimarsainernik illangiutitilaungminga, ikkajornernik okausitit pijutigællugit.

42 Ôkarnerlûtjimnik kiojungnarkovlunga; okausitit tettigigapkit.

43 Miksekarnerub okausingit pêrniarnagittõk kannimnit; namagijettit neriugigapkit.

44 Perkojettit naletsainaromavakka sorêrnanga, issokangitomullo.

45 Kuviasuklungalo arvertarpunga; iñatsinitit kennerasuarapkit.

46 Kigligiudsinitit okautigivakka attannersuit sângine, illerasungnangalo.

47 Perkojettillo kuviagivakka, ivlerilugillo.

48 Aggakkalo issakpakka perkojarnut; kuviagijamnut namagijettillo okautigivakka.

49 Kivget erkaumaleruk okausitit pijutigællugit, tettekarkogamga tapkoninga.

50 Mannigorniksara tagva kappiaisugvimne; okausivit nekoksitingmanga.

51 Piojorijut nauk mittautekartut uvamnik; [illegible]rkojettit allatsengilakka.

52 Nãlegak erkaimalerangama erkartunernik sillaksub pigiarninganit manna tikkilugo, mannigortaulerpunga tagva.

53 Gudekangitut pivlugit illuludlarpunga, perkojettit allarmagit.

54 Namagijettit imgerutigivakka iglumne.

55 Nãlegak unnuangotillugo akkit erkaumavara, perkojettillo nãlekpakka.

56 Innatsinernik nãlengnera piviarnautigivara.

57 Okalaukpunga: Nãlegak apkotingnik attutsiarnera kingormgutijomavara.

58 Kẽnavit sãngane omamut illunãnut kẽnuvunga; saimarvigingatõk okausitit pijutigællugit.

59 Apkotikka nautsertorpakka, ittikkakkalo torartipakka kigligiudsinernut.

60 Tuavilunga nokangilangalo perkojettit naleklugit.

61 Gudekangikattigẽt perkutekarungnẽrtipãnga; uvangale perkojettit puigungilakka.

62 Unnuab ketterarningane makkipakpunga kujagiviklutit idluarsainivit namagijangit pivlugit.

63 Illingnik nalektut, perkojarniglo nãletsiartut illagivakka.

64 Nalegak nuna saimarsainernik tettæpok; namagijarnik ajochertorlaungminga.

65 Kivget ajungitulliarvigivet, Nãlegak, okausitit pijutigællugit.

66 Illusitsiarnernik illissimmanermiglo ajochertorlaungminga; perkojettit okpervigigapkit.

67 Nikkanartitaukãrtiñanga tanarlaukpunga; mannale okausitit nãlekpakka.

68 Saimarsaijõvotit illanakarlutillo; namagijarnik ajochertorlaungminga.

69 Piojorijut sæglotikseñik issumaksarsiorput

pivlunga; uvangale innatsinitit nalekpakka omamut illunānut.

70 Omættingit akkikab adsigiveit; uvangale perkojettit kuviagivakka.

71 Nikkanarsitilauramga kuviasukpunga, illiniarungnarkovlunga namagijarnik.

72 Kannerpit perkojangit ivlerinersarivakka Goldemit Silberemillo angijovaksoarmit.

73 Aggakpit señalaukpānga ākiklungalo, ajochertorlaungminga, perkojarnik illiñiarkovlunga.

74 Illingnik nālektut kuviasuklutik tautukpānga, okausitit tettigigapkit.

75 Nālegak kaujimmavunga erkartornivit idluartotōninginik; nellagōrlutillo nikkanarsitilauramga.

76 Saimarsainīt mannigortiksarilago sorlo kivget angervigilaurangne.

77 Napkigosungnernik pilaulanga; iñokovlunga perkojettit kuviagigapkit.

78 Piojorijut sæglonermingnut ochotitsijomajut uvamnik kangusuktitaulit; uvangale iñatsinitit okautigivakka.

79 Illingnik nālektut, kigligiudsinerniglo illitarksijut illelliortikit uvamnik.

80 Omættiga nellagōtsainarle namagijarnut, kangusuktitaukonnanga.

81 Tarniga piuliklernernik tussudlarpok, okausitit tettigivakka.

82 Ijima okausitit kajungervigiveit okarasuarlutik: Kakkugo mannigoromārpinga?

83 Amiktun-īnama iserlungme; namagijattit puigungilakka.

84 Kannok sivitutigijomik kivget uttakkijuk-

sauva? Kakkugo unangmigijikka erkartoromärpigit?

85 Piojorijut pijutigællunga ittersellisarput; perkojarnik tappatsainartut.

86 Perkojettit miksekartotõvut. Taipkoa sæglonermingnut unangmigivänga; ikkajorlaungminga.

87 Nungukaselaukpänga nunaine; uvangale innatsinitit allatsengilakka.

88 Saimarsainernut nekoksitilaungminga kannerpit kigligiudsininginik nalekovlunga.

89 Nälegak okausitit sorërniatsengilet killaub illunaksoangamut.

90 Miksekarnit sorërniatsengilak. Igvit nuna äkiksorlaukpet, ochoniatsengilarlo.

91 Okausitit pijutigællugit taimaitsaimarpok kaut tamät; illunamassiatik kivgartorëksaringmattit.

92 Perkojettit mañigortiksaringikupkit; nungutaunajarlaukpunga kappiaisugvimne.

93 Innatsinitit puigoromatsengilakka, tapkonõna nekoksitigamga.

94 Perkutigigamga ikkajorlaungminga; iñatsinitit kennerasuarapkit.

95 Gudekangitut uttakkivänga nungutitsomavlunga, uvangale kigligiudsinitit kamagitsiarpakka.

96 Sunaublonët nungujarninga tækkolaukpara; perkojettille sorërniatsengilet.

97 Kannok angijomik perkojettit ivlerigapkit! kaut tamät okautigivakka.

98 Perkojarnut illissimanersautiparma omigijimnit; soraijuitomik pivianartogigapkit.

99 Illissimanersauvunga ajochertortigilauktamnit tamainit; kigligiudsinitit okauserigapkit.

100 Sillatunersauvunga innutoksujunnit, innatsinitit nalekkapkit.

101 Apkoteâluit tamaita ittikamnut attortaukongilakka, okausernik nalekkovlunga.

102 Namagijettit allatsengilakka; ajochertoramga.

103 Okausitit kannimne mamarnersauvut igupsaub orksuanit.

104 Okausivit sillatõtipânga; taimak pivlugo apkuteâluit tamaita omigivakka.

105 Okausitit ittikama kaumaneriveit, kaumarsarpângalo apkotimne.

106 Angermarikpunga kippilugomanangalo, idluarsainivit namagijangit nâlegomavakka.

107 Angijomik nikanarsititauvunga; Nalegak, okausitit pivlugit nekoksitilaungminga.

108 Nalegak, kannerma tuñergutingit kuviagijaulit sângne, innatsinerniglo ajochertorlaungminga.

109 Tarniga sardliatsainarpara sorlo, perkojettillo puigutsengilakka.

110 Gudekangitut kellerutiñik illijigalloarput pivlunga; innatsinernit tammangilanga.

111 Kigligiudsinitit kingormgujeksarivakka issokangitomut; omættima kuviagituarmagit.

112 Omættiga kajungertipara soraijunane namagijettit nâletsainarkovlugit.

113 Kuksalaitut omigivakka, perkojettillo ivlerivakka.

114 Serngnigijigivagit sappulutagivagillo, okausitit tettigivakka.

115 Illipse kassêtose pêritse uvamnit; Gudima perkojangit naletsainaromavakka.

116 Okausitit pijutigællugit serngnigingming,

innekovlunga, tettekarneralo pivlugo kangusuktitauniarnangale.

117 Nekoksitilaungminga ãtsuilerkovlunga; namagijettit kuviagitsainaromavakka tagva.

118 Namagijarnik tappatsainartut illunaita tullerarpettit terliasinasuarningit sæglonekartuinarmetta.

119 Gudekangitut nunamẽtut tamaita aktarlukuttitut egipettit; taimak pivlugo kigligiudsinitit ivlerivakka.

120 Sãngne sivõravunga, sajugutigivagillo, namagijettillo kvaksarutigivakka.

121 Nellagõrnerlo idluarsainerlo ivlerivakka; salakarasuaromajuñut uvamnik pititauniarnangale.

122 Kivgavit sennianẽlerit mannigorlungalo, piojorijut salakarkonnagit uvamnik.

123 Ijima piuliklernĩt kajungervigivæt, idluarsainivit okausingillo.

124 Saimarsainernut kivget pinniarvigiuk, namagijarniglo ajochertorlaungminga.

125 Kivgarivarma; ajochertorlaungminga, kigligiudsinernik illitarksijungnarkovlunga.

126 Nalekab pinniarvinga nelliusimmavok, perkojettit nungutimagit.

127 Taimak pivlugo perkojettit ivlerinersarivakka Goldemit, Goldemillo illakarungnĕrtitaujomit.

128 Taimak pivlugo innatsinitit tagvainak nalekpakka, apkuteãluk nelliarlonẽt omigivara.

129 Kigligiudsinitit tattamnadlarput; taimak pivlugo tarnima nãlekpeit.

130 Okausitit nellonarungnĕrtitaugunik kuviasuktitsivut, issumalingasuitut tapkonõna sillatutsialerput.

131 Kañera angmarpara tussaumut perkojarnik, tapkoa killanarvigigapkit.

132 Sāviginga-tōk saimauserlungalo; illusitsiettit malliklugit atternik ivlersijunnut.

133 Arvertarnera sokkosijuititaule okauserne, idluitoālub attannioninganut pititaunangalo sumullonet.

134 Iñuit idluitulliarningiñit piulilaungminga, innatsinitit nalegomagapkit.

135 Kēnavit kaumaksarliuk kivget; iñatsinerniglo ajochertorlaungminga.

136 Ijikka kugviolerpuk, perkojettit nalektaungimetta.

137 Nalegak idluarsaijovotit, okausitillo idluarput.

138 Idluarsainivit kigligiudsininginik, miksekarnermiglo angijomik perkojilaukpotit.

139 Illungertornerub nungutikasekpānga, akkerartortima okausitit puigormagit.

140 Okausitit ivsornaitotōvut, kivgavillo kuviagidlarpeit.

141 Nellokotivunga nachonarlarmalo, innatsinitille puigungilakka.

142 Idluarsainit idluarsainiovok soraijuitok, perkojettillo miksekartōvut.

143 Siorniornerublo kappianarnerublo pijautipānga; uvangale perkojettit kuviagivakka.

144 Kigligiudsinivit idluarsaininget sorērniængilak, ajochertorumga innojungnarpunga tagva.

145 Omamut illunānut nipliavakpunga; tussalaungminga, Nalegak iñatsinernik nalekkovlunga.

146 Nipliarvigivagit, ikkajorlaungminga, kigligiudsinernik nalekkovlunga.

147 Uvlarārsuksiorpunga nipliarvigilutit, okausitit tettigivakka.

148 Uvlarārsukut tuppalerpunga okausitit okauserijomavlugit.

149 Saimarsainīt pivlugo, nippiga tussarlaungmiuk; Nalegak, namagijettit pivlugit nekoksitilaungminga.

150 Unangmijima kassētut pijomavanga, ungasidlārlutik perkojarnit.

151 Nalegak kannitomēpotit perkojettillo miksekartotōvut.

152 Mattoma sivornganele kaujimmavunga, kigligiudsinitit tunganiliotilaurangne naksaungitomut.

153 Ajulernera tækkunāruk, piulilungalo; ikkajorlaungminga perkojettit puigunginapkit.

154 Illiornera ākileruk, piulilaungmingalo, okausitillo pijutigællugit nekoksitilaungminga.

155 Piuliklernek ungasidlarpok Gudekangitunnit, namagijettit namagingimagit.

156 Nalegak, nāpkigosungnīt angivok; namagijettit pivlugit nekoksitilaungminga.

157 Unangmijikka akkerartortikkalo uñudlarput, uvangale kigligiudsinitit allatsengilakka.

158 Mittautekartut tækkovakka, kiksautigivakkalo, okausitit tappagingmagit.

159 Ahak innatsinitit ivlerivakka; saimarsainīt pivlugo nekoksitilaungminga.

160 Okausitit miksekartoēnauvut; idluarsainivit namagijangit sorērniatsengilet.

161 Attannīt pijutekaratik unangmigivānga omættimalo okausitit kammagitsiarpeit.

162 Okausitit pivlugit kuviasukpunga, pillitaujotut perkutevaksoarnik.

163 Sæglonerit mamaigivakka, makkojugālugillo, perkojettille kuviagivakka.

164 Uvlotillugo nertorkattarpagit idluarsainivit namagijangit pijutigællugit.

165 Perkojarnik ivlersijut angijomik ullapirsautekarput, tutsapigomātsengilællo.

166 Nalegak piuliklernīt neriugivara, perkojettillo pinniarutigivakka.

167 Tarnima kigligiudsinitit nālekpeit, ivlerilugillo.

168 Kigligiudsinitit perkojettillo nalekpakka; apkotiksakka illunaita sāngne-īmetta.

169 Nalegak, kiksautigijakka tikkilit sāngnut; okausitit pijutigællugit ajochertorlaungminga.

170 Tuksiarnikka tikkilit sāngnut, okausitit pivlugit piulilaungminga.

171 Kannera nertordlerniarpok, namagijarnik ajochertorumga.

172 Okama okausitit okalatigijeksariveit; perkojettit illunatik idluartōngmetta.

173 Aggaktit ikkajortigilaulakka; innatsinitit annerilaurapkit.

174 Nalegak, piuliklernernik tussudlarpunga, perkojettillo kuviagivakka.

175 Tarniga innōtsiakoleruk kujalijungnarkovlugo illingnik, namagijettillo ikkajortigilakka.

176 Saugaktut tammarsimmajotut assiojotullo īpunga, kivget kennerasualauruk perkojettīt puigutsenginapkit.

IMGERUT CXX.

Tuksiarnek ajochertuiluktut okarnerluktullo attanniãluillo pijutigællugit.

Imgerusek imgerutigilugo illissimmajokartone. Nalegak kappiaisungnimne nipliarvigivara, tapsomalo tussarpãnga.

2 Nalegak tarniga piulilaungmiuk, sæglotiksennik okauselingnit, okarnillo nellangaitunnit.

3 Sumik okak nellangaitok pijungnarka? sumiglo sullijungnarka?

4 Pitsartõjub karkjungititut ipiktotitun-ĩpok ikkomatut kessertutaujañe.

5 Kappianamẽk tækkorngartaugama, Mesechib attañioningane; Kedarekut iglungita akkorngane innekariakarpunga.

6 Tapkonane ullapirksainermik omisuktunne, innekarnimnik sivitõluadlarpok tarnimnut.

7 Ullapirksainek ivlerivara, okausiksakarumale pikabladlarjõngovut.

IMGERUT CXXI.

Gude innuit pairijigijangget.

Imgerusek imgerutigilugo illissimmajokartone. Arlorpunga kakkennut piulijauviksamnik kaitsijunnut.

2 Piulijauviksara Nalekamit pivok, pingortitsijomit killangmik nunamiglo.

3 Ittikkettit ijukartiniatsengileit serngnigijillo sinnitsengilak.

4 Ahãk Israelitit pairijinget sinningilak, sikkungitsengilarlonẽt.

5 Nalekab sapputivãtit, Nalekab aggaktit tallerpit ullidlarpeit.

6 Uvlotillugo sekkinermut ãktortaukonnæk, takkermullonēt unnuãngotillugo.

7 Nalekab sapputilitit kappianartunnit tamainit, tarnillo sapputiliuk.

8 Nalekab anniviksiorvīt itterviksiorvillo sapputiligik mañamit issokangitomut.

IMGERUT CXXII.

Jerusalemib iglugaseksuit ãnanauninginik.

DAVIDIB imgeruta imgerutigilugo illissimajokartone, Nãlekab iglunganut ittertuksaujomãrniptingnik okautsaugama, kuviasukpunga.

2 Ittikkavullo pititaujomãrmetta Jerusalemib upkuaksoanginut.

3 Jerusalem iglulliorsimmavok iglugaseksoartitut, innuit kattimaviksanginut.

4 Kittorngarēksuit paunga aijuksaukovlugit, Nãlekab kittorngarēktitangit kissimik, okãlajuksauvlutik Israelittinut, kujalidlartuksauvlutiglo Nalekab attinganik.

5 Tavane erkartuiviub iksivautangit-imetta, Davidib iglunget iksivautangit.

6 Jerusaleme pilloringnartokarle: Illingnik ungajut kannoēngitsiartitaulit.

7 Avaluksoarpit illuane ullapirksainekarle, iglutsiarkotingnelo pilloringnartokarle.

8 Kattangutikka illanarijakkalo pivlugit, ullapirksainekarkojomavagit.

9 Nalekab Gudipta iglunga pivlugo, namanerpãngõjok illingnut kennerasuaromavara.

IMGERUT CXXIII.

Idluartut illinganingnik mannigortiksangiuiglo.

Imgerusek imgerutigilugo illissimmajokartone. Killangme iksivajotit illingnut arlorpunga.

2 Ahãk, sorlo kivget-angutit-ijingita angajokãmik aggangit kammagijeksariveit, sorlo kivget-arngnet-angajokãmik aggangit kammagijeksariveit; taimaktauk ijipta Nalegak Gudivut arlorvigivæt, saimarviokãrata omunga.

3 Nãpkigilaungmittigut, Nalegak, nãpkigilaungmittigut; angijomik nachonartitaugapta.

4 Piojorijut mittautekarningiñik tarnivut tettædlarput, pingijaitut nachoninginiglo.

IMGERUT CXXIV.

Kujalitiksak Gudib ikkajorninga pivlugo kappianartokartone.

Davidib imgeruta imgerutigilugo illissimajokartone.

Israëlitit okarlit imak: Nalekab illagingippattigut,

2 Nalekab illagingippattigut, innuit pikabladlarvigikpattigut:

3 Enajarpãtigut innotilluta, kassĕninginut illuludlarvioleruptа;

4 Ippititaunajarpogut imermut, tarnivut ingerarneãlungnut tikkitaunajarput.

5 Immiksoarnut angiluartomik tarnivut ullutsaunajarput.

6 Nalegak nakorijaule, taipkoa kigutingiñut aksarnigaukongimattigut.

7 Tarnivut kellujauvut, sorlo tingmiarniutit nigartortib niganganit, nikket kiktorajauvut, uvagullo piulijauvogut.

8 Nälekab attinga piulijigivavut, pingortitsijok killangmik nunamiglo.

IMGERUT CXXV.

Neriungnerub kanguuktitaungininganik.

Imgerusek imgerutigilugo illissimmajokartone. Tettekartut Nalekamik ochoniatsengilet, soraijuitomigle aulajuititautsainaromärput, Zionib kakkangatut.

2 Jerusalemiub avatäne kakkakarpok; Nalekablo iñukotine illagiveit mañamit issokangitomut.

3 Gudekangitut pitsartuninget illagĕktoärsuit idluartut pagvisartiksanget sorĕromärpok, idluartut aggattik issakoñagit idluitulliarnermut.

4 Nalegak omættekartulle ajungituñik idluartuñiglo kuvianartokarlit.

5 Keviartulle apkotimingne niungapattekiaktome, Nalekab idluitulliartut illagilugit aulartitsomärpeit; Israĕlittille ullapirksautekarlit.

IMGERUT CXXVI.

Idluartut kiksarningita ablatsauninginik kuviasungnermut.

Imgerusek imgerutigilugo illissimmajokartone. Nalekab Zionemiut parngnanĕrsimmavingmĕtut piulijomärpagit; sinniktomajotitut illingajomärpogut.

2 Kannivut kungatsungojomärput tagva, oka-

vullo nertordlerutiksaliojomārput. Taimaitokartone nellojut akkorngane okautaujomārpok: Nalekab angijoksoarmik pivigilaukpeit.

3 Nalekab angijoksoarmik pivigilaukpātigut; taimak pivlugo kuviasuvaksoadlarpogut.

4 Nalegak, parngnanērsimmavik pērle uvaptingnit, sorlo immiksuit pērangne sekkerngub onarninganut.

5 Kugvinnigle karngatitsijut, kuviasuklutik kattersivikaromārput.

6 Arvertarput kugviorlutiglo, perorsēekseñiglo pivianartuñik neksarput, tikkilutiglo kuviasungnermut, perortokotimingniglo kaitsilutik.

IMGERUT CXXVII.

Pimahliteiarnerublo attannionerublo saimanarninganik.

Salomub imgeruta imgerutigilugo illissimajokartone. Nalekab iglo sennangippago, ominga iglulliortut illunatik sennavut sullinatik. Nalekab iglugaseksuit sapputingippagit, tapkoa pigārtinget sullinane pigārpok.

2 Nauk uvlarujoluse unnuak tikkilugo sullinek pivlugo iksivavluse, siarklerluselo nerkiksase pijutigællugit; kētārsungmiglonēt sullitsengilase; illanarijane issumaksarsioratik tunnitsivigingmagit.

3 Akāk kittornget Nalekab tuñergutigiveit, timib singaingalo pilliusiak-ipok.

4 Sorlo karkjut sangijoksub aulaijangit aggangminut, taimaktauk nukakpiarārsuit aglissikput.

5 Pilloridlarpok tamna, pittiksitekarune tet-

tædlartomik karkjuktalingnik taimaitunnik; tapkoa kangusuktitauniængilet, omigijimingnut tikkitaugunik iglugaseksuit upkuaksoangeñe.

IMGERUT CXXVIII.

Nulliarĕt idluartut perkojauninginik saimausertauninginiglo.

Imgerusek imgerutigilugo illissimmajokartone. Nertornarpok tamna, Nalekamik nālektok, tapsoma apkotinginelo arvertartok.

2 Aggakpit sullijeksangita namaksitiniarpātit tamainit; nertornarlutit namaksivotit.

3 Nulliet Weineliksatut paungakartotut iglovit avatānut illimajotun-ītsomārpok, kittorngettillo orksulingnik akkerkutitut iksivakattigijomārpettit nerrimavingne.

4 Ahāk, taimak angut Nalekamik nalektok saimausertaujomārpok.

5 Zionemēdlune Nalekab saimauseromārpātit, Jerusalemib pilloriktitauninganik tækkojungnarkovlutit innōsingne tamat.

6 Kittorngavit kittorngangnik tækkokovlutillo. Israēlitit ullapirsautekarlit.

IMGERUT CXXIX.

Illagĕt sālakarninginik omigijitik pijutigællugit.

Imgerusek imgerutigilugo illissimajokartone.

Israēlitit okarlit imāk: sorrusionimnit pagvisarkattarlaukpānga;

2 Sorrusionimnit pagvisarkattarlaukpānga; salaginiatsengilāngale.

3 Poagijartotitun-ilaukput tunnunne, poagijartattiglo takkijorortilaukpeit.

4 Nalekab idluartotõjub Gudekangitut kelleksoitingit kippilaukpeit.

5 Zionemik kennugosuktut illũnatik kangusuktitaulit uttertiniarlugillo.

6 Iviksukettitut iglut kãngine illingatikit, tapkoa pannilerput nusuktaukãratik.

7 Tapkoa kippisijub aggangminut tigujungnangileit nikkimut, kattersoijublo erkitsungnangileit kellersoromavlugit.

8 Taipkoningalo kãngijut okarkonnagit: Nalekab saimarsaininget kolangiarlise: Nalekab attingane, saimarsainekarkovapse.

IMGERUT CXXX.

Tuksiarnek ajornerit issumagijaujungnẽrningit pijutigællugit.

Imgerusek imgerutigilugo illissiñajokartone. Ittijoãlungmit Nalegak nipliarvigivagit.

2 Nalegak nippiga tussalaungmiuk, siutikik kammalik tuksiarnima nippinganik.

3 Nalegak, ajornerit akkilerkojomagungne; Nalegak kina kangusuktitauniængila?

4 Illingne issumangnerungnẽrtokarmet, nãlektaukovlutit.

5 Nalegak neriugivara, tarniga neriukpok, okausingillo tettigivakka.

6 Uvlãrmit ama uvlãrmut tarnima Nalegak uttakkiva.

7 Israẽlitit neriugilitsuk Nalegak; Nalekame

saimarsainekarmet, tapsomane piuliklernekalarmelo angijoksoarmik.

8 Israëlitillo piulijomārpeit ajorninginit tamainit.

IMGERUT CXXXI.

Ingminik nikkanarsinerub tachartutinganik, piojorinerublo makkojungnarninganik.

DAVIDIB imgeruta imgerutigilugo illissimajokartone. Nalegak omættiga piojoringilak, ijikkalo pingijaingilāk, illissimanartullo tukkekartitsungnangitakka pinnasuangilakka.

2 Tarniga nekoksijaukojomanajangikupko udsertorlugolo, tarniga sungiusimmajungnērajarpok, amāmajungnērtotut anānaminit.

3 Israëlitit neriugilitsuk Nalegak mannamit issokangitomut.

IMGERUT CXXXII.

Gudemik nalengnek, attanningortitaujullo sillaksoarme sernginijaukojomamut.

IMGERUSEK imgerutigilugo illissimmajokartone. Nalegak Davide erkaumaleruk, kappiaisungningillo tamaita.

2 Tapsoma Nalegak okautimaringmago, Jakokut pitsartutitinget angervigingmago.

3 Igloma pānganut itteromangilanga, innangavimnēlonēt innekaromangilanga.

4 Ijikka sinnikojomangilakka, sikkungerkojomanagiglonet.

5 Nachvarkārnanga nanētomik iglulliorviksamik Nalekamut, Jakokut pitsartutitingenut.

6 Ahak, mattominga tussaumavogut Efrataine, nachvarlaukpavut napartut natornaksoangine.

7 Tapsoma iglunganut itteromavogut, tapsomalo ikovranget sāngane opigosugomavogut.

8 Nālegak merngoērservingnut opalungērit, igvit, ajugakanginivillo pitsartuneliotitanga.

9 Ajochertungortitettit annorārtitaulit idluarsainermik, ivsornaititettillo kuviasukokit.

10 Saimausertavit attannioninga pērniarnago omanget, kivget Davide pijutigællugo.

11 Nalekab Davide sokkoserungnangitomik angervigingmago, angerninelo tunnuniængila; imaipok: Timivit kinguvāksangit iksivautarne innekarkojomavakka.

12 Kittorngavit angersimmanera ivlerikpatsuk, kigligiudsineralo, ajochertutigijomārtara taipkonunga; kittorngangittauk sorēratik iksivautarne iksivajomārput.

13 Nālekab Zione annerilaungmago, tavanelo innekaromavlune kuviagiva.

14 Tavane merngoērseromavunga issokangitomut, māne innekaromavunga, kuviagigapko.

15 Nerkiksangit issumagijomavakka, aklujungillo namaktomik nerkiksakartitsomavakka.

16 Ajochertuinerojungillo saimanartomik attitiniaromavakka, ivsornaitungillo kuviasukojomavakka.

17 Tagvane Davidib piuliviksanga nuigomārpok, saimausertamnut kaumarsaivik ākiksorlauktara.

18 Omigijingit kangusungnermik attitiniaro-

mavakka, tapsoma kānganele niakouta nuvugolātitut illingakojomārpara.

IMGERUT CXXXIII.

Ullapirksainerub attausiotitaunerublo ivlernartoksōnigingnik næglingnerme.

Davidib imgeruta imgerutigilugo illissimmajokartone. Ahak, kattangutigēt attausitut næglingnerme iglomiokattigēkpetta, tækkojominadlarpok kuvianadlalarmelo.

2 Innulinartotut ivlernartotut korlorlune Aronib niakoanit uminganut, annoranget tikkitanganut.

3 Missuksoatut Hermonemit pijotut Zionib kakkanganut. Taimaitokartone Nalegak saimarsainermik innōtsemiglo perkojivok issokangitomit issokangitomut.

IMGERUT CXXXIV.

Illagēktut kivgangita perkojauninginik.

Imgzrusek imgerutigilugo illissimmajokartone. Ahak, Nalekab kivgangita illunatik Nalegak nakorilitsuk, Nalekab iglungane kivgartortose unnuangotillugo.

2 Ivsornaitoviksoarme aggasse kongmuartissigik; Nalegarlo nakorissiuk.

3 Nalekab saimarvigilitit Zionemit, pingortitsijub killangmik nunamiglo.

IMGERUT CXXXV.

Kujalitiksak Gudib ajungitulliarningit pivlugit.

HALLELUJA.

Nalekab attinga nakorissiuk; kivgaujose Nalekamik, nakorissiuk.

2 Nalekab iglungane kivgartortose Gudipta iglorosinginĕtose.

3 Nalegak nakorissiuk, Nalegak illanakarmet: attinga nertorsiuk, tussarnidlarmet.

4 Nālekab Jakokut annerilaungmagit, Israĕlittillo perkutigingmagit.

5 Nalekab opinartotōninga kaujimmagapko, nalegarigaptigolo Gudiñik taijaujunnit tamainit.

6 Pijomajane tamaita pinniarpeit, killangme, nunamelo, immarbiksoarmelo, ittijoālungnĕlo tamaine.

7 Nunab kiglinganit nuvujennik nuititsijok, kaumalarniglo sillalungmiglo pingortitsilune, annoremiglo ijersimmajuñit añititsilune.

8 Egiptenemiut arngnangita ernniarikālauktanginiglo tokkotsijok tamainik, iñuit nergjutillo.

9 Egiptenmiut nunangenullo, Faraomullo, tapsoma kivganginullo tattamminiarnartullinerminik, nellunailijaminiglo sakkijartitsilune.

10 Innukattigĕksoarniglo unnuktuñik nungutitsilune, attannersoarniglo tokkotsilune.

11 Sihonemik attelik Amoriterit attañerijanganik, Basanemiut attañerijanganik, Og attelingmik, Kanaanemiut attañerijanginik tamainik.

12 Taipkoa nunanget kingormgujeksautipa, tunnilālo innukotiminut Israĕlitiñut kingormgudsaukovlugo.

13 Nalegak akkit sorĕrniatsengilak, Nalegak, erkaumajautsainarpotit soraijuitomik.

14 Nalekab innukotine erkartoromārmagit, kivganelo nāpkigilugit.

15 Nellojunnut Gudiñik taijaujut Silbereõvut, Goldeovlutiglo sennamajut iñuit agganginut.

16 Sennamajut tapkoa kannekarput okarungnaratiglo, ijekarput tækkojungnaratiglo.

17 Siutekarput tussajungnaratiglo, kañermingnĕlo annernekatsengilet.

18 Taimaitunnik sennajut, taimaitunnullo tettekartut taipkotitunak iput.

19 Israĕlib iglunget Nalegak nertorliuk; illipselo Aaronib iglomiokattingit Nalegak nertorsiuk.

20 Illipse Levib iglomiokattingit Nalegak nertorsiuk; Nalekamik nālektose Nalegak nertorsiuk.

21 Nalegak Zionemĕtok nertortaule, innekartok Jerusaleme. Halleluja!

IMGERUT CXXXVI.

Kujalitikset Gudib saimarsaininga taltamminiarnartullining-illo pijutigællugit.

NALEGAK kujagidlarsiuk illanakarmet, tapsoma saimarsainingalo sorĕrniatsengimet.

2 Gudeviojõk Gudiñik taijaujunnit tamainit kujagidlarsiuk, saimarsaininga sorĕrniatsengimet.

3 Nalegavitõjok Nalekeñik taijaujuñit tamainit kujagidlarsiuk; saimarsaininga sorĕrniatsengimet.

4 Tattamminiarnartullijotõjok; saimarsaininga sorĕrniatsengimet.

5 Killangnik ānanatuamik pingortitsijok; saiarsaininga sorĕrniatsengimet.

6 Immaksoarmik ulliktitsijok nunaksoarmut; saimarsaininga sorĕrniatsengimet.

7 Kaumajoksoarnik pingortitsijok, saimarsaininga sorĕrniatsengimet.

8 Sekkinermik uvlub attarninganik pingortitsijok, saimarsaininga sorĕrniatsengimet.

9 Takkermik uvloritsenniglo unnuab attañingeñik pingortitsijok; saimarsaininga sorĕrniatsengimet.

10 Egiptenemiuñik pitlarniktok, arngnangeta ernniarikãlauktangit nungumagit, saimarsaininga sorĕrniatsengimet.

11 Israĕlitiñiglo aulatsije, saimarsaininga sorĕrniatsengimet.

12 Aggangminut pitsartudlartomut, tallerminullo issivitomut, saimarsaininga sorĕrniatsengimet.

13 Immarbingmik suvluñik pitalingmik avititsilune kerkãgut, saimarsaininga sorĕrniatsengimet.

14 Kerkãgullo Israĕlittiñik pissukojilune; saimarsaininga sorĕrniatsengimet.

15 Faraomik sorsuktuksoakotinginiglo immarbingmut suvluñik pitalingmut pingujarlune, saimarsaininga sorĕrniatsengimet.

16 Innukotiminiglo innukangitokut tessiorlune, saimarsaininga sorĕrniatsengimet.

17 Attannersoarniglo sãlakarlune, saimarsaininga sorĕrniatsengimet.

18 Attannersoarniglo pitsartudlartunnik tokkotsilune; saimarsaininga sorĕrniatsengimet.

19 Sihonemik Amoriterit attanningenik, saimarsaininga sorĕrniatsengimet.

20 Basanemiut attañingeniglo Og attelingmik, saimarsaininga sorĕrniatsengimet.

21 Taipkoa nunangello kingormgujeksautipa; saimarsaininga sorĕrniatsengimet.

22 Kivgaminut Israĕlemut kingormgudsaukovlugo, saimarsaininga sorĕrniatsengimet.

23 Kappiaisuktitauviptingne issumagilaungmattigut, saimarsaininga sorĕrniatsengimet.

24 Piulivlutalo omigijiptingnit; saimarsaininga sorĕrniatsengimet.

25 Pingortitane tamaita nerkemik tunnitsivigiveit, saimarsaininga sorĕrniatsengimet.

26 Gude killangmĕtok kujagidlarsiuk; saimarsaininga sorĕrniatsengimet.

IMGERUT CXXXVII.

Judit parngnanĕrsimmavingmĕtut imgerutingit kiksautigijattik pivlugit.

Babelib immiksoangita kiglingane iksivalaukpogut, keavlutalo, Zione erkaumagaptigo.

2 Harfivut nivingalaukpavut napartunnut tagvanĕtunnut.

3 Tagvane uvaptingnik pititsijut parngnanĕrsimmavingmut imgerkolaukpātigut kuviasukolutalo keavaksoadlarniptingne: Atteletŏk Zione imgerutigilugo, imgerusek tussarlavut.

4 Kannok uvagut Nalegak imgerutigilugo nuname tækkorngartame pijuksauvita?

5 Puigorungnarupkit, Jerusaleme, piulijaunera puigortaule.

6 Okara killamnut nippingatitaule, igvit erkaumalungikupkit, Jerusaleme kuviaginerpāringikupko.

7 Nalegak, Edomib kittorngangit erkasugvigi-

kit; Jerusalemib uvlungane imãk okartut: Pĕrlit, pĕrlit nungutaukovlugit.

8 Babelib pannia nungutaujotit, illingnik akkiniarte nertornarporle idluitulliarvigigaptigut.

9 Nertornarpok tamna, kittorngãrsukotingnik tigusijok, serkomilugillo ujarkamut.

IMGERUT CXXXVIII.

Kujalitiksak Gudib saimarsaininga pivlugo.

DAVIDIB.

Omamut illunãnut kujagidlarpagit, Gudinnik taijaujut sãngine nertudlaromavagit.

2 Tempelingne ivsornaitome tuksiarvigijomavagit, akkillo kujagijomavlugo saimarsaijotõgavit, nertornartõgavillo; okausiktut akkit ãnanausitilaurangne tamaimut.

3 Nipliarvigigupkit, tussarlaumgminga, tarnigalo pitsartutitsuk angijomik.

4 Attannersuit nunamĕtut illunatik kujagivikpãtit, kannerpit okausinginik tussaramik.

5 Nãlekab apkotinginelo imgerput Nalekab opinarninget angminga okautigilugo.

6 Nalegak kotsiktomĕmet, attãnĕtullo tækkunãrlugit, piojorijorlo kaujisarpa.

7 Kappiaisuvaksoadlarlunga arvertaruma, nekoksitiparma, aggaktillo issakpettit omigijima ningausinget pijungnĕrtilugo ikkajorlungalo tallerpingnut.

8 Nalekab sorĕrtitsomãrpa pivlunga. Nalegak saimarsainit issokangilak. Aggakpit pinniarningit soraijuikolaukit.

IMGERUT CXXXIX.

Gudib aulatsininganik ajugakanginginganiglo illunanētoninganiglo.

DAVIDIB imgeruta imgerutigilugo.

Nalegak kiglissiñiarparma illitarilungalo.

2 Iksivarangamalonēt nikkovitarangamalonēt, kaujimmavet tamanna, issumakka tukkissivettit mannakut.

3 Pissugangamalonēt, innangajarangamalonēt uvamnēpotit, sulliakkalo tamaita tautukpettit.

4 Ahāk okautsemik attautsemiglonēt kaujimmangitarnik okamnētokangilak, Nalegak.

5 Pinniareksakka tamattomane pijomārtomelo akiksorpettit, aggakpillo ullikpānga.

6 Illitarksinerub imaitub tattaminiarnarninga, anginingalo tukkissilugik innormarikpara.

7 Annernernit namut ainiarlunga? Kēnarnit namut kemmālunga?

8 Killalliaromaguma killangmēpotit, ittijome inniksarsioromaguma, ahāk ittijomēpotittauk.

9 Kaub aupallungninget esarkunginik tigusijungnarumalonēt iniksarsioromavlunga imarbiksub kiglingane;

10 Tavane aggangnut tessiorlungalo, tallerpingnut serngnigijomārparma.

11 Okarajaruma: tāksub ullidlarlinga; uñuab kaumajungortitaulune aglæt illumajeksarivānga.

12 Tāksoak sāngne tāngimet, unnuarlo kaumaridlarmet uvloktut, tāksoarlo kaumajotunipok.

13 Tartũkka pitsartunerne-ĩmennik; anãnama illuanẽtillunga ullidlalaukparma.

14 Tattamnadlartomik sennajaugama kujagivikpagit; pinniarnitit tattamnadlarput, tamedsalo tarnima tukkisilerpeit.

15 Saunikka sãngne ijersimmalaungilet; ijersimmajome pingortitautillunga, sennajautillungalo nunab illuane.

16 Innersimmakãrtinnanga ijikpit tautukpãnga, uvloksiornerijomãrtakkalo uvloksiorungnarkãrtinnanga aglakotingne aglaksiñavut.

17 Kannok pivianartoksõvut issumattit sakkamne, Gude, kañok tapkoa unnorningit angijovaksõvut.

18 Tapkoa kittilugit pijuksaunajaraiguma unnunersaunajaromãrput siorket unnorninginit. Tuppaleruma, illingnẽpunga sulle.

19 Gude, Gudekangitut tokkotaulaulit, aungmiglo kãktut aulartitaulit uvamnit.

20 Mamaitomik okarnerlõtigingmattit, omigijittillo pijutekaratik pikabladlarput.

21 Nalegak illingnik omisuktut omigigapkit, sinnaungatigivakkalo akkerartorvigingmattit.

22 Koksesuklungale omigigapkit, taimak pivlugo kennugivãngatauk.

23 Kiglissiniænga Gude, illitarilugolo omættiga, nautsertorminga, issumakkalo sakkijarlit sãngne.

24 Kamagitsiængalo apkome idluitome arvertarmangarma, tessiormingalo apkomut soraijuitomut.

IMGERUT CXL.

Tuksiarutsemik piulijavjomanut kennugosuktunnit angigutsutinnik sakkijartunniglo.

DAVIDIB imgeruta imgerutigilugo.

2 Innungnit nellangaituñit piulilaungminga; Nalegak, sapputilaungmingalo innungnit idluitunnit.

3 Omættimingne nellangaitoksõjomik issumaksarsiorput, pikabladlartomiglo pinnasuarput kaut tamat.

4 Okatik ipiksilugit kuglugiangojãrtutitut, tokkonartoksoak kanninginēpok. Sela.

5 Nalegak sapputilaungminga Gudekangitut agganginit; sapputilaungminga innungnit idluituñit, issumaksarsiormetta arvertarnera sujugomavlugo.

6 Piojorijut aklunatsennik illijivut sãmanut, aklunatsennik ãkiksoilutik nulluarniaromavlunga, mikkigitsenniglo ãkiksoivut apkome. Sela.

7 Uvangale okarpunga Nalekamut: Gudigivagit; Nalegak, tuksiarnima nippinga tussalaungmiuk.

8 Nãlegak, Nalegak, ikkajortiga sõngojok, unatadlartub nelliuningane niakora serngnigivet.

9 Nalegak, Gudekangitub kajungerninga agvialaungmiuk, kuksalainingalo pijungnērtilugo, piojorinartokarkonago.

10 Pijeksaungitok tamedsa, omigijima kajusivingenne okautaumajok niakunginut tikkiule.

11 Kaumalangmut opingartautitsomārpeit ikkomamik attordlune, nunab ittininganut pititsomārpeit makkitsuitsainarkovlugit.

12 Kannelik idluitoksõvlune pillorigomãngilak nuname, innuk nellangaitoksõjok idluitoksõjorlo aulartitaujomãrpok kattektitaujomãrlunelo.

13 Kaujimmagama ajulertub illiorningit akluJublo idluarninga Nalekab akigomãrpeit.

14 Idluartuttauk akkit kujagidlaromãrpæt, nellagõrtullo kẽnavit sanganẽtsainaromãrput.

IMGERUT CXLI.

Tuksiarutsemik ikkajortaujomamut piulijaujomamullo.

DAVIDIB imgeruta.

Nalegak nipliarvigivagit; kaisalaurit uvamnut; nippiga tussalaungmiuk nipliarvigigupkit.

2 Tuksiarnikka idluartitaulit sãngne tuñergutitut iseritsiakartone, aggama kõngmuarningit tunnergutitut unnuktome.

3 Nãlegak kangasinãra sapputingmiuk, aitarningalo serngnigilugo.

4 Omættiga kajungertinago idluitomut, idluitulliartutitut idluiliorkonnanga, taipkoa kajungertiksanginik kajungerkoñanga.

5 Idluartub illanakarlune suadlarlinga pitlarlungalo, tamedsa innulinartotut niakumnut nekoksitilarpãnga; tuksiatsainarama idluiliortitaukonnanga ipkonunga.

6 Ipkoa ajochertortingit kairtomit kattektitaulit, ajochertusima tussarnerninga tussartaulãrpok tagva.

7 Avativut siamangavut kappianartovik tikkilugo, sorlo nunab sujuktauninga asserortauningalo.

8 Illingnik Nalegak, Nalegak, ijikka tækku-

närmennik; tettigigapkit, tarniga ajektorniarnago.

9 Ipkoa aklunanginit illilauktanginit serngnigilaungminga, idluitulliartullo mikkigianginit.

10 Gudekangitut nullutsamingnut tikkiutilit, uvangale kängerlakka.

IMGERUT CXLII.

Davidib tuksiarninga ikkajortaujomamut piulijaujomamullo.

Davidib illisaininganik tuksiartunnut kõrok ittervigilaungmago.

2 Nalekamut nippipkut nipliavuniga, nippipkut Nalegak tuksiarvigivara.

3 Tapsoma sängane okausikka annitipakka, tapsoma sänganelo siorniornera sakkijartipara.

4 Annernera kappiaktoadlarpet, igvit pairivarma tagva. Ipkoa nigaksennik illijivut arvertarniksama apkotäne.

5 Kiglissinnialaurit najortimnik, ahäglo illitarksijokangilak uvamnik. Namut kemmäjungnangilanga, tarniga pairijekangimet.

6 Nälegak illingnut nipliavunga, okarlungalo: Tettigivagit, iñõjut nunangiñe piksarivagit.

7 Okumaiksarnera kamagileruk, kappiaisuktitaudlarama, unangmijimnit piulilaungminga, sõngonersaungmetta uvamnit.

8 Parngnanërsimavingmit tarniga annitilaungmiuk, atternik kujalivikovlunga. Idluartut najortikka kattimajomärput ajungitulliarvigigumga.

IMGERUT CLXIII.

Tuksiarusek pijeksaungitok pējartaukojomamut, illangiutititaujomamullo ajungitomik.

DAVIDIB imgeruta.

Nalegak kennunera tussarlaungmiuk, tuksiarneralo kammagilugo miksekārnit pivlugo, tussalaungmingalo idluarsainīt pivlugo.

2 Kivgello erkartorniarnago pīt, sāngne idluartokatsengimet innōjut akkorngane.

3 Omisuktub tarniga unangmingmago, innosera nungutingmago; tāksoarmut pitipānga tokkungajutitut sillaksoarme.

4 Annerneralo illumne kappiaktoadlarpok, omættigalo illumne nungutauvok.

5 Nelliunerit kāngertut erkaumavakka, pinniarnitit tamaita okautigivakka, aggakpillo sennaningit okautigilugit.

6 Aggakka issakpakka illingnut, tarnima imerukpok illingnut, nunatut pannertotut. Sela.

7 Nalegak killamik tussarminga, anernera nungungmet; kēnet ijertorniarnago uvamnut, taipkotitunak illijartortaujutitut illingatitaukonnanga.

8 Saimarnernik killamik tussartiminga, tettigigapkit, apkomik arvertarviksamnik kaujitilaungminga, killanarvigigapkit.

9 Kennugijimnit piulilaungminga Gudiga; illingne serngnigijiksakarpunga.

10 Ajochertorlaungminga kuviagijarnut pinniarkovlunga, Gudigigapkit; Annernerpit ajungitub tessiorlinga apkomut manniktomut.

11 Nālegak nekoksilaungminga, akkit piv-

lugo, kappianartomit tarniga annitilaungmiuk idluarsainit pivlugo.

12 Keñugijikka nungutikit saimarsainit pivlugo, tarnimniglo kappiaisutitsijut nungutaulit kivgarigamga.

IMGERUT CXLIV.

Kujalitiksak tuksiarutsillo sālakarnek pivlugo.

DAVIDIB imgeruta.

Nalegak nakorijaule serngnigijiga, aggakka unatadlartimagit sorsuktimagillo.

2 Saimarsartiga serngnigijigalo, sapputitigalo, piulijigalo, sappulutarijaralo, tamna tettigivara; nālektiksarijakka innuit oma nalektipeit uvamnik.

3 Nalegak, innuk kannoĕmæt taimak pairigangne, innublonĕt erninga kañoĕmæt taimak kammagigangne.

4 Innuk kammagijeksaungilak illa, nelliuninga tachatut pĕrmet.

5 Nalegak killakotitit aulatikit akkarlutillo, kakkāluit āktorkit iserlukkovlugit.

6 Kaumalakarle siamangatilugillo, kaumakotitit tuavitseriakarlit kvaksartilugit.

7 Aggarnik kotsingnermit tilliklerit, piulilungalo, kellulungalo immaksoarālungnit, tækkorngartet kittorngangita agganginit.

8 Ipkoa ajochertusingit piungimetta, pinniarningit nellangaitoksōlarmiglo.

9 Gude imgerutsemik nutāmik imgeromavunga illingnut, imgerusiorullo nokakseralik 10nik attoromavara sāngne.

10 Attannersuit sālakartigangne, kivgello Da-

vide kellugangne ajortoãlub saviksoanganit ipiktoãlungmit.

11 Tækkorngartet kittorngangita agganginillo kellulaungmingatauk piulilungalo, ipkoa ajochertusingit piungimetta, piñiarmingit nellangaitoksõlarmiglo.

12 Erngnivut innuosungnermingne perorkovlugit perorksijeksatitut, pannivullo atsuilerkovlugit sennamatsiartut adsigilugit.

13 Iglovullo tettækovlugit annijuksennik sunatuinarnik, saugakotivullo umuksivalliarkovlugit, kittiksaunatik nunapta iglugasengine.

14 Tuktuvakotivullo angijomik sennakovlugit, iglugaseksoaptalo akkorngane pijeksaungito karkoñago, assiojokarkoñagolo, ochunartokarkonnagolo.

15 Innukattigẽt taimailiortitaujut piulijauvut; Piulijauvulle iñukattigẽt Nalegak Gudigikpatsuk.

IMGERUT CXLV.

Nertordlerutiksak Kristusib nalegauninga pijutigællugo, tapsoma ajungitulliarningillo.

Davidib nertordlerutiksanga.

Gudiga Nãlegaviksõjotit nertoromavagit, akkillo nakorijomavara soraijunanga.

2 Kaut tamãt nakorijomavagit, akkillo opigijomavara soraijunanga.

3 Nãlegak opinartotõvok nertornarlunelo, angiuingalo okautaujungnangilak.

4 Erngutello pinniarnitit nertoromãrpeit pitsartunillo okautigilugo.

5 Ananaunĩt pinnarnartoksõjok tækkojominad-

lartorlo, tattaniniarnartullinittillo okautigijomavakka.

6 Pinniarnitit nertornartut okautigijaulerkovlugit, ananaunillo unipkautigijaulerkovlugo.

7 Saimarsainit angijok nakorijaukovlugo, idluarsainillo nertortaukovlugo.

8 Nälegak saimarsaijotõvok napkigosuklunelo, kennuẽpok takopsoaklunelo.

9 Nalekab tamaita saimauserpeit, pingortitanelo tamaita näpkigiveit.

10 Pingortitavit illunatik nertorlitit, Nalegak, ivsornaititavillo nakorilitit.

11 Nalegauvikpillo opinarninga nertorlugo, pitsartunillo okautigilugo.

12 Innuit kittorngangit pitsartunernik nellojungnẽrtitaukovlugit, nälegauvikpillo ananauninget nertornarninganik.

13 Nälegauvit nälegauviõvok issokangitok, atannioñillo sorẽrniatsengilak.

14 Katteksimmajut tamaita Nälekab serngnigiveit, mannigorlaitalo sennikterijut.

15 Illunatik ijingita neriugivätit; igville nerkemik tunnitsivigivettit nelliuningine.

16 Aggaktit issivitarangangne, omajut illunaita akkeartortipettit serritilaitalo.

17 Nalegak idluartõvok apkotimine tamaine, heiligeõvlunelo pinniarnermine tamaine.

18 Illunatik ominga nipliajut Nalekab najorpeit, illunatik ominga nipliajut katsungailutik.

19 Gudemik opigosuktut kajungerningit namaksitipeit, nipliarningillo tussarpeit ikkajorlaitalo.

20 Nalekab ungagijiñe tamaita sapputiveit, Gudekangitullo tamaita nungutsomärpeit.

21 Kannerma Nalekab nertornauta nertorliuk, uviniggillo illunatik attinga heiligeõjok nakorilitsuk soraijunatik.

IMGERUT CXLVI.

Tettekarnermik mikselingmik Gudemut.

HALLELUJA.

Tarnīk Nālegak nertoruk.

2 Nalegak nertoromavara innosimne tamaine, Gudigalo nakorilugo, nunamētsomārnimne tamaine.

3 Attanniojunnik tettekarniarase; innutuinauvut, tapkoa ikkajorungnangitut.

4 Innub annerninga pērtuksaungmet, tamnalo ivsungortitaujariakarmet; tagvale kajusimaningit tamaita assiovut.

5 Nertornarpok tamna Jakob Gudinga ikkajortigikuniuk, tettekarune Nālekamik Gudiminik.

6 Tamna killangmik nunamiglo immarbiksoarmiglo, illunainiglo illuanētunnik pingortitsilaukpok; nellagōrlune okpernartotōvok issokangitomut.

7 Uivēsartaujut makkitipeit; nerritilaitalo kāktut, Nālekab parngnanērsortaujut kellerūdsarpeit.

8 Nalekab tautungitut tautuktipeit. Nalekab ochotitaujut makkitipeit. Nalekab idluartut næglikpeit.

9 Nalekab tækkorngartet illiārsuillo sapputiveit, serngnigilaitalo uigarnerit; Gudekangitullo apkutinget uttertipa.

10 Nalegak Nälegaviksõvok soraijunane, Zione, Gudit issokangitomit issokangitomut. Halleluja.

IMGERUT CXLVII.

Kaiblaitikset kujalinermut Gudib pairksininga ajungitulliarningillo pijutigællugit.

NALEGAK nertorsiuk, Gudivut nertorlugo piviarnartotõngmet; nertordlerutiksak imaitok tussarnidlarpok kuvianarlunelo.

2 Nalekab Jerusalem ãkiksorpa, aulartitaujullo Israëleme kattersorpeit.

3 Serkomisimmajunnik omættiggit innuliveit mangipsertorlugillo aniangit.

4 Uvloritset kittipeit illunatiglo attinginik taisilune.

5 Nalegavut opinartotõvok pitsartuneliksõvlunelo, ipaksinangitorlo, kannok aulatsininga.

6 Nälekab ajulertut makkitipeit, ochotilugillo Gudekangitut.

7 Nellekãrdluse kujalinermut Nalegak imgervigissiuk, Gudivullo nertorsiuk Harfit attorlugit.

8 Killak oma nuvujennut mattutipa, sillalukojilunelo nuname; kakkennelo iviksukkennik perorksaivok.

9 Omajunniglo nerrititsijok, tullugarkenniglo omunga nipliajunnik.

10 Horsib sõngoninga kuviagingila, kialonët niungillo kuviagingileit.

11 Nälekab nälektine tettekartullo saimarsaininganik kuviagiveit.

12 Jerusalem, Nalegak nertoruk, Zione Gudit opigiuk.

13 Upkuaksavit parngnanērsutingit ivertimagit, kittorngettillo illuanētut saimarmagit.

14 Najortarnelo ullapirksainekarkojivok, kakkōjeksatsiarnullo nerritipātit.

15 Okauserminik tilliklerpok nunamut; okausingille sukkalidlarput.

16 Appumik kaitsivok saukab merkungititut; nettakonnārsungnik karngatitsivok argsetitut.

17 Nettarkoñālungnik serkijivok tauvlukutib adsiluangiñik. Kina nokartitsijungnarka itselidlartokarkojikpet?

18 Okausinga malliklugo aumalerpok; annordlerkojikpet aumalerpok tava.

19 Okauserminik Jako kaujitipa Israēlelo illutsitsiaminik idluarsainerminiglo nellonarungnērtipeit.

20 Nellojulle taimailiorvigingileit, idluarsainermaniniglo nēllonērvigingileit. Halleluja.

IMGERUT CXLVIII.

Kaiblaitikset illunainut, pingortissimmajut illunamassiatik pijuksauninginik Gude nertorlugo.

Halleluja.

Killait Nālegak nertorsiuk, kotsingnermētok nakorissiuk.

2 Engelingit illunase nertorsiuk; Engelevaksoakotingit tamapse nertorsiuk.

3 Sekkerngublo takkiblo nertorlikko, uvloritset kaumaridlartut illunamassiatik nertorlitsuk.

4 Killait illunanẽtose nertorsiuk, immiksuit pãne killangmẽtullo.

5 Nalekab attinga nertoreksarivæt, perkojininganut pingortissimmangmetta.

6 Tapkoninga aulatsilune soraijunane, ãkiksorpeit, sunatuinarnut sangukonnagit.

7 Nunamẽtose Nãlegak nertorsiuk, arvillo ittijoksonillo tamapse!

8 Ikkomalo, nettakonnaillo, appullo, iseriarlo, akkunaksuillo, okausinginik nãletsiartut.

9 Kakkello, kakkãrsuillo tamaita, napartullo paungakartut, napartogiktullo tamaita.

10 Omajut nujoartut, nujuitullo, kuglugitsello tingmitsello.

11 Attannersuit nuname, innuillo tamaita, attañiojullo idluarsaijillo nuname tamapse.

12 Nullẽtut uigãsuillo, innutokaujullo innuosuktut illagivlugit.

13 Nalekab attinga nakorilugo pijuksauvut, attinga kissime opinartotõngmet; nertornauta killakartone nunakartonelo illunane pijeksaungmet.

14 Innukotime piulijiksanget pinnarnartipa. Ivsornaititangit illunatik nertordlertuksauvut; Israẽlib kittorngangit iñukattigẽllo kivgartortingit. Halleluja.

IMGERUT CXLIX.

Imgerusek kujalinelingmik okautsit tussarnertut pivlugit, Kristuse okautigilugo illunainut.

HALLELUJA.

Imgerutsemik nutãmik imgerutekaritse Nãle-

kab sãhgané. Ivsornaititaujut illagẽngningita nertorlitsuk.

2 Israẽlib pingortitine kuviagiliuk, Zionib kittorngangita nãlegaviksoatik opigilitsuk.

3 Illagẽklutik attinga nertoreksarivæt, immiajoksoakut Harfikullo opigijeksarivæt.

4 Nalekab innukotine kuviagingmagit ajulertut ananãmik ikkajormagit.

5 Ivsornaititaujut kuviasuktuksauvut, iñangavingmingnẽdlutik nakorijeksarivæt opigijeksarilãlo.

6 Kanningita Gude opigilitsuk, saviksoarnik ippiktunnik aggangmingnut tigumiarlutik.

7 Nellojut akkorngane akkiniarkovlugit, innukattigẽksuit pitlarkovlugit.

8 Ipkoa attannersoangit kellaumgujennut kellersortaukovlugit, ivlerijangillo parngnanẽrsũtinnut kikkielingnut.

9 Sorlo aglaksimmavok akkillertaukovlugit. Tapsoma ivsornaititangit tamaita, taimak nertornartomik piviojomãrput. Halleluja.

IMGERUT CL.

Kaiblaitiksak Gude nertorlugo.

HALLELUJA.

Nãlegak ivsornaitoviksoarminẽtillugo nertorsiuk, ajugakanginime sapputsivinganẽtillugolo, nertorsiuk.

2 Pinniarningit pijutigilugit nertorsiuk, ananauningalo pinnarnartoksõjok pijutigilugo nertorsiuk.

3 Tiptulautikut nertorsiuk, imgerusiorutikut, Harfikullo nertorsiuk.

4 Immiajoksoatigut illagêkluse nertorsiuk, nokakseralitigullo nipsautikullo nertorsiuk.

5 Killulakennik nipliatsiartumik attorluse nertorsiuk, killulakennik tussarnidlartumnik attorluse nertorsiuk.

6 Annerneggit illunamassiatik Nalegak nakorilitsuk. Halleluja.

W. M'DOWALLIB, NENILAUKTANGIT.

HOLY BIBLE

WITH ILLUSTRATIONS.

Digitized by Google

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com



ILLUSTRATED

FAMILY BIBLE.



BIBLIOTHÈQUE
des
7, ch.
100
TE 5905
Digitized by Google

Introduction

The Facts of the Bible are the basis of its Doctrines, and are the threads out of which is woven the entire Sacred Narrative. Of this Narrative, that portion which forms the Second Volume of this Edition of the Bible constitutes an important section.

At the death of Saul, with the record of which the First Volume concludes, the throne of Israel was filled by David, from whose accession the stream of Sacred History took one particular direction; and, from the channel into which it was then conducted, it was never allowed to diverge. Its embankments were preserved by God with watchful care, and its waters glided on, bearing on their bosom the interests of a redeemed and mighty people.

During the latter period of the reign of Solomon, much dissatisfaction prevailed at the state of things in Israel; and the tribe of Ephraim, which had always put forth its pretensions to be the sovereign tribe, fostered the spirit of discontent, so that under Rehoboam, the son of Solomon, there was an open revolt, and Ten of the Tribes claimed an independent estate and sovereignty. The tribe of Judah, with the chief part of that of Benjamin, remained loyal to the house of David, but the revolting tribes rallied around the standard of Jeroboam; and between the two kingdoms there was continual war.

The Kingdom of Israel, or of the Ten Tribes, lasted upwards of two hundred and fifty years, during which period it had nineteen kings, belonging to nine different families—godless men all—whose reigns were marked by scenes of fearful and desolating anarchy; at the end of which period, the kingdom was overthrown and destroyed by the Assyrian power. As this new kingdom was contemporary with that of Judah, the history of the one must be read in connection with the history of the other, to comprehend or estimate the events included in that memorable epoch of time.

The Kingdom of Judah, from which the Ten Tribes had separated, stood for nearly four hundred years, during which the throne was filled by nineteen kings, lineal descendants of David, and all of the same dynasty. The history of Judah presents one continued series of vicissitudes; but the social and religious character of the successive periods corresponded in a remarkable degree with the character of the princes who occupied the throne.

Digitized by Google

It would be well for the Reader to make himself acquainted with the contemporary history of Egypt, Assyria, Babylon, and other States and Empires, as intimately associated with this part of the Sacred Narrative, and as tending to illustrate and confirm its statements.

In the Book of Esther we find depicted, in affecting characters, the condition of the Jews, who were dispersed through the one hundred and twenty-seven provinces of the Persian Empire, and the manner in which, with all the intensity and the sensibility of woman's nature, Esther identified herself with the sufferings and the sorrows of her afflicted countrymen, and became, in the hand of God, the instrument of incalculable good in their behalf.

The Books of Ezra and Nehemiah have reference to the events or facts recorded in the history of the Captivity, and would, therefore, chronologically belong to the Third Volume of our Edition; but we have followed the order of the Authorised Version. Eighty years after the return of Zerubbabel to the Holy City, we find that Ezra set out for Jerusalem with a company of some seven thousand souls; and finding, on his arrival, an utter disregard, on the part of the people, of the Law of God, and the prevalence of idolatry and vice, he undertook the work of a reformer; established synagogues for the worship of God; collected the Sacred Books into one volume or roll; and provided for the daily reading and exposition of the Law;—so that, when Nehemiah arrived thirteen years later, he employed the people in rebuilding the walls of the city, and persuaded them to enter into a national covenant with God.

By a reference to the Chronological Table, which follows these Introductory Remarks, it will be seen that a large portion of the Book of Psalms was composed in the reigns of David and Solomon, and that the greater number of these Odes are founded upon the historical events of the period in which they were written. A reference to the history of this particular time will, therefore, often be found the best key by which to interpret these sublime and beautiful compositions.

The most ancient writing in the world, so far as we know, is the Book of Job. The patriarch lived very near to the Abrahamic age, if not in that very age itself; and, leaving behind him certain fragments of his wondrous history, these were compiled and expanded into their present size and form, either by Moses, or by some one equally competent. The Book gives us a beautiful picture of domestic life in those early days, but yet reveals the mistaken views which were entertained regarding the great system of Providential arrangement; the folly of man in reasoning from false premises; the need of the All-perfect to vindicate His own procedure; the true greatness of suffering virtue; and the blessedness which is inseparable from the favour of God.

Let the prayer of each Reader be—"Lord! open thou mine eyes, that I may behold wondrous things out of thy law."

London, *February*, 1861.

Digitized by Google

CHRONOLOGY.*

II. SAMUEL—PSALMS.

PERIOD IV. *continued.*—FROM THE DEATH OF SAUL TO THE CLOSE OF DAVID'S REIGN AND LIFE.

BEFORE CHRIST.

1055 } The Elevation and Reign of David:—1 Sam. xvi. 1—13, xvii.
1015 } 12—58; 2 Sam. ii., v. 1, 2, 3; 1 Chron. xiii. 1—5; Ps. cxxxviii., cxxxix.; 1 Chron. xii. 23—40; 2 Sam. xxiii. 8—12; 1 Chron. xi. 20—47; 2 Sam. v. 4—10; 1 Chron. xi. 1—14; 2 Sam. xxiii. 18—51; 2 Sam. v. 11—25; 1 Chron xiv. 17, 1—16; 2 Sam. vi. 1—11; 1 Chron. xvi. 1—14; 2 Sam. vi. 12—19; 1 Chron. xv. 15—29; xvi.; 2 Sam. vi. 20—23; 1 Chron. xiii. 5—14; 2 Sam. vii.; Ps. ci.—ciii.; 1 Chron. xvii.; Ps. ii., xxii., xvi.; 2 Sam. viii. 1—12; 1 Chron. xviii. 12; 2 Sam. viii. 14—18, 13; 1 Kings xi. 15—20; Ps. lx., lxii., cviii.—cx.; 1 Chron. xviii. 1—11, 13—17; 1 Sam. ix., x.; Ps. xx., xxi.; 1 Chron. xix., xx. 1; 2 Sam. xi., xii. 1—15; Ps. li., xxxii., xxxiii.; 2 Sam. xiii. 15—24; 1 Chron. xx. 1; 2 Sam. xii. 26—31; 1 Chron. xx. 2, 3; 2 Sam. xiii. 1—14, xii. 24, 25; xiii. 25—39, xiv. 1—7, 15—17, 8—14, 18—33, xv. 1—29; Ps. iii.—v.; 2 Sam. xv. 30—37, xvi. 1—14; Ps. vii.; 2 Sam. xvi. 15—23, xvii.; Ps. xlii., xliii., lv.; 2 Sam. xviii.—xx. 3, 1, 2, 4—26, xxi., xxii.; Ps. xviii.; 1 Chron. xx. 4—8; 2 Sam. xxiv. 1—10; 1 Chron. xxi. 6, 7, xxvii. 23, 24; 2 Sam. xxiv. 11—16; 1 Chron. xxi. 15, 16; 2 Sam. xxiv. 17; 1 Chron. xxi. 17—30; Ps. xxx.; 1 Chron. xxi. 1—5, 8—14; 2 Sam. xxiv. 18—25; 1 Chron. xxii.; 1 Kings i.; 1 Chron. xxiii. 1; xxviii. 1—10; Ps. cxli.—cxlv.; 1 Chron. xxiii. 2—32 to xxvii. 23—34, xxviii. 11—21; Ps. xl., xli., lxi., lxv., lxix., lxxviii., vi., viii., xii.—xv., xix., xxiii., xxiv., xxviii., xxix., xxxvi., xxxviii., xxxix., cxxxi., cxxxiii.; 1 Chron. xxix. 1—19; Ps. lxxii.; 1 Chron. xxix. 20—25; 1 Kings ii. 1—9; 2 Sam. xxiii. 1—7; 1 Chron. xxix. 26—30; 1 Kings ii. 10, 11.

PERIOD V.—FROM THE ACCESSION OF SOLOMON TO HIS DEATH.

1014 } Accession and Reign of Solomon:—1 Kings i., ii. 12; 2 Chron.
975 } i. 1; 1 Kings iii. 3; 2 Chron. i. 2—6; 1 Kings iii. 5—28; 2 Chron. i. 13; 1 Kings ii. 13—38, xi. 21, 22, iii. 4; 2 Chron. i. 7—12; 1 Kings iv. 1—25; 2 Chron. ii. 17, 18; 1 Kings ii. 39—46.

His Marriage with the King of Egypt's Daughter:—1 Kings iii. 1; Canticles i.—viii.; Ps. xlv.

The Building of the Temple:—2 Chron. ii. 1, iii. 1; 1 Kings vi. 1; 2 Chron. iii. 2—9; 1 Kings vi. 4—8, 15—28; 2 Chron. iii. 13, 14; 1 Kings vi. 29—36, vii. 13—22; 2 Chron. iv. 1; 1 Kings vii. 23—51; 2 Chron. iv. 8—10; 1 Kings vi. 9—14, 37, 38, 23; 2 Chron. iii. 10—13, 15—17, iv. 2—7, 11—22.

BEFORE CHRIST

1014 } The Dedication of the Temple:—2 Chron. v.—vii. 1—7; 1 Kings
975 } viii. 50—61; 2 Chron. vi. 40—42, vii. 8—10; Ps. xlvii., lxviii.

The other Buildings of Solomon:—1 Kings vii. 1—12: 2 Chron. vii. 11—40: 1 Kings ix. 1—14; 2 Chron. viii. 1—11, 1 Kings ix. 24.

Visited by the Queen of Sheba:—1 Kings ix. 15, 16; 2 Chron. viii. 12—16; 1 Kings ix. 25—28; 2 Chron. viii. 17; 1 Kings x. 14—29; iv. 26—28, 34; x. 1—13; ix. 17—24; 2 Chron. viii. 18; ix. 13—28; i. 14—54; ix. 1—13.

The Wisdom of Solomon:—1 Kings iv. 29—34; 1 Chron. i. 7—12; Prov. i.—xxix.

Solomon's Backsliding and Idolatry:—1 Kings xi. 1—13, 23—40; Eccles. i.—xii.

Death of Solomon:—1 Kings xi. 41—43; 2 Chron. ix. 29—31.

PERIOD VI.—FROM THE ASCENSION OF REHOBOAM TO THE BABYLONISH CAPTIVITY.

975 } The Accession and Reign of Rehoboam:—1 Kings xii., xiii., xiv
721 } 1—21; 2 Chron. xi. 5—23; 1 Kings xiv. 22—24; 2 Chron xii. 2—16; x., xi. 1—4; 1 Kings xiv. 25—28.

Death of Rehoboam:—1 Kings xiv. 29—31.

Reign of Abijah, King of Judah:—2 Chron. xiii. 1—21; 1 Kings xv. 3—8; 2 Chron. xiii. 22; 1 Kings xv. 1, 2.

Reign of Asa, King of Judah:—2 Chron. xiv. 1; 1 Kings xv. 9—11; 2 Chron. xiv. 2, 3; 1 Kings xv. 12—15; 2 Chron. xiv. 4—15; xv. 1—15, 18, 19; 1 Kings xv. 16—22; 2 Chron. xvi. 7—14; 1 Kings xv. 23, 24; 2 Chron. xvi. 1—6; xv. 16, 17.

Contemporary Events in the Kingdom of Israel:—1 Kings xiv. 1—20; xv. 16.

Reign of Jehoshaphat:—1 Kings xxii. 41—44, 46, 47; 2 Chron. xvii. 2—19; xviii. 1, 2; xix. 1—7; Ps. lxxxii.; 2 Chron. xix. 8—11; xx. 1—37; 1 Kings xxii. 49; 2 Kings viii. 16; 1 Kings xxii. 45, 50; 2 Chron. xvii. 1; 1 Kings xxii. 48.

Contemporary Events in the Kingdom of Israel:—1 Kings xvii.—xxii. 40; 2 Chron. xviii. 3—34; 1 Kings xxii. 51—53; 2 Kings i., iii. 1—5; ii., iii. 6—27; iv., v., vi. 1.

Reign of Jehoram, King of Judah:—2 Chron. xxi. 1, 5, 6, 7, 2, 3, 4, 11—15, 8, 9, 10, 16—20; 2 Kings viii. 23, 24, 17—22.

Contemporary Events in the Kingdom of Israel:—2 Kings vi. 24—33; vii., viii. 1—6.

Reign of Uzziah, King of Judah:—2 Kings viii. 25; 2 Chron. xxii. 1—7; 2 Kings ix. 27; 2 Chron. xxii. 8, 9; 2 Kings ix. 27, 28; 2 Chron. xxii. 9; 2 Kings ix. 29; viii. 26—29

* Several of the prophecies having been delivered during the historic period which is included in this Second Volume, are necessarily introduced into this division of the Chronology, while a few chapters in the Books of Kings and Chronicles, with several of the Psalms, are necessarily omitted, as belonging to a later date, and are reserved for the Third Volume. On the completion of the Bible the Chronology will be thrown into one connected whole.—ED.

Digitized by Google

BEFORE CHRIST.

975 } Contemporary Events in the Kingdom of Israel :—2 Kings viii.
721 } 7—15; ix. 1—27; x. 1—29.

Reign of Athaliah :—2 Chron. xxii. 10—12; xxiv. 7—11; xxiii. 1—15; 2 Kings xi. 1—16.

Contemporary Events in the Kingdom of Israel :—2 Kings x. 29.

Reign of Joash, King of Judah :—2 Kings xi. 21; xii. 1—3; 2 Chron. xxiii. 16—21; xxiv. 3—5; 2 Kings xii. 4—6; 2 Chron. xxiv. 6; 2 Kings xii. 7—14; 2 Chron. xxiv. 12—14; 2 Kings xii. 15—18; 2 Chron. xxiv. 15—26; 2 Kings xii. 20, 21; 2 Chron. xxiv. 27; 2 Kings xii. 19; 2 Chron. xxiv. 1, 2; 2 Kings xi. 17—20.

Contemporary Events in the Kingdom of Israel :—2 Kings x. 30—36; xiii. 1—10, 14—21.

Reign of Amaziah :—1 Kings xiv. 1—6; 2 Chron. xxv. 5—11; 2 Kings xiv. 7; 2 Chron. xxv. 12—16; 2 Kings xiv. 8—14; 2 Chron. xxv. 27, 28, 25, 26, 1—4, 17—24; 2 Kings xiv. 19, 20, 17, 18.

Contemporary Events in the Kingdom of Israel :—2 Kings xiii. 13—25, 11—13; xix. 15, 16, 23, 24.

Reign of Uzziah :—2 Chron. xxvi. 1—4; 2 Kings xv. 1; 2 Chron. xxvi. 5—21; The Book of Joel; Isaiah i. 1, vi., ii.—v.; 2 Chron. xxvi. 22, 23; 2 Kings xiv. 21, 22; xv. 2—7.

Contemporary Events in the Kingdom of Israel :—2 Kings xiv. 25—27; Hosea i.—iii.; Amos i.—vii. 9; Jonah throughout; 2 Kings xiv. 28; Amos vii. 10—17; viii., ix.; 2 Kings xiv. 29; Hosea iv.; 2 Kings xiv. 8—27.

Reign of Jotham :—2 Kings xv. 32; 2 Chron. xxvii. 1, 2; 2 Kings xv. 35; Micah i., ii.; 2 Chron. xxvii. 3—9; 2 Kings xv. 37, 33, 34, 35, 36, 38.

Contemporary Events in the Kingdom of Israel :—2 Kings xv. 27—29; Ps. xci.—c.

Reign of Ahab :—2 Kings xvi. 1—5; Isaiah vii.—x. 4, xvii., xxviii.; 2 Chron. xxviii. 20—23; 2 Kings xvi. 10—18; 2 Chron. xxviii. 24, 25; Hosea v., vi.; 2 Chron. xxviii. 26, 27; Isaiah xiv. 28—32; 2 Chron. xxviii. 1—3; 2 Kings xvi. 19, 20.

BEFORE CHRIST.

975 } Contemporary Events in the Kingdom of Israel :—2 Kings xv.
721 } 30, 31; xvii. 1, 2.

Reign of Hezekiah :—2 Kings xviii. 1—6; 2 Chron. xxix. 3—36, xxx., xxxi.; Isaiah xv., xvi.; Micah iii.—vii.; 2 Kings xviii. 7, 8; Isaiah xviii., xix.; Nahum i.—iii.; Isaiah xxiii., x. 5—34 to xiv. 27; xxiv., xxvii., xxii. 1—14; xxi.; 2 Chron. xxxii. 1—8; 2 Kings xviii. 13—16; Isaiah xx., xxix.—xxxi.; 2 Chron. xxxii. 24—26; 2 Kings xx. 1—11; Isaiah xxxii.—xxxv., xxxviii. 9—21; 2 Kings xx. 12—19; 2 Chron. xxxii. 9—23; 1 Kings xviii. 17—37; xix. 1—7; Ps. xliv.; 2 Kings xix. 8—19; Ps. lxxiii.; 2 Kings xix. 20—35; Ps. lxxv., lxxvi.; 2 Kings xix. 36, 37; Isaiah xl., lxvi.; 2 Chron. xxxii. 27—33; xxix. 1, 2; Isaiah xxxvi.—xxxviii. 8, 21, 22; xxxix.; 2 Kings xx. 20, 21.

Contemporary Events in the Kingdom of Israel :—2 Kings xvii. 3, 4; Hosea vii.—xiv.; 2 Kings xvii. 5—23; xviii. 9—12.

Reign of Manasseh :—2 Kings xxi. 1—16; Isaiah xxii. 15—25; 2 Chron. xxxiii. 11—20; 2 Kings xxi. 17, 18; 2 Chron. xxxiii. 1—10.

State of the Provinces possessed by the Ten Tribes during the Reign of Manasseh :—2 Kings xvii. 24—41.

Reign of Amon :—2 Kings xxi. 19—26; 2 Chron. xxxiii. 21—25.

Reign of Josiah :—2 Kings xxii. 1, 2; 2 Chron. xxxiv. 3—7; Jer. i.—iii. 5; 2 Chron. xxxiv. 8—32; Zeph. i.—iii.; 2 Kings xxiii. 4—20; 2 Chron. xxxv. 33, 1—19; Jer. iii. 6—25 to vi.; Hab. i.—iii.; Jer. vii.—xii.; 2 Chron. xxxv. 20—24; 2 Kings xxiii. 25—27; 2 Chron. xxxv. 25—27; xxxiv. 1, 2; 2 Kings xxii. 3—20; xxiii. 1—3, 21—24, 28—30.

Reign of Jehoahaz :—2 Chron. xxxvi. 1—4; 2 Kings xxiii. 31—35.

Reign of Jehoiachim :—2 Kings xxiii. 36, 37; Jer. xiii.—xx., xxii. 1—23; xxvi., xlvi. 1—12; xxxv., xxv., xxxvi. 1—8; xlv.; 2 Kings xxiv. 1; 2 Chron. xxxvi. 6, 7; Daniel i. 1—8; 2 Kings xxiv. 3, 4.

Digitized by Google

ILLUSTRATIONS.

VOLUME II.

PAGE

Emblematic Design for the Second Book of Samuel 449
David mourning at the Grave of Abner 453
Palm-tree Bedstead 455
Jerusalem, in the time of David, as seen from the South 456
David bringing the Ark from Kirjath-jearim 457
Harps and Lutes in the time of David 458
Ancient Metal Vessels 460
David dedicating his Treasures to the Lord 461
Ancient Tables 462
Battle with the Syrians 464
Nathan, by the relation of a Parable, convinces David of his Sin 465
A Mule, regally caparisoned 468
David's reconciliation to Absalom 469
The Brook Kidron, showing Mount Olivet ... 472
Shimei cursing David on his Flight from Jerusalem 473
Beans 475
Lentils 476
Absalom entangled in the Oak: Joab approaching to slay him 477
The Tomb of Absalom 478
Mephibosheth meeting David on his Return to Jerusalem 480
Joab killing Amasa 481
Three mighty Men fetching Water from the Well of Bethlehem 485
Araunah, the Jebusite, offering his Threshing-floor to David 488
Emblematic Design for the First Book of Kings 489
Gihon 491
The Judgment of Solomon 493
Dromedaries 496
The Building of the first Temple on Mount Moriah 497
Plan of Solomon's Temple 500
The Dedication of the Temple 501
Solomon receiving the Gold of Ophir from the Servants of Hiram, King of Tyre ... 505
Map of Ancient Jerusalem 506
Tomb of Hiram, King of Tyre 508
The Queen of Sheba at the Court of Solomon 509
Rehoboam accepting the Advice of his Evil Counsellors 512
The Lion and the Ass standing beside the Body of the Disobedient Prophet 513
Lions of Syria 514
Asa destroying Queen Maachah's Idols at the Brook Kidron 517
Baal 519
Ashtaroth 519

PAGE

Zimri destroying himself in the King's House 520
Elijah claiming the Hospitality of the Widow of Zarephath 521
Mount Carmel 523
Elijah warning Ahab of the coming Rain: the Destruction of the Priests of Baal 524
Elijah summoning Elisha to follow him 525
The Juniper 526
Elijah denouncing the Crime of Ahab in Naboth's Vineyard 529
Tombs of the Kings 532
Emblematic Design for the Second Book of Kings 533
Elijah ascending to Heaven in the Presence of Elisha 536
Elisha prophesying before Jehoshaphat and two other Kings 537
Naaman the Syrian offering Presents to Elisha after his miraculous Cure 541
General View of Samaria and Mount Gerizim 543
The Four Lepers discovering the Deserted Camp of the Syrians 544
Hazael bringing Presents to Elisha from Ben-hadad 545
Coronation of Joash interrupted by Athaliah 549
Isometrical Elevation of Solomon's Temple. 552
Joash, King of Israel, at the command of Elisha the Prophet, shooting Arrows from a Window 553
The Valley of Salt, between the Territories of Judah and Edom 555
The People of Naphtali carried into Captivity by the Assyrians 557
Assyrian Sculpture, showing the King, the Holy Tree, Horses, Servants, &c. 560
The Servants of Hezekiah reporting the Message of the King of Assyria 561
Assyrian Warriors in Battle. After a Nineveh Marble 564
Isaiah warning Hezekiah of his approaching Death 565
Hezekiah's Pool, Jerusalem 567
Hezekiah exhibiting his Treasures to the Babylonians 568
Removing the Vessels of Baal from the Temple by the command of King Josiah 569
Mount of Corruption, and Valley of Jehoshaphat 572
Zedekiah before the King of Babylon 573
Plains of Babylon 575
Ancient Babylon 576
Emblematic Design for the First Book of Chronicles 577

PAGE

Panoramic Plan of the Tribes of Gad, Reuben, and Manasseh, beyond Jordan 580
Flocks and Herds of the Simeonites in the Valley of Gedor 581
Panoramic Plan of the Tribe of Judah and the surrounding Country 582
The Hagarites expelled by the Reubenites in the Days of Saul 584
The Reubenites carried into Captivity by the Assyrians 585
Plan of the Ground occupied by the Tribes of Issachar, Ephraim, Manasseh, Dan, and Benjamin, in Palestine 588
Ephraim mourning for his Sons 589
Plan of the Territory occupied by the Tribes of Asher, Naphtali, Zebulun, and Manasseh, in Palestine 592
Death of Saul, and of his Armour-Bearer ... 593
Pool of Hebron 596
Rejoicings of the People on the Accession of David to the Throne of Israel 597
Hiram's Messengers received by David 600
David, in the Assembly of the Levites, commanding the bringing up of the Ark ... 601
David's Tower, at Jerusalem 604
The Moabites presenting Gifts to David 605
David instructing Joab to number the People 608
David instructing Solomon as to the Erection of the Temple at Jerusalem 609
Musical Instruments used by the Ancient Jews 612
The Musicians and Singers casting Lots for the Divisions of Service 613
Sycamore Tree 616
David in Solemn Assembly declaring God's Favour to himself and Promise to his Son Solomon 617
Flesh Hooks 619
Tomb of David 620
Emblematic Design for the Second Book of Chronicles 621
The Molten Sea upon the Twelve Oxen 624
Solomon and the Priests and Levites before the Altar of Burnt Offering at the Dedication of the Temple 625
Miraculous Fire consuming Solomon's Sacrifice at the Dedication of the Temple ... 628
Solomon conducting the Daughter of Pharaoh to the Palace 629
Solomon in all his Glory 632
The Dominions and Conquests of David and Solomon 633

Digitized by Google

PAGE

Rehoboam forbidden by the Prophet Shemaiah to engage in War with the revolted Tribes of Israel 636
Defeat of the Israelites by the Children of Judah 637
Burning Spices at the Burial of King Asa... 640
Micaiah and the False Prophets before Ahab and Jehoshaphat 641
General View of Beersheba and its Environs 644
Jehoshaphat and the People Mourning—the Prophecy of Jahaziel 645
Enthronement of Joash 648
Proclaiming the Repairs of the Temple at Jerusalem 649
Environs of Jerusalem 652
Uzziah struck with Leprosy after burning Incense upon the Altar..... 653
The Captives of Judah being sent Home by the Counsel of Oded the Prophet 656
The Priests blessing the People after the Restoration of the Temple Services ... 657
The Destruction of Sennacherib's Army ... 661
Shaphan reading the Book of the Law before King Josiah 664
Death of Josiah..... 665
Walls of Jerusalem 668
Emblematic Design for Ezra 669
Ruins of Persepolis 672
The Jewish People rejoicing on their Return from Captivity, and on their Laying the Foundation of the Second Temple 673
Bas-relief from Persepolis. Throne, or Royal Seat of the King. One of the Sculptures in the Palace of Cyrus..... 675
Bas-relief from Bi-Sutoun, representing the Jewish Captives conducted before Darius 676
Court of King Darius—Presentation of the Letter of Complaint against the Jews... 677
"The River that runneth to Ahava" 680
Departure of the Israelites from the River Ahava—Robbers lying in Wait 681
Ezra binding by Oath all Israel to keep the Covenant..... 684
Emblematic Design for the Book of Nehemiah 685
Towers of Judea: part of the Walls of Hebron 688
Rebuilding the Walls of Jerusalem, after the Captivity 689
Nehemiah and Sanballat's Servant 693
Myrtle..... 694
Ezra reading the Law in the Hearing of the People 696
The Rulers chosen by Lot to dwell at Jerusalem 697
Tomb of Ezra..... 700
Solemn Dedication of the Walls of Jerusalem 701
Guarding the Gate on the Sabbath Day..... 704
Emblematic Design for the Book of Esther . 705
Royal Palace, Ispahan 708
Mordecai at the King's Gate 709
Asmonean Coins—time of Simon the Maccabee, &c., and a Copper Coin of Jonathan 710
Esther, in the presence of Ahasuerus, touching the Royal Sceptre 712
Reading the Book of the Records before King Ahasuerus..... 713
Interior of a Persian House..... 714
A Persian Landscape 714

PAGE

Group of Persian Musicians 715
The Dromedary 716
Haman discovered by Ahasuerus pleading for his Life to Esther..... 717
Base and Capital at Persepolis 718
Tomb of Esther and Mordecai..... 719
The Ancient Jews celebrating the Feast of Purim 720
Emblematic Design for the Book of Job ... 721
Tomb at Petra 724
Job and his Wife, with his Three Friends ... 725
Moths 726
Arrival of an Eastern Caravan at a Dry Brook 728
Eastern Reapers reposing during the Heat of the Day 729
Geometrical Spider's Web..... 730
Night Scene — Job Supplicating — Job's Friends 732
Arabian Robbers carrying off their Captives 733
Wanderers in the Wilderness of Edom 735
Syrian Culprit in the Stocks..... 736
The Felled Tree 737
Yasili-Kaia, the Sculptured Rocks of Ancient Cappadocia 740
Job in his deep Affliction 741
The Adder, or Viper 742
The Egyptian Asp 742
Riotous Festivity of the Wicked..... 744
Driving away the Ass of the Fatherless, and taking the Widow's Ox 745
Ancient Wine Presses. From an Egyptian Painting 747
A Mountain Torrent inundating a Valley ... 749
Job in his Prosperity..... 752
Elihu condemning the Argument of Job and his Friends 753
Kings in Captivity bound with Fetters. From the Ancient Sculptures 756
Summer Scene in the East 757
A Sea Storm: "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—Job xxxviii. 11 760
Job receiving the Presents of his Friends upon his Restoration to Prosperity.—Job xlii. 11 761
Emblematic Design for the Book of Psalms. 765
David offering up Prayer and Praise to God. 768
The Lurking-place of Robbers..... 769
David rejoicing with his "Mighty Men" at a Victory over his Enemies 773
The Hill of Bashan 776
An Eastern Shepherd leading his Flock.—Psalm xxiii..... 777
The Occupations of the Righteous and the Wicked contrasted.—Psalm xxvi. 780
A Storm in the Wilderness 781
"Praise ye the Lord on the Harp," &c.—Psalm xxxiii. 1—3 784
Sympathy with the Sick and Afflicted.—Psalm xxxv. 14 785
"He heapeth up riches, and knoweth not who shall gather them."—Psalm xxxix. 6 789
Harts at the Water Brook 790
A Father in Israel discoursing of the Olden Time to the Young.—Psalm xliv. 1..... 792
"Thou breakest the ships of Tarshish with an east wind."—Psalm xlviii. 7 793

PAGE

"God shall take thee away, and pluck thee out of thy dwelling place."—Psalm lii. 5 ... 796
"My heart is sore pained within me."—Psalm lv. 4 797
Eastern Serpent-Charmer.—Psalm lviii. 5 ... 800
David escaping by a Window, while Saul's Soldiers were lying in wait for him.—Psalm lix..... 801
Procession of Instrumental and Vocal Performers. From an Egyptian Remain ... 804
"Thou crownest the year with thy goodness."—Psalm lxv. 11 805
Doves 806
"They that sit in the gate speak against me; and I was the song of the drunkards."—Psalm lxix. 12 808
"The kings of Tarshish and of the isles shall bring presents."—Psalm lxxii. 10 809
Lebanon 811
Ancient Jewish Synagogue 812
The Desolation of the Sanctuary.—Psalm lxxiv. 6, 7 813
"He rained down manna upon them to eat."—Psalm lxxviii. 24 816
Priests blowing the Trumpet at New Moon.—Psalm lxxxi. 3..... 817
The Dragon Fly..... 818
The Wild Boar 819
Joy in the Service of the Sanctuary 821
"In the morning shall my prayer prevent thee."—Psalm lxxxviii. 13 824
"O Lord, how great are thy works!"—Psalm xcii. 5 825
Going up to the Temple with Offerings.—Psalm xcvi. 8 829
Destruction of the Wicked.—Psalm xciv. 23; xcvii. 3, 4 832
"Man goeth forth unto his work and to his labour until the evening."—Psalm civ. 23 833
"He made them also to be pitied of all those that carried them captives."—Psalm cvi. 46 837
"They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble."—Psalm cvii. 26..... 840
"He maketh the barren woman to keep house, and to be a joyful mother of children."—Psalm cxiii. 9..... 841
"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm cxix. 18 845
Binding a Sacrifice to the Altar 846
"Princes did sit and speak against me."—Psalm cxix. 23, 51 848
"Give me understanding, that I may learn thy commandments."—Psalm cxix. 73 . 849
"Jerusalem—whither the tribes go up, the tribes of the Lord."—Psalm cxxii. 3, 4 853
"Thy wife shall be as a fruitful vine."—Psalm cxxviii. 3 856
"By the rivers of Babylon, there we sat down, yea, we wept."—Psalm cxxxvii. 1 857
"Let the righteous reprove me, and it shall be a kindness."—Psalm cxli. 5..... 860
"He giveth snow like wool."—Psalm cxlvii. 16 861
Ancient Musical Instruments 864

Digitized by Google





THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED THE SECOND BOOK OF THE KINGS

CHAPTER I.

BEFORE CHRIST 1055.

1 *The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain.* 17 *David lamenteth Saul and Jonathan with a song.*

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;[a]

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent,

[a] 1 Sam. xxx. 17, 26.

CHAPTER I.

The death of Samuel being recorded in the twenty-fourth chapter of the preceding book, it is clear that this Second Book could not have been written by this illustrious prophet. In our introductory note to the First Book, we intimated that the authorship is generally ascribed to the seers, Gad and Nathan, with certain supplementary matter on the part of Ezra, when engaged in completing the Old Testament Canon. We have only to add, that there are those who conceive that this Second Book was written by one of Samuel's devoted disciples, who, out of loving esteem, gave to it the name of his distinguished master; others are of opinion that it proceeded from the pen of the high-priest; whilst a third class conjecture, that David himself assisted in the compilation of this part of the sacred history, and that his son, Solomon, wrote the commencement of the First Book of Kings.

The period included in this portion of the history is about forty years, and, with the exception of a few passages affecting his later years, immediately before his death, it presents us with the record of David's whole reign. The narrative contains a most rapid and changing series of events. David's troubles did not end with the death of Saul, whose son, Ish-bosheth, though clearly a usurper, was proclaimed king by Abner, the commander-in-chief of Saul's army, and was acknowledged as king of Israel by all the tribes except that of Judah, which single tribe adhered to the standard of David. Abner attempted to bring Judah into submission, but was beaten by David's forces under the generalship of Joab. Still the son of Jesse's claims were disputed and denied, and David had to reign no fewer than seven years and a half, or one-fifth part of the whole period of his government, over the tribe of Judah alone. In obtaining the sovereignty of the entire kingdom, he at once turned his attention to the internal discipline of the state, the proper conducting of public worship, and the success of the Hebrew arms in every direction. In the midst of his military exploits and successes, he made every possible preparation for the erection of the Temple; introduced the most splendid arrangements into the tabernacle service; appointed three Levites to preside over the psalmody and the music; divided the priests

Digitized by Google

and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.[a]

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [1]How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.[b]

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.[c]

7 And when he looked behind him, he saw me, and called unto me. And I answered, [2]Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [3]anguish is come upon me, because my life *is* yet whole in me.[d]

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewise all the men that *were* with him:[e]

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?[f]

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.[g]

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.[h]

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the [4]book of Jasher.)[i]

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen![j]

20 Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.[k]

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.[l]

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.[m]

23 Saul and Jonathan *were* lovely and [5]pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.[n]

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.[o]

27 How are the mighty fallen, and the weapons of war perished![p]

BEFORE CHRIST 1055.

f Numb. xii. 8; 1 Sam. xxiv. 6; xxvi. 9; xxxi. 4; Ps. cv. 15.

a ch. iv. 10; 1 Sam. iv. 12.

g ch. iv. 10, 12.

1 Heb. *What was*, &c.

h ver. 10; 1 Sam. xxvi. 9; 1 Kings ii. 32, 33, 37; Luke xix. 22.

b 1 Sam. iv. 16.

4 Or, *of the upright.*

i Josh. x. 33; 1 Sam. xi. 3.

j ver. 27

c 1 Sam. xxxi. 1—4.

k Exod. xv. 20; Judg. xi. 34; xvi. 23; 1 Sam. xviii. 6; xxxi. 4, 9; Micah i. 10.

2 Heb. *Behold me.*

l Judg. v. 23; 1 Sam. x. 1; xxxi. 1; Job iii. 3, 4.

3 Or, *my coat of mail*, or, *my embroidered coat hindereth me, that my*, &c.

d Judg. ix. 54.

m 1 Sam. xviii. 4.

5 Or, *sweet.*

n Judg xiv. 18.

e ch. iii. 31; xiii. 31.

o 1 Sam. xviii. 1, 3; xix. 2; xx. 17, 41; xxiii. 16.

p ver. 19.

---

into twenty-four classes, or courses; made it imperative on each class, or course, to serve one week alternately, but on all to attend at the great festivals, and placed the whole under the jurisdiction of the high-priest. Whether we think of David's valour, his humanity, his piety, or his power to rule, his character stands out as in every way pre-eminent. His very sins and failings render yet more conspicuous his virtue.

1—5. Two days after returning from the slaughter of the Amalekites, intelligence was brought to David, at Ziklag, of the death of Saul. Though David knew that he was the chosen of God to fill the throne of Israel, the news of Saul's death fell like a thunderbolt upon his heart. No selfish man was he. He was willing that Saul should wear the crown rather than himself.

6. As a proof that this story of the Amalekite youth is a pure fiction, see the notes on the preceding chapter.

10. This crown could not have been the crown of state, but only such as was connected with the helmet and worn in war.

The bracelets, according to Eastern travellers, are ornaments composed of precious stones of great value, which are fastened above the elbow, and are worn only by the king and his sons. In the case of Saul, then, the bracelet was the emblem of royalty.

18. "The bow" is here taken by some critics as the title of the following beautiful elegy, because Saul's death was occasioned by that weapon. This is fanciful. The term must be taken in its usual acceptation, as an instrument of warfare; and its use is mentioned in connection with the tribe of Judah, because, in the blessing pronounced by Jacob upon that tribe, it is implied that Judah should subdue all his enemies.

The book of Jasher, as we have before intimated, refers to some record written to commemorate some other remarkable events in the history of the chosen people.

19. "The beauty of Israel" is generally applied to Jonathan; but, as the word "beauty" is applied to the Holy Land, there are those who would read the verse thus—"Oh! thou land, the beauty of Israel! how is it come to pass that any one is thus slain upon thy high places? How are the mighty fallen!"

21. For "the shield of Saul, as though he had not been anointed with oil," the following rendering has been proposed—"the shield of Saul, the weapons of the anointed with oil." We suggest the following—"the shield of Saul, as though IT had not been anointed with oil."

The character of Saul may be briefly drawn. He was not only a distinguished warrior, but ruled well the internal affairs of his kingdom, and righteously punished all idolatrous acts, and acts of rebellion against Jehovah; and, even after his death, eleven tribes remained faithful to his son Ish-bosheth. But, in saying this, we have said nearly all. His great error lay in proudly refusing to conform his whole life to the intimations of the Divine will, and to rule in the true spirit of the Theocracy.

"It is probable," says Bishop Hall, "that the same moment saw David victorious over the Amalekites and Saul defeated by the Philistines. David consulted with God, and prevailed; Saul with the powers of darkness, and perished. . . . The miserable Saul now beholds his legions scattered, his children lifeless, his enemies triumphant, his honour prostrate in the dust! Wounded in body and desperate in mind, he sees nothing before him but agony and death! And now, destitute of all hope, he asks his armourbearer to deal that blow which his indignant spirit disdained to receive from a Philistine! He asks—but he is denied. No entreaty, no extremity, can move the arm of that faithful servant against his lord. Had the unhappy monarch shunned the reality of sin as carefully as the appearance of dishonour, his sun had never set in blood—he had neither lived nor died a murderer."

Than this elegy over Saul and Jonathan, there is nothing finer or more exquisite within the whole compass of Hebrew poetry, and it is of itself enough to encircle the brow of David with an immortal wreath.

Digitized by Google

CHAPTER II.

1 *David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Jabesh-gilead for their kindness to Saul.* 8 *Abner maketh Ish-bosheth king of Israel.* 12 *A mortal skirmish between twelve of Abner's and twelve of Joab's men.* 18 *Asahel is slain.* 25 *At Abner's motion Joab soundeth a retreat.* 32 *Asahel's burial.*



AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.[a]

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.[b]

3 And his men that *were* with him did David bring up, every man with his houshold: and they dwelt in the cities of Hebron.[c]

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.[d]

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.[e]

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.[f]

7 Therefore now let your hands be strengthened, and [1]be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of [2]Saul's host, took [3]Ish-bosheth the son of Saul, and brought him over to Mahanaim;[g]

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

BEFORE CHRIST 1055.

4 Heb. *number of days.*

h ch. v. 5; 1 Kings ii. 11.

i Josh. xviii. 25.

5 Heb. *them together.*

j Jer. xli. 12.

a ver. 11; ch. v. 1, 3; Judg. i. 1; 1 Sam. xxiii. 2, 4, 9; xxx. 7, 8, 31.

b 1 Sam. xxx. 5.

c 1 Sam. xxvii. 2, 3; xxx. 1; 1 Chron. xii. 1.

6 That is, *the field of strong men.*

d ver. 11; ch. v. 5; 1 Sam. xxxi. 11, 13.

7 Heb. *of his feet.*

8 Heb. *as one of the roes that is in the field.*

k 1 Chron. ii. 16; xii. 8; Ps. xviii. 33; Cant. ii. 17; viii. 14.

e Ruth ii. 20; iii. 10; Ps. cxv. 15.

9 Heb. *from after Abner.*

f 2 Tim. i. 16, 18.

1 Heb. *be ye the sons of valour.*

10 Or, *spoil.*

l Judg. xiv. 19.

2 Heb. *the host which was Saul's.*

3 Or, *Esh-baal.*

g 1 Sam. xiv. 50; 1 Chron. viii. 33; ix. 39.

11 And [4]the time that David was king in Hebron over the house of Judah was seven years and six months.[h]

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.[i]

13 And Joab the son of Zeruiah, and the servants of David, went out, and [5]met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.[j]

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [6]Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light [7]of foot [8]as a wild roe.[k]

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [9]from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [10]armour. But Asahel would not turn aside from following of him.[l]

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came

CHAPTER II.

1—4. The grave had for ever closed on Saul, and David, unwilling to take a single step in his own wisdom and strength, now consulted the Divine Oracle, and, in obedience to its infallible voice, went up to Hebron, where the elders anointed him as their king. He had already been anointed once by Samuel; but the solemn ceremony was now repeated on his entering more immediately on the duties and the responsibilities of his regal office.

5—7. This was a noble and generous act on the part of David, and bespoke the greatness of his heart. Not more profound was the homage which he now paid to the memory of Saul, than was the largeness of his promise, and the freeness of his munificence, to the men of Jabesh-gilead who had saved the remains of Saul from the indignity to which they had been exposed.

9. For Ashurites, we ought, perhaps, to read, "the Asherites, or those of the tribe of Asher."

10. For two years, we must certainly read "six years."

14. As a prelude to any general combat, men from the opposite parties stood forward and challenged each other; while the manœuvres of these combatants furnished a species of amusement to the lookers-on.

16. "They caught every one his fellow by the head," that is, by the hair of the head, or by the beard. When on the eve of a battle, the captains of Alexander are represented as asking him whether he had any other commands to give; he thus replied, "Nothing, but that the Macedonians shave their beards;" adding, "Dost thou not know that in fight there's no better hold than the beard?"

"Helkath-hazzurim" signifies the dividing of the strong, because they had fought with unwonted strength.

18. "As light of foot as a wild roe," or gazelle, or antelope. Swiftness of foot was reckoned a great accomplishment in the heroes of antiquity. Homer speaks of Achilles as "the swiftest of the swift;" and so in the preceding chapter, Saul and Jonathan are described as "swifter than eagles."

21. From the language of this verse, it is clear that Asahel was very desirous of getting the armour of Abner as a trophy; and therefore Abner reminds Asahel, that if he continued his pursuit, and was not able to lay hold of him, it would only cover him with disgrace; to avoid this disgrace, he advises Asahel to make it appear that he is not pursuing him, but only one of the young men, whose armour he might take, provided he did the young man himself no harm.

27. It is very likely that Joab had orders to act only on the defensive, and would not have attacked the Israelites that day unless he had been compelled. The guilt lay with Abner and his followers.

29. "Bithron." The Jerusalem Itinerary mentions a place called Bethar, sixteen miles from Cæsarea, and twenty miles from Diospolis, which is probably the same as that here indicated.

30. In this engagement, David lost only nineteen men and Asahel. It appears that the death of Asahel put a check upon the steps of the pursuers, and greatly favoured the escape of those who had been vanquished.

Digitized by Google

to the place where Asahel fell down and died stood still.[a]

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then [1]in the morning the people had [2]gone up every one from following his brother.[b]

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER III.

1 *During the war David still waxeth stronger.* 2 *Six sons were born to him in Hebron.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 13 *David requireth a condition to bring him his wife Michal.* 17 *Abner, having communed with the Israelites, is feasted by David, and dismissed.* 22 *Joab, returning from battle, is displeased with the king, and killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;[c]

3 And his second, [3]Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;[d]

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;[e]

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?[f]

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?[g]

9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;[h]

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.[i]

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.[j]

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.[k]

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [4]Phaltiel the son of Laish.[l]

16 And her husband went with [5]her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.[m]

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [6]in times past *to be* king over you:

18 Now then do *it:* for the LORD hath spoken of David,[n] saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

BEFORE CHRIST 1053.

3 Or, *Daniel.*

a ch. iii. 27; iv. 6; xx. 10.
d ch. xiii. 37; 1 Sam. xxvii. 8; 1 Chron. iii. 1.
e 1 Kings i. 5.
f ch. xvi. 21; xxi. 8, 10.
1 Heb. *from the morning.*
2 Or, *gone away.*
b ver. 14.
g ch. ix. 8; xvi. 9; Deut. xxiii. 18; 1 Sam. xxiv. 15.
h Ruth i. 17; 1 Sam. xv. 28; xvi. 1, 12; xxviii. 17; 1 Kings xix. 2; 1 Chron. xii. 23.
i ch. xvii. 11; Judg. xx. 1; 1 Kings iv. 25.
j Gen. xliii. 3; 1 Sam. xviii. 20.
k 1 Sam. xviii. 25, 27.
4 Or, *Phalti.*
l 1 Sam. xxv. 44.
5 Heb. *going and weeping.*
m ch. xix. 16
6 Heb. *both yesterday and the third day.*
n ver. 9
c 1 Sam. xxv. 43; 1 Chron. iii. 1—4.

Asahel was the brother of Joab, and Joab was one of the three sons of Zeruiah, the sister of David. He was slain at the horns of the altar in the beginning of Solomon's reign. The fate of Abishai, the brother of these two, is unknown.

CHAPTER III.

1—5. When David, at the age of thirty, was crowned at Hebron by the elders of Judah, we learn that Abner threw the whole weight of his influence in favour of Saul's son. But Heaven had espoused the cause of David, and every step which he took was leading him to the full and final sovereignty of Israel.

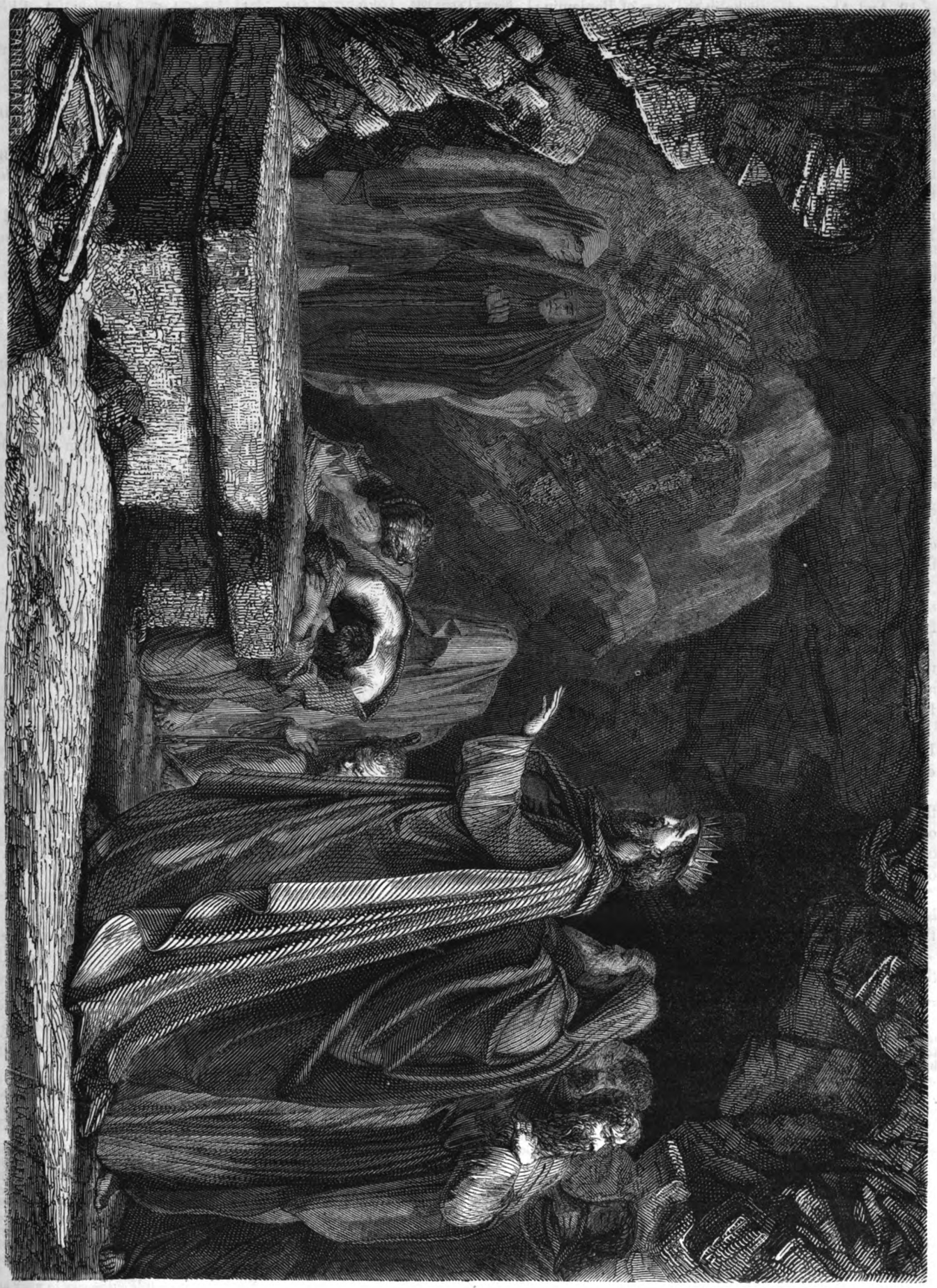
7. Ish-bosheth interpreted this act of Abner's as a virtual declaration on his part that he intended to seize the reins of government. As a consequence, it led to an open rupture between Abner and his Royal Master, and Abner resolved to subvert the throne of Ish-bosheth.

8. "Am I a dog's head?" was a proverbial expression to denote whatever was deemed worthless or contemptible.

9—11. Abner then reveals his purpose, and Ish-bosheth is like a man palsied in body and in mind. He is powerless and he is speechless.

12—16. Abner offers his services to David, if David will make a league with him, and give him his promise and his oath for his future security. David consents, on the condition of his restoring Michal, whom he had lawfully married, but whom Saul, her father, had violently separated from him. David had a legal right to demand her; and, though she had been given to another man, his affection for her still survived. It is clear that Phaltiel greatly and tenderly loved her; but, as she was another man's wife, he had no right to keep her; and, if David now got her back, it would tend to strengthen his interest, by re-asserting his affinity with the house of Saul. He did obtain her.

Digitized by Google



DAVID MOURNING AT THE GRAVE OF ABNER.

Digitized by Google

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.[a]

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.[b]

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.[c]

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.[d]

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the [1]blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not [2]fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.[e]

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.[f]

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [3]bier.[g]

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?[h]

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before [4]wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.[i]

36 And all the people took notice *of it*, and [5]it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [6]weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.[j]

BEFORE CHRIST 1048.

3 Heb. *bed.*

g ch. i. 2, 11; Gen. xxxvii. 34; Josh. vii. 6.

a 1 Chron. xii. 29.

h ch. xiii. 12, 13.

4 Heb. *children of iniquity.*

b vs. 10, 12; 1 Kings xi. 37.

i ch. i. 12; xii. 17; Ruth i. 17; Jer. xvi. 7.

5 Heb. *was good in their eyes.*

6 Heb. *tender.*

j ch. xix. 7, 13; 1 Kings ii. 5, 6, 33, 34; Ps. xxviii. 4; lxii. 12; 2 Tim. iv. 14.

c 1 Sam. xxix. 6.

d ch. ii. 23; iv. 6; xx. 9, 10; 1 Kings ii. 5.

k Ezra iv. 4; Isa. xiii. 7.

1 Heb. *bloods.*

2 Heb. *be cut off.*

7 Heb. *second.*

e Lev. xv. 2; 1 Kings ii. 32, 33.

l Josh. xviii. 25.

m Neh. xi. 33.

f ch. ii. 23.

CHAPTER IV.

1 *The Israelites being troubled at the death of Abner,* 2 *Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron.* 9 *David causeth them to be slain, and Ish-bosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.[k]

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the [7]other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:[l]

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)[m]

4 And Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel,

24. There can be no doubt that Joab and his brother Abishai—both of them nephews of David—had been of essential service, and had hitherto proved faithful to his standard; but it is clear, from the language here employed, that they had got an undue ascendancy over David, just as Abner had over Ish-bosheth; and hence their proud and domineering bearing.

29. It may be that this act of Joab's sprung from jealousy; or he may have believed that Abner was acting a false part, or that he seized the opportunity now given him to avenge the death of his own brother, whom Abner had slain. Beyond all question, Abner's whole conduct, from first to last, must be condemned; and in his death we see the retributive justice of God; still, Joab had no right to lay his hand upon him and inflict such a stroke.

31. Joab has had his revenge; but, by royal command, he must act as chief mourner at the burial of Abner. How mortifying to Joab! And yet David stood so much in fear of him even now, that he dared not to inflict any heavier punishment.

The "bier" was very likely in the form of a rich eastern bedstead. Hence, it is rendered "bed" in the margin.

33. The word rendered "fool" ought to be "criminal." This is clear from what follows: it being customary to bind and fetter those who were charged with any criminal offence. The idea is, As the best of men may fall, so didst thou fall, O Abner! not by the sword of justice, but by the hand of treachery!

35. Fasting among the Hebrews always implied a total abstinence from any kind and article of food.

What a mere pageant is all earthly greatness! What a mere bauble are all human honours! He is the truly great man, and his the only immortality worthy of a name, whose life is in harmony with the divine end of his creation.

CHAPTER IV.

1—3. What a solemn tragedy does this chapter supply! Abner is slain; David is in tears; Ish-bosheth is dispirited, and is first abandoned by his professed friends and adherents, and then by their hand is put to death; his head is taken by his murderers to David, in the hope of reward and promotion. David is conscious of the deliverance vouchsafed to him by the death of Ish-bosheth; but he could be no party to so perfidious an act; and the noble-hearted man who avenged the death of Saul, orders the murderers of Ish-bosheth to immediate judgment; and while they fall beneath the stroke of stern justice, the head of their master is honourably interred in the sepulchre in which Abner's ashes already repose.

5. "Lay on a bed at noon."—In hot countries it is customary to work and

Digitized by Google

and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* [1]Mephibosheth.[a]

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.[b]

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.[c]

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,[d]

10 When one told me, saying, Behold, Saul is dead, [2]thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, [3]who *thought* that I would have given him a reward for his tidings:[e]

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?[f]

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.[g]

BEFORE CHRIST 1048.

1 Or, *Merib-baal.*

a ch. ix. 3; 1 Sam. xxix. 1, 11; 1 Chron. viii. 34; ix. 40.

b ch. ii. 23.

h Gen. xxix. 14; 1 Chron. xi. 1; xii. 23.

i ch. vii. 7; 1 Sam. xvi. 1, 12; xviii. 13; Ps. lxxviii. 71.

c 1 Sam. xix. 2, 10, 11; xxiii. 15; xxv. 29.

d Gen. xlviii. 16; 1 Kings i. 29; Ps. xxxi. 7.

j Judg. xi. 11; 1 Sam. xxiii. 18; 2 Kings xi. 17; 1 Chron. xi. 3.

2 Heb. *he was in his own eyes as a bringer, &c.*

3 Or, *which was the reward I gave him for his tidings.*

k 1 Chron. xxvi. 31; xxix. 27.

e ch. i. 2, 4, 15.

l ch. ii. 11; 1 Chron. iii. 4.

f Gen. ix. 5, 6.

4 Or, *saying, David shall not, &c.*

m Josh. xv. 63; Judg. i. 8, 21; xix. 11, 12.

g ch. i. 15; iii. 32.

n ver. 9; 1 Kings ii. 10; viii. 1.

CHAPTER V.

1 *The tribes come to Hebron to anoint David over Israel.* 4 *David's age.* 6 *He taking Zion from the Jebusites dwelleth in it.* 11 *Hiram sendeth to David.* 13 *Eleven sons are born to him in Jerusalem.* 17 *David, directed by God, smiteth the Philistines at Baal-perazim,* 22 *and again at the mulberry trees.*

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.[h]

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.[i]

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.[j]

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.[k]

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.[l]

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: [4]thinking, David cannot come in hither.[m]

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.[n]

to travel either in early morn or later in the evening, and to rest at noon, when the sun is high in the heavens, and the heat is oppressive.

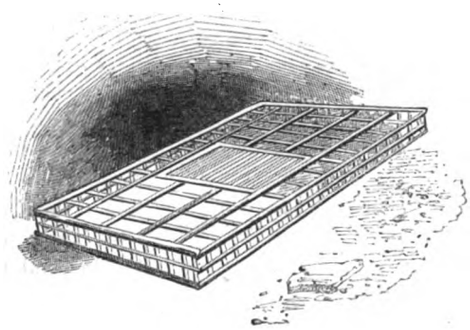
The bed of the East is not to be confounded with the same article of furniture amongst ourselves. It is a duan or divan, composed of a cushion placed upon a bench or slightly-raised platform, placed along the sides of the apartment, and sometimes on the floor itself, with other cushions against the wall to support the back. Such was the bed on which Ish-bosheth now reclined, and hence the ease with which his captains effected his death.

6. "As though they would have fetched wheat." In the East it is customary to give the soldiers, in connection with their pay, a certain quantity of wheat; and, as the wheat is ground in early morning, these two captains came on the previous day to the palace, where the king's stores were kept, to obtain the necessary supply of corn for their soldiers. Their appearance excited no surprise; and the king, fearing nothing, became their victim.

12. Such mutilations were often inflicted, as in this case, on the offending members. Their feet had brought them hither, and their hands had struck the fatal blow; and their being hung up to public view was to add to the indignity of the offenders.

In the East, mutilation is at present, in common with other modes of punishment, inflicted, according to no specific rule, on those whose situation renders them obnoxious to the operations of arbitrary power. The amputation of the hand or of the foot is usually for offences in the commission of which the hand or the foot was chiefly concerned—such as theft, forgery, and deeds of kindred character. If any dependence can be placed on Arabian tales, the loss of the hand was a permanent brand on a man's character, as an evidence that he had been punished for theft.

Whatever we may say of the punishment inflicted on these men, it is impossible not to admire the generous and noble-minded conduct of David.



PALM-TREE BEDSTEAD.

CHAPTER V.

1—3. Ish-bosheth being dead, his standard lies in the dust, without a hand to grasp it; and now the elders of the eleven tribes—that is, the whole national assembly—come to Hebron, and anoint David to be their king. They remember his distinguished services under Saul; they revert to the promise and the prediction of God; and now they swear allegiance to his throne, and submission to his rule. The league which David made with them was equal to a coronation oath, and denoted that he was a constitutional and not an arbitrary monarch; that he had to abide by the constitution as well as the people.

5. Jerusalem. This place demands special notice, and the following is as satisfactory as any:—"It is built on four hills—Zion, Millo or Acra, Moriah, and Bezetha—the distinct elevations of which are scarcely apparent from the south, and the city is surrounded by a valley, again encompassed by high ground. The stronghold of the Jebusites was on the southern and larger hill of Zion, on which was subsequently built the city of David; but their town was built on the northern hill, called Millo, in the Hebrew, but in the Greek, Acra, or the Citadel. Zion was subsequently called the upper city, and Acra the lower city; and the depression between the two mountains was filled up by Solomon. East of Millo and of Zion was the flat-topped hill of Moriah, on which Solomon built the Temple. The same king united Zion and Moriah by a causeway, and the Maccabees filled up the valley between Moriah and Millo. At a later period, a fourth hill was included on the north of Moriah, called Bezetha. The brook Kedron winds round Jerusalem on the north and east, along the valley of Jehoshaphat. On the south of Zion lies the narrow valley of Hinnom, or Tophet. The ravines on three sides of the ancient city form a natural defence. On the west, the descents are more gradual, but are protected by depressions of moderate depth, which might have been easily fortified against the simple forms of attack known to the Hebrews."

Digitized by Google

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, [1]The blind and the lame shall not come into the house.[a]

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.[b]

10 And David [2]went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and [3]masons: and they built David an house.[c]

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.[d]

14 And these *be* the names of those that were born unto him in Jerusalem; [4]Shammuah, and Shobab, and Nathan, and Solomon,[e]

15 Ibhar also, and [5]Elishua, and Nepheg, and Japhia,[f]

16 And Elishama, and [6]Eliada, and Eliphalet.[g]

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.[h]

18 The Philistines also came and spread themselves in the valley of Rephaim.[i]

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.[j]

20 And David came to [7]Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.[k]



JERUSALEM, IN THE TIME OF DAVID, AS SEEN FROM THE SOUTH.

21 And there they left their images, and David and his men [8]burned them.[l]

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.[m]

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.[n]

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to [9]Gazer.[o]

BEFORE CHRIST 1048.

h ch. xxiii. 14; 1 Chron. xi. 16; xiv. 8.

1 Or, *Because they had said, even the blind and the lame, He shall not come into the house.*

i Josh. xv. 8; Isa. xvii. 5.

a 1 Chron. xi. 6—9.

b ver. 7.

2 Heb. *went going and growing.*

j ch. ii. 1; 1 Sam. xxiii. 2, 4; xxx. 8.

7 That is, *the plain of breaches.*

3 Heb. *hewers of the stone of the wall.*

c 1 Kings v. 2; 1 Chron. xiv. 1.

k Isa. xxviii. 21.

8 Or, *took them away.*

l Deut. vii. 5, 25; 1 Chron. xiv. 12.

d Deut. xvii. 17; 1 Chron. iii. 9; xiv. 3.

m ver. 19.

4 Or, *Shimea.*

e 1 Chron. iii. 5; xiv. 4.

5 Or, *Elishama.*

f 1 Chron. iii. 6.

n Judg. iv. 14; 2 Kings vii. 6.

6 Or, *Beeliada.*

g 1 Chron. xiv. 7.

9 Or, *Gibeon.*

o Josh. xvi. 10; 1 Chron. xiv. 16.

The hills which surround Jerusalem account for the abundance of spring water, for which the city has ever been celebrated.

6—8. These verses are, confessedly, so obscure, as to justify us in accepting the following rendering:—"And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, who spake unto David, saying, Thou shalt not come in hither; for the blind and the lame shall drive thee away, by saying, David shall not come in hither. (Nevertheless, David took the stronghold of Zion:—the same is the city of David.) And David said, Whosoever smiteth the Jebusites, and through the subterraneous passage [gutter] reacheth the lame and the blind, who hate the life of David (because the blind and the lame said, He shall not come into the house), shall be chief and captain." The Jebusites, persuaded of the strength of the place, and deriding the attempt of David to take it, mustered the lame and the blind, and committed to them the defence of the wall.

24. The mulberry-tree is frequent in Syria and Lebanon. This is the shrub called BACA by the Arabians, which distils an odoriferous gum.

Digitized by Google



DAVID BRINGING THE ARK FROM KIRJATH-JEARIM.

Digitized by Google

CHAPTER VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is smitten at Perez-uzzah.* 9 *God blesseth Obed-edom for the ark.* 12 *David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with great joy and feasting.* 20 *Michal reproving David for his religious joy is childless to her death.*

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from [1]Baale of Judah, to bring up from thence the ark of God, [2]whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.[a]

3 And they [3]set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in [4]Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.[b]

4 And they brought it out of the house of Abinadab which *was* at Gibeah, [5]accompanying the ark of God: and Ahio went before the ark.[c]

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [6]Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen [7]shook *it*.[d]

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* [8]error; and there he died by the ark of God.[e]

8 And David was displeased, because the LORD had [9]made a breach upon Uzzah: and he called the name of the place [10]Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?[f]

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his houshold.[g]

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.[h]

13 And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.[i]

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.[j]

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.[k]

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.[l]

17 ¶ And they brought in the ark of the LORD.

BEFORE CHRIST 1042.

8 Or, *rashness.*
e 1 Sam. vi. 19.

9 Or, *broken.*

10 That is, *the breach of Uzzah.*

f Ps. cxix. 120; Luke v. 8, 9.

1 Or, *Baalah*; that is, *Kirjath-jearim.*
g 1 Chron. xiii. 14.

2 Or, *at which the name, even the name of the LORD of hosts was called upon.*

a Josh. xv. 9, 60; 1 Sam. iv. 4; 1 Chron. xiii. 5, 6; Ps. lxxx. 1.
3 Heb. *made to ride.*
h 1 Chron. xv. 25.

4 Or, *the hill.*

b Numb. vii. 9; 1 Sam. vi. 7.
i Numb. iv. 15; Josh. iii. 3; 1 Kings viii. 5; 1 Chron. xv. 2, 15, 26.
5 Heb. *with.*
c 1 Sam. vii. 1.
j Exod. xv. 20; 1 Sam. ii. 18; 1 Chron. xv. 27; Ps. xxx. 11.
k 1 Chron. xv. 28.

6 Or, *Chidon.*

7 Or, *stumbled.*
d Numb. iv. 15; 1 Chron. xiii. 9.
l 1 Chron. xv. 29.

CHAPTER VI.

1—6. Jerusalem, which stood in the centre of the Israelite population, having been retained by the Jebusites in the attitude of a proud defiance, David contemplated an attack upon it, declaring that whoever first scaled the wall, and drove off the defenders, should be made his chief captain; and the feat having been accomplished by Joab, David took Zion, and, with the assistance of artisans sent him by Hiram, king of Tyre, he built there a palace, and made the city his metropolis.

Thither he now wished to remove the ark. For this purpose he assembled all the chosen men of Israel, and converted the occasion into a scene of joyous festivity.

From Joshua xv. 9, 60, we learn that "Baale" is the same with Kirjath-baal, and that Kirjath-baal is the same with Kirjath-jearim, whence the ark was fetched (1 Sam. vii. 1).

The phrase, "all manner of instruments made of fir wood," is unintelligible; and therefore it is better with many versions to read—"played before the Lord with all their might and with songs—yea, on harps," &c.

According to the directions given in the law, the ark was to be carried on the shoulders of the Levites by means of staves, so as to avoid touching it. Even the Kohathites, who were appointed to carry it, after it had been covered by the priests, were forbidden to touch it on the pain of death; how, then, could Uzzah, who was not a priest, but who knew the law, hope to escape?

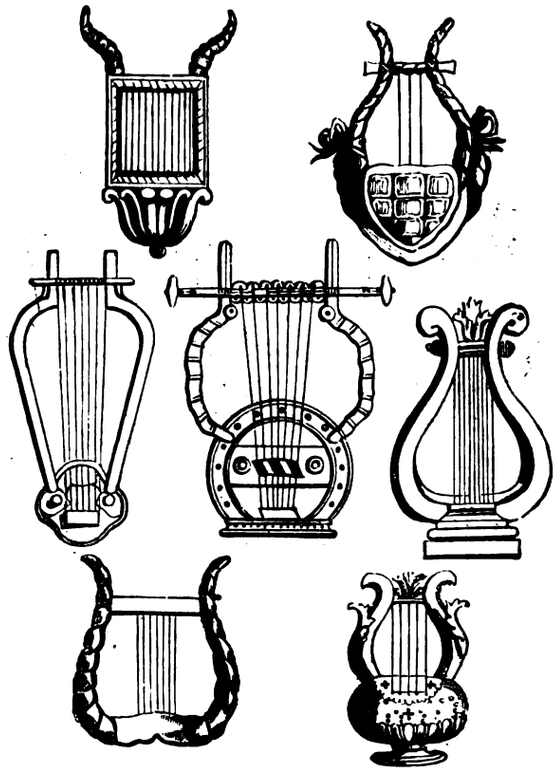
10. Affected and displeased because the Lord made a breach upon Uzzah for profanely touching the ark, we learn that David left the sacred symbol without the city in the charge of Obed-edom, who was a native of Gath-rimmon, and, as we learn from 1 Chron. xv. and xvi., was a member of the Levitical order.

11—16. For three months the ark remained in the house of Obed-edom; and David finding that the Lord blessed the house and family of this good man, prepared a temporary abode for the mysterious Symbol of the Divine Presence, and conducted it within the gates of his chosen city with great pomp and splendour, and amid the highest demonstrations of joy and gladness.

The fact of David dancing before the ark is to be regarded as the outward expression of an exuberance of inward feeling, which he could not restrain. Michal deemed it very unkingly conduct, and taunted him with it, for which she was doomed to perpetual barrenness.

17. The word "tabernacle" here is to be taken in the sense of tent or temporary erection, till such time as the Temple should be built.

20. This "uncovering" was merely the laying aside of his royal robes, that he might not be confounded with that King of Glory for whom admission was now claimed within the gates of the beloved Zion. In the fourteenth verse, he is said to be clothed with an ephod, and therefore he could not be naked; but, divested of his regal attire, he appeared as only one of the common people. It may be that David wished to divert the eye and the thought of the people away from himself to the ark itself, as expressive of the presence and glory of the Lord in Israel. If so, then his conduct is to be looked upon as an act of deep humility.



HARPS AND LUTES OF ABOUT THIS PERIOD.

Digitized by Google

and set it in his place, in the midst of the tabernacle that David had [1]pitched for it: and David offered burnt offerings and peace offerings before the LORD.[a]

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.[k]

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.[c]

20 ¶ Then David returned to bless his houshold. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows [2]shamelessly uncovereth himself![d]

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.[e]

22 And I will yet be more vile than thus, and will be base in mine own sight: and [3]of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

CHAPTER VII.

1 *Nathan first approving the purpose of David to build God an house,* 4 *after by the word of God forbiddeth him.* 12 *He promiseth him benefits and blessings in his seed.* 18 *David's prayer and thanksgiving.*

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;[f]

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.[g]

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.[h]

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and [4]tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?[i]

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.[j]

BEFORE CHRIST 1042.

1 Heb. *stretched.*
5 Or, *any of the judges.*
a 1 Kings viii. 5, 62, 63; 1 Chron. xv. 1; xvi. 1; Ps. cxxxii. 8.
k ch. v. 2; Lev. xxvi. 11, 12; Deut. xxiii. 14; 1 Chron. xvii. 6.
b 1 Kings viii. 55; 1 Chron. xvi. 2.
6 Heb. *from after.*
l 1 Sam. xvi. 11, 12; Ps. lxxviii. 70.
c 1 Chron. xvi. 3.
7 Heb. *from thy face.*
m ch. v. 10; viii. 6, 14; Gen. xii. 2; 1 Sam. xviii. 14; xxxi. 6; Ps. lxxxix. 23.
2 Or, *openly*
d vs. 14, 16; Judg. ix. 4; 1 Sam. xix. 24; Ps. xxx. title.
n Ps. xliv. 2; lxxx. 8; lxxxix. 22; Jer. xxiv. 6; Amos ix. 15.
e 1 Sam. xiii. 14; xv. 28.
o vs. 1, 27; Exod. i. 21; Judg. ii. 14—16; 1 Sam. xii. 9, 11; 1 Kings xi. 38; Ps. cvi. 42.
3 Or, *of the handmaids of my servants.*
p Deut. xxxi. 16; 1 Kings i. 21; ii. 1; viii. 20; xi. 38; Ps. cxxxii. 11; Acts xiii. 36.
q ver. 16; 1 Kings v. 5; vi. 12; viii. 19; 1 Chron. xxii. 10; xxviii. 6; Ps. lxxxix. 4, 29, 36, 37.
r Ps. lxxxix. 26—33.
s 1 Sam. xv. 23, 28; xvi. 14; 1 Kings xi. 13, 34.
t ver. 13; Ps. lxxxix. 36, 37; John xii. 34.
f 1 Chron. xvii. 1, &c.
g ch. v. 11; Exod. xxvi. 1; xl. 21; Acts vii. 46.
u Gen. xxxii. 10.
h 1 Kings viii. 17, 18; 1 Chron. xxii. 7; xxviii. 2.
4 Heb. *to my servant, to David.*
8 Heb. *law.*
v vs. 12, 13; Isa. lv. 3.
i 1 Kings v. 3; viii. 16, 19; 1 Chron. xxii. 8; xxviii. 3.
w Gen. xviii. 19; Ps. cxxxix. 1.
j Exod. xl. 18, 19, 34; 1 Kings viii. 16.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with [5]any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?[k]

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, [6]from following the sheep, to be ruler over my people, over Israel:[l]

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies [7]out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.[m]

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,[n]

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.[o]

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.[p]

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.[q]

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:[r]

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.[s]

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.[t]

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?[u]

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the [8]manner of man, O Lord GOD?[v]

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.[w]

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

CHAPTER VII.

1—3. The ark having been safely deposited in the tent which he had prepared for it, David would now have entered on the more serious business of erecting a permanent house for the worship and service of Jehovah; but God had chosen another instrument, in David's son and successor, for this holier work. David had consulted Nathan; and Nathan, prompted alike by his loyalty and his piety, encouraged the monarch to proceed with his undertaking. But the prophet ought first to have repaired to the Divine Oracle, and have obtained a distinct intimation of God's will; and, therefore, on the neglect of this duty, he received a special communication during the visions of the night, by which the king was ordered to relinquish his design, and leave the whole matter in the hands of Him who doeth all things after the counsel of his own will.

7. The word "tribes" is to be taken in the sense of the heads or chiefs of the tribes; or perhaps it refers to the judges who ruled Israel for so long a time after the conquest of Canaan (verse 11).

11. While to David is denied the honour of building a temple to God, the prophet yet assures him, in the name of God, of the future glory of his posterity, whose kingdom should be placed on the surest foundation, and whose throne should be established for ever.

18. "Sat before the Lord." This, to our ideas, is something altogether incongruous and irreverent; but, in the East, there is a mode of sitting on the heels which is indicative of the most profound reverence, and which is adopted even in acts of solemn devotion.

19. "Is this the manner of man?" reads, in 1 Chron. xvii. 17, "thou hast regarded me according to the estate of a man of high degree," and is

Digitized by Google

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.[a]

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?[b]

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.[c]

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [1]revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.[d]

28 And now, O Lord GOD, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [2]let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.[e]

BEFORE CHRIST 1040.

a Deut. iii. 24; iv. 35; xxxii. 39; 1 Sam. ii. 2; 1 Chron. xvi. 25; 2 Chron. ii. 5; Ps. xlviii. 1; lxxxvi. 8, 10; xcvi. 4; cxxxv. 5; cxlv. 3; Isa. xlv. 5, 18, 22; Jer. x. 6.

3 Or, *the bridle of Ammah.*

b Deut. iv. 7; ix. 26, 32, 34; xxxii. 29; Neh. i. 10; Ps. cxlvii. 20.

f 1 Chron. xviii. 1, &c.

c Deut. xxvi. 18; Ps. xlviii. 14.

g vs. 6, 14; Numb. xxiv. 17; 1 Sam. x. 27; Ps. lxxii. 10.

4 Or, *Hadarezer.*

h Gen. xv. 18; 1 Chron. xviii. 3; Ps. lx. title.

5 Or, *of his.*

1 Heb. *opened the ear.*

i Josh. xi. 6, 9; 1 Chron. xviii. 4.

d Ruth iv. 4; 1 Sam. ix. 15.

j 1 Kings xi. 23—25.

2 Heb. *be thou pleased and bless.*

k vs. 2, 14; ch. vii. 9.

e ch. xxii. 51.

l 1 Kings x. 16.

CHAPTER VIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadadezer, and the Syrians.* 9 *Toi sendeth Joram with presents to bless him* 11 *The presents and the spoil David dedicateth to God.* 14 *He putteth garrisons in Edom.* 16 *David's officers.*



AND after this it came to pass, that David smote the Philistines, and subdued them: and David took [3]Metheg-ammah out of the hand of the Philistines.[f]

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.[g]

3 ¶ David smote also [4]Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.[h]

4 And David took [5]from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.[i]

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.[j]

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.[k]

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.[l]

supposed by some to be only another form of expression for "it is not the manner of men to bestow favours on their inferiors." Others, however, understand the words thus:—"And this is the law of the Adam, O Lord Jehovah! that, at a distant period, Messiah would descend from David, and sustain a relation to the human race analogous to that of the first man." But nothing can be clearer than that the words are the language of astonishment, and are meant to express David's holy surprise, that the Infinite One should thus deal with him and his posterity.

20—29. This prayer of the king shows an implicit dependence on the promises and the faithfulness of God. His faith grapples with the word of Unchanging Truth, and he looks to the blessing of God as that which can alone give stability to his throne and glory to his house. If the humblest house on the face of God's green earth can become great because it is the home of some purer, nobler, greater spirit, then what shall we say of the home and the house where God himself has taken up his abode?

We see, moreover, that our plans, however well devised or well laid, must ever give place to the designs and purposes of God. Thus to give up our human will to his divine will, is one of the highest acts of the renewed soul; and when it is so given up, it brings with it a corresponding reward of joy and peace. Perfect subjection to the will of God is the rest of angels—the life of heaven: hence the height and the fulness of that petition in the Lord's Prayer, "thy kingdom come; thy will be done on earth as it is in heaven;" and hence again the deep and mighty import of the words of the great apostle—"None of us liveth unto himself, and none of us dieth unto himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live or die, therefore, we are the Lord's; for to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and the living." Perfect submission to the will of God is the very height of Christian attainment on earth, and heaven will only reveal it in clearer light.



ANCIENT METAL VESSELS.

CHAPTER VIII.

1. Having received such large and gracious promises from God, through his servant Nathan, it appears that David now prepared for an extensive war upon the bordering nations, and the most brilliant successes followed the progress of his arms. The Philistines were first vanquished, and Gath and its dependencies were taken by the Hebrews.

Metheg-ammah—taking 1 Chron. xviii. 1 for our key—is only another term for "Gath and her towns."

2. In conformity with the usages of Oriental warfare, David is here represented as causing those whom he had captured to lie down in a line on the ground, and then, as if by a measuring rod, separating those that were to be spared from those that were to be destroyed. The two lines mean, that two-thirds were doomed to death; and the one line, that only one-third were allowed to live. These became David's vassals.

3. This Zobah lay between the land of Israel and the Euphrates, to the north of Damascus, and was, probably, the same as Hobah, mentioned in the history of Abraham (Gen. xiv. 15).

4. In the parallel passage in 1 Chron. xviii. 4, we read, not "seven hundred," but "seven thousand horsemen," which seems the correct rendering. The Hebrew characters for these two numbers are so very much alike, that the one might easily be mistaken for the other.

To "hough" a horse, was to cut the sinews of the thigh, and leave the animal to bleed to death.

7. There is nothing improbable in the statement that the men or officers of Hadadezer had shields of gold. Such shields are often mentioned by profane as well as sacred writers.

10. The same essential forms are found in all ancient vases and domestic vessels, whether they had their origin with the Egyptians, or any other nation. Wherever found, of whatever material, and for what purpose soever used, they are all on the same model.

Digitized by Google



DAVID DEDICATING HIS TREASURES TO THE LORD.

8 And from [1]Betah, and from [2]Berothai, cities of Hadadezer, king David took exceeding much brass.[a]

9 ¶ When [3]Toi king of Hamath heard that David had smitten all the host of Hadadezer,[b]

10 Then Toi sent [4]Joram his son unto king David, to [5]salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer [6]had wars with Toi. And *Joram* [7]brought with him vessels of silver, and vessels of gold, and vessels of brass:[c]

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;[d]

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

BEFORE CHRIST 1040.

1 Or, *Tibhath.*
2 Or, *Chun.*
a 1 Chron. xviii. 8.
8 Heb. *his smiting.*
3 Or, *Tou.*
9 Or, *slaying.*
e 2 Kings xiv. 7; 1 Chron. xviii. 12; Ps. lx. title.
b 1 Chron. xviii. 9.
4 Or, *Hadoram.*
5 Heb. *ask him of peace.*
f ver. 6; Gen. xxvii. 29, 37, 40; Numb. xxiv. 18.
6 Heb. *was a man of wars with.*
7 Heb. *in his hand were.*
c 1 Chron. xviii. 10.
10 Or, *remembrancer*, or, *writer of chronicles.*
g ch. xix. 13; xx. 23; 1 Kings iv. 3; 1 Chron. xi. 6; xviii. 17.
d 1 Kings vii. 51; 1 Chron. xviii. 11; xxvi. 26.
11 Or, *secretary.*
h 1 Chron. xxiv. 3.
12 Or, *princes.*
i ch. xx. 26; 1 Sam. xxx. 14; 1 Chron. xviii. 17

13 And David gat *him* a name when he returned from [8]smiting of the Syrians in the valley of salt, [9]*being* eighteen thousand *men*.[e]

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.[f]

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* [10]recorder;[g]

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the [11]scribe;[h]

18 And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were [12]chief rulers.[i]

13, 14. The Edomites, and not the Syrians, are always mentioned in connection with the valley of Salt; and since, in the fourteenth verse, David is said to have put garrisons in Edom, it is most likely that, for Syrians, we should read Edomites in the thirteenth verse.

In the prosecution of these wars, David was exposed to no common danger, but he had something more and something better than the warrior's shield of triple brass to defend him. He was encompassed with the perfections of Omnipotence, and he was in the keeping of that Faithful One whose resources are infinite, and all whose promises are pledged for our preservation and happiness.

16. Though these chronicles or records are perhaps irrecoverably lost, it is yet impossible to say how much some of the sacred historians were afterwards indebted to them for materials.

18. The Cherethites are supposed to be those tried followers who had been with David from the beginning; and the Pelethites, those who had joined him at Ziklag. Together, they seem to have formed the king's body-guard.

Digitized by Google

CHAPTER IX.

1 *David by Ziba sendeth for Mephibosheth.* 7 *For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's.* 9 *He maketh Ziba his farmer.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?[a]

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*[b]

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* lame on *his* feet.[c]

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.[d]

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when [1]Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant![e]

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.[f]

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?[g]

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.[h]

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.[i]

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.[j]

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.[k]

BEFORE CHRIST 1037.

i vs. 7, 11, 13; ch. xix. 17, 28.

a 1 Sam. xviii. 3; xx. 14—17, 42; Prov. xxvii. 10.

j 1 Chron. viii. 34.

b ch. xvi. 1; xix. 17, 29.

k vs. 3, 7, 10

c ch. iv. 4; 1 Sam. xx. 14.

d ch. xvii. 27

l 1 Chron. xix. 1, &c.

1 Or, *Merib-baal.*

e 1 Chron. viii. 34.

f vs. 1, 3.

2 Heb. *In thine eyes doth David?*

g ch. xvi. 9; 1 Sam. xxiv. 14.

h ch. xvi. 4; xix. 29.

m Isa. xx. 4; xlvii. 2.

CHAPTER X.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villanously entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 15 *Shobach, making a new supply of the Syrians at Helam, is slain by David.*

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.[l]

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

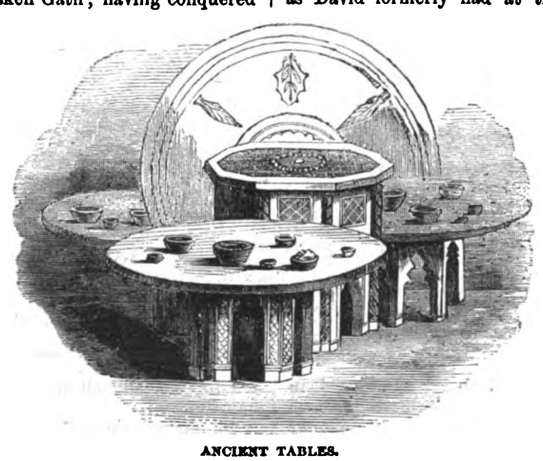
3 And the princes of the children of Ammon said unto Hanun their lord, [2]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.[m]

CHAPTER IX.

1. Having vanquished the Philistines, and taken Gath; having conquered Moab, and made tributary those whom he spared; having invaded the dominions of Hadadezer, and defeated the Syrians of Damascus, with a loss to them of twenty-two thousand men; having garrisoned Syria and brought her people into subjection; having returned to Jerusalem with shields of gold, and an immense quantity of brass; having then invaded Edom, slain eighteen thousand of her sons in the valley of Salt, and garrisoned the whole country; having then pushed his conquests to the Euphrates on the north and east, and to the Red Sea on the south, David now began to reflect on his promise to Saul, to deal well with his house.

2—6. David is forward to fulfil his covenant with Saul and Jonathan. Jonathan had a son, who had been lamed by his nurse in both feet during the flight from Jezreel, on the arrival of the tidings of the death of his father, and his father's father. His name was Mephibosheth; and for him David now sent, and placed him under the care of Ziba, an old servant of Saul's, and well known to David.



ANCIENT TABLES.

10. How is this verse to be reconciled with the statement in verses 7, 11, that Mephibosheth was to eat continually at the table of David? The meaning simply is, that Mephibosheth was to have a place at the royal table, as David formerly had at the table of Saul, on all festival and public occasions, as a mark of honourable distinction (see 1 Sam. xx. 5, with the notes).

CHAPTER X.

1—5. David's heart was not more susceptible than his memory was faithful. On the death of Nahash, king of the Ammonites, who had showed special kindness to him, David sent ambassadors to condole with his son, Hanun, on his loss. The Ammonite princes persuaded their new king, that these ambassadors had been sent as spies, and Hanun, in a moment of thoughtless credulity, shaved off their beards, cut short their garments, and in this predicament sent them back to David.

The beard being held in great esteem in the East, nothing could have exceeded this indignity. An Oriental will often swear by his beard, or pledge it on more solemn occasions; and the Arabian would rather submit to death than be deprived of this manly ornament.

6. The report of David's indignation at this insult thus offered to himself and his people, having been borne on the wings of the wind to the ear of Hanun, he at once perceived that a war was inevitable, and he began to make preparations for the impending conflict.

Digitized by Google

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of [1]Ish-tob twelve thousand men.[a]

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.[b]

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.[c]

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.[d]

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond [2]the river: and they came to Helam; and [3]Shobach the captain of the host of Hadarezer *went* before them.[e]

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

BEFORE CHRIST 1036.

4 Or, *footmen.*

f 1 Chron. xix. 18.

1 Or, *the men of Tob.*

g ch. viii. 6.

a ch. viii. 3, 5; Gen. xxxiv. 30; Exod. v. 21; Judg. xi. 3, 5; 1 Sam. xiii. 4.

b ch. xxiii. 8.

c ver. 6

5 Heb. *at the return of the year.*

h 1 Kings xx. 22, 26; 1 Chron. xx. 1; 2 Chron. xxxvi. 10.

i Deut. xxii. 8; Job xxxi. 1; Matt. v. 28.

d Deut. xxxi. 6; 1 Sam. iii. 18; iv. 9; 1 Cor. xvi. 13.

6 Or, *Bath-shuah.*

7 Or, *Ammiel.*

j ch. xxiii. 39; 1 Chron. iii. 5.

k Lev. xv. 19, 28; xviii. 19; Ps. li. title; James i. 14.

2 That is, *Euphrates.*

8 Heb. *of the peace of, &c.*

3 Or, *Shophach.*

e 1 Chron. xix. 16.

9 Heb. *went out after him.*

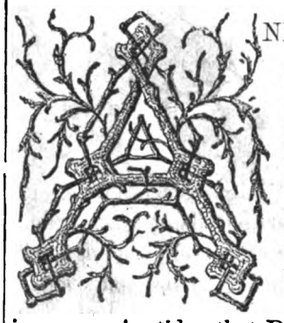
l Gen. xxiii. 4; xix. 2.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [4]horsemen, and smote Shobach the captain of their host, who died there.[f]

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.[g]

CHAPTER XI.

1 *While Joab besieged Rabbah, David committeth adultery with Bath-sheba.* 6 *Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken.* 14 *He carrieth to Joab the letter of his death.* 18 *Joab sendeth the news thereof to David.* 26 *David taketh Bath-sheba to wife.*



AND it came to pass, [5]after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.[h]

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.[i]

3 And David sent and enquired after the woman. And *one* said, *Is* not this [6]Bath-sheba, the daughter of [7]Eliam, the wife of Uriah the Hittite?[j]

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.[k]

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David [8]demanded *of him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there [9]followed him a mess *of meat* from the king.[l]

9 But Uriah slept at the door of the king's house

Beth-rehob and Zoba, from which Hanun hired twenty-thousand infantry, were two Syrian states.

The territory of the king of Maacah, from which he received one thousand men, lay immediately north of Palestine; while Ish-tob, from which he drew not fewer than twelve thousand men, was a small territory north of Manasseh, and east of the Jordan (Judges xi. 3, 5).

8. "At the entering in of the gate" means, as we learn from 1 Chron. xix. 7, before the city of Medeba, which stood upon the borders of the Ammonites, and was in their possession.

9, 10. Hanun, having thus marshalled his forces, Joab was immediately sent by David to meet this combined phalanx; and, with the promptitude and the skill which became the leader of an army, Joab made two divisions of his forces; and, with the first division, composed of chosen men, he himself fell upon the Syrians; whilst he sent the second division, under the command of his brother Abishai, to take the field against the Ammonites.

11, 12. The address of Joab to his soldiers before entering the field, is equal to anything of the kind in ancient or modern times. He reminds them that they were now to fight for God, for their families, and for their country. He incites them, by everything sacred and civil, to play the part of men. Thus animated and inspired, they took the field; the enemy were routed on all sides, and the conquering Hebrews returned to Jerusalem with victory sitting upon their helmets.

15—19. The year following, a fresh army of Syrians were collected by Hadadezer, and another battle was fought. David re-assembled his forces, crossed the Jordan, and again came off victorious. The victory proved decisive. The Syrians refused all further succour and aid to the Ammonites; and, before twelve months had rolled away, David sent Joab to destroy Ammon, and besiege Rabbah, the chief city, whilst he himself remained at Jerusalem (1 Chron. xx. 1).

CHAPTER XI.

1. "After the year was expired" means, after the lapse of twelve months. "When kings go forth to battle" implies that there was a particular time of the year to which military operations were limited; and Josephus tells us, that this time was in the beginning of spring. The reason is obvious:—in spring there is grass, and encampment is more easily effected.

2. David had been taking his siesta, or afternoon rest; after which, he repaired to the flat roof of his palace to enjoy the cool air, or the evening breeze.

Digitized by Google



BATTLE WITH THE SYRIANS.

with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.[a]

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.[b]

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the [1]hottest battle, and retire ye [2]from him, that he may be smitten, and die.[c]

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou

BEFORE CHRIST 1036.

b ver. 9.

1 Heb. *strong.*
2 Heb. *from after him.*
c ch. xii. 9

a ch. vii. 2, 6; xx. 6

During his second engagement with the Ammonites, we learn that David was attracted by the beauty of Bathsheba, the wife of Uriah; and, whilst her husband was absent and serving under Joab at Rabbah, he sent for her to his palace.

4. The last clause would read better thus:—"And when she had purified herself from her uncleanness, she returned to her own house."

5, 6. Bathsheba, finding herself in a condition in which both her own guilt and that of David must be detected, sends word to the King, who, on his part, sends for Uriah from the field, under pretence of knowing the probable issue of the war, but in reality to carry out a scheme for concealing his own sin. His guilt betrayed itself in his very conduct. It is he "that walketh uprightly that walketh surely."

8. Since detection would have been death to Bathsheba, the object of David, in urging Uriah to go down to his house, was to screen his own crime, and

Digitized by Google

hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of [1]Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.[a]

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the

BEFORE CHRIST 1034.

[a] Judg. vi. 32; ix. 53.

[1] Or, *Jerubbaal.*



NATHAN, BY MEANS OF A PARABLE, ACCUSES DAVID.

the crime of Bathsheba. The urgency of David was, of itself, sufficient to awaken the suspicion of Uriah; but, whether he had received any hint of his Royal Master's base conduct, it is impossible to say.

11. Though David tried to veil his guilt by sending for Uriah, and, on Uriah's arrival, by urging him to spend some little time at home, the expedient failed. Uriah left the Royal Presence, but the gallant soldier would not sleep in his own house whilst his companions in arms were encamped in the open field. David detained him for two more days in Jerusalem, and used every means to make him return to his home and his wife. But all failed; and then the disappointed but guilty monarch sent him back to the camp, and made him the bearer of letters to Joab, in which the commander was instructed to compass his death. Oh! tell it not in the face of God's bright sun! How fickle and how false a being is man!

14. Nothing could have exceeded this act of treachery—of villany—on the part of David. He sits down in cold blood and deliberately premeditates how he can best compass the death of a noble and gallant man, a brave soldier, and a devoted friend. We are told that Nour Jehan, the wife of Sher Afkan Khan, of a Turkoman family, and who came from Persia to Hindostan in very impoverished circumstances, was so exquisitely beautiful, so great a wit, and such an elegant poetess, that Jehanguire, the Sultan, resolved to take her to himself. To effect his end, he sent her husband, who was esteemed the bravest man in his service, in command of some troops to Bengal, and then, immediately after, sent another officer with a still greater force to cut him off. This was very bad; but David's conduct was still worse. The Sultan did not profess the monarch's piety; and the Israelitish monarch could not plead the Sultan's ignorance.

Digitized by Google

men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [1]displease thee, for the sword devoureth [2]one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done [3]displeased the LORD.[a]

CHAPTER XII.

1 *Nathan's parable of the ewe lamb causeth David to be his own judge.* 7 *David, reproved by Nathan, confesseth his sin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.[b]

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own [4]meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* [5]shall surely die:[c]

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.[d]

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;[e]

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.[f]

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.[g]

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.[h]

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.[i]

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.[j]

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David [6]fasted, and went in, and lay all night upon the earth.[k]

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [7]vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.[l]

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I

BEFORE CHRIST 1034.

1 Heb. *be evil in thine eyes.*
f ch. xi. 15—17, 27; Numb. xv. 31; 1 Sam. xv. 19
2 Heb. *so and such.*
g Amos vii. 9.
3 Heb. *was evil in the eyes of.*
a ch. xii. 9.
h ch. xvi. 22.
i ch. xxiv. 10; 1 Sam. xv. 24; Job vii. 20, 22; Ps. xxxii. 1, 5; li. 4; Prov. xxviii. 13; Micah vii. 18; Zech. iii. 4.
j Isa. lii. 5; Ezek. xxxvi. 20, 23; Rom ii. 24.
6 Heb. *fasted a fast.*
b ch. xiv. 5, &c.; 1 Kings xx. 35—41; Ps. li. title.
k ch. xiii. 31.
4 Heb *morsel.*
7 Heb. *do hurt.*
5 Or, *is worthy to die;* or, *is a son of death.*
c 1 Sam. xxvi. 16.
d Exod. xxii. 1; Luke xix. 8.
l Ruth iii. 3; Job i. 20.
e 1 Sam. xvi. 13

CHAPTER XII.

1—4. A parable is something either real or imaginary, thrown in for the sake of illustration, and to convey to the mind some higher and more important form of truth. Nothing could be more admirable than the construction and drift of this exquisite parable.

The scene of the parable seems to be laid in the country or some rural district, in which the rites of hospitality were more imperative than in larger towns and cities.

5, 6. The prophet took care not to run his parable too close upon facts, and, as he proceeded, the soul of David waxed indignant, till he averred that the man who had been guilty of such a deed was worthy of death. His lips thus uttered his own condemnation.

8. On ascending the throne, the newly-elevated sovereign takes the harem of his predecessor, as something inseparable from his succession. David thus came to have the entire disposal of the wives and concubines, or, in other words, of the whole female establishment, of Saul.

11. In the language of Scripture, God is often said to do that which, for infinitely wise reasons, He only permits to be done.

25. If the name Jedidiah mean "the beloved of the Lord," then the phrase "because of the Lord" must be taken in the sense of "so it hath pleased the

Digitized by Google

fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?[a]

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.[b]

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.[c]

25 And he sent by the hand of Nathan the prophet; and he called his name [1]Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.[d]

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, [2]and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city [3]in great abundance.[e]

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 *Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her.* 15 *He hateth her, and shamefully turneth her away.* 19 *Absalom entertaineth her, and concealeth his purpose.* 23 *At a sheep-shearing, among all the king's sons, he killeth Amnon.* 30 *David grieving at the news is comforted by Jonadab.* 37 *Absalom flieth to Talmai at Geshur.*

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.[f]

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and [4]Amnon thought it hard for him to do any thing to her.

BEFORE CHRIST 1033.

a Isa. xxxviii. 1, 5; Jonah iii. 9.

g 1 Sam. xvi. 9.

b Job vii. 8—10.

5 Heb. *thin.*

6 Heb. *morning by morning*

c 1 Chron. xxii. 9.

1 That is, *Beloved of the LORD.*

d Deut. iii. 11; 1 Chron. xx. 1.

2 Heb. *my name be called upon it.*

7 Or, *paste.*

3 Heb. *in very great.*

e 1 Chron. xx. 2

h Gen. xlv 1.

8 Heb. *humble me.*

9 Heb. *it ought not so to be done.*

i Gen. xxxiv. 2, 7; Lev. xviii. 9, 11; xx. 17; Judg. xix. 23; xx. 6.

f ch. iii. 2, 3; 1 Chron iii. 9.

10 Heb. *with great hatred greatly.*

4 Heb. *it was marvellous, or, hidden in the eyes of Amnon.*

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.[g]

4 And he said unto him, Why *art* thou, *being* the king's son, [5]lean [6]from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took [7]flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.[h]

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [8]force me; for [9]no such thing ought to be done in Israel: do not thou this folly.[i]

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon [10]hated her exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

Lord," or, "because of the Lord's delight in him," as chosen for the accomplishment of some special purpose.

26, 27. Rabbah, or Rabbath-Ammon, was a royal city, east of the Jordan, and is called "the city of waters," because it stood on the banks of a river. This river, it is said, ran through a valley bordered on both sides by barren hills, which advance on the south to the very edge of the stream.

28. Joab having reduced Rabbah to extremities, sent to David to come in person and claim the honours of taking the place. This was truly magnanimous on the part of Joab. He might have taken the place and have secured to himself the glory of the exploit; but he sinks his own name, that the name of his Royal Master may ever be identified with the act.

31. Such of the inhabitants as were not slain were doomed to severer service;—were put—not under, as in the text, but were compelled—to make saws, and harrows, and axes, and bricks, just as we speak of putting any one to the plough, to the anvil, or to the last.

CHAPTER XIII.

1—7. The fearful prediction of Nathan, embodied in ch. xii. 10, is even now about to be accomplished in the family of David. A revolting outrage disturbs and divides the royal household, and leads to results in which rebellion and blood were strangely mingled. Amnon, a son of David by Ahinoam, being in love with his own sister, is guilty of incest. This rouses the enmity and the opposition of Absalom, the brother of the injured damsel, and is, in the end, the cause of his committing fratricide.

8. This was no menial service on the part of Tamar, for women of the higher orders took their share in such household duties. Tamar was, perhaps, famous in the art of cake-making. Having once prepared the cakes, she might bake them at the circular fire-pit in the floor, or upon the hearth, or on a metallic plate, or in a pan. This she did in the presence of Amnon; but, whilst she was so engaged, he thought only of his own wicked passion.

Digitized by Google

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.[a]

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.[b]

20 And Absalom her brother said unto her, Hath [1]Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; [2]regard not this thing. So Tamar remained [3]desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.[c]

23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.[d]

24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [4]have not I commanded you? be courageous, and be [5]valiant.[e]

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man [6]gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.[f]

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [7]appointment of Absalom this hath been [8]determined from the day that he forced his sister Tamar.[g]

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.[h]

34 But Absalom fled.[i] And the young man that kept the watch lifted up his eyes, and looked. and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [9]as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept [10]very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of [11]Ammihud, king of Geshur. And *David* mourned [9]for his son every day.[j]

38 So Absalom fled, and went to [12]Geshur, and was there three years.[k]

39 And *the soul of* king David [13]longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.[l]

BEFORE CHRIST 1033.

4 Or, *will you not, since I have commanded you?*
5 Heb. *sons of valour.*
e Judg. xix. 6, 9, 22; Ruth iii. 7; 1 Sam. xxv. 36; Esth. i. 10; Ps. civ. 15.
6 Heb. *rode.*
a Gen. xxxvii. 3; Judg. v. 30; Ps. xlv. 14.
b ch. i. 2; Josh. vii. 6; Job ii. 12; Jer. ii. 37.
f ch. i. 11; xii. 16.
1 Heb. *Aminon.*
2 Heb. *set not thine heart.*
3 Heb. *and desolate.*
7 Heb. *mouth.*
8 Or, *settled.*
g ver. 3.
c Gen. xxiv. 50; xxxi. 24; Lev. xix. 17, 18.
h ch. xix. 19.
i ver. 38.
d Gen. xxxviii. 12, 13; 1 Sam. xxv. 4, 36.
9 Heb. *according to the word of thy servant.*
10 Heb. *with a great weeping greatly.*
11 Or, *Ammihur.*
j ch. iii. 3.
12 This Geshur was in Syria, beyond the Jordan, and is, perhaps, the same as that mentioned in Deut. iii. 14 and Josh. xii. 5, whose inhabitants are joined with those of Maachathi.
k ch. xiv. 23, 32; xv. 8.
13 Or, *was consumed.*
l Ps. lxxxiv. 2.

17. How heartless and how cruel was the conduct of Amnon! He drives Tamar from under his roof—bolts her out. Palaces being constantly guarded by men, the doors were seldom shut. The outer or street door only was bolted; and these bolts were nothing more than wooden bars.

21. To this verse, the Septuagint and the Vulgate add the words—"But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born."

23. Baal-hazor was not in the tribe of Ephraim, but near to a town of the name of Ephraim. From Josh. xv. 25 and 2 Chron. xiii. 19 it seems rather to have been in the tribe of Benjamin, about eight miles from Jerusalem.

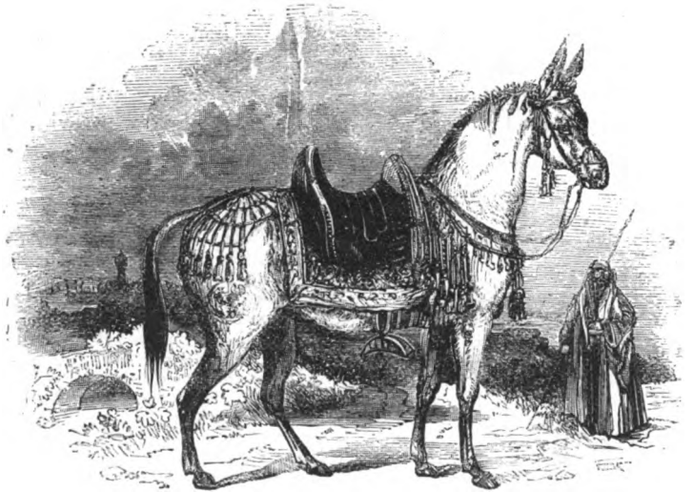
24. For two long years Absalom had remained estranged from his brother Amnon—had not even spoken to him for that period of time; but, with the spirit of revenge deeply seated in his breast, he hits upon an expedient by which he may punish him for the wrong which had been done to his sister. Sheep-shearing was a time of great festivity; and Absalom invited all his brothers, and Amnon with the rest, to come and spend that joyous season with him. Then it was that Absalom effected his purpose.

26. Having concealed his resentment so long and so well, Absalom urged his request with the more plausibility—since Amnon was the first-born, and the heir-apparent to the throne—and without being for one moment suspected.

29. The mule, like the ass, was used by men of the first rank (1 Kings i. 33; x. 25).

32. It was by the advice of this cousin that Absalom had so acted; and now he speaks, in cold blood, of a tragedy, the memory of which ought to have gone, like an arrow, straight to his very heart.

37. During the feast connected with his sheep-shearing, Absalom had instructed his servants to assassinate Amnon. They did it; and Absalom instantly fled to the king of Geshur to seek his protection.



A MULE, REGALLY CAPARISONED.

Digitized by Google



DAVID'S RECONCILIATION TO ABSALOM.

Digitized by Google

CHAPTER XIV.

1 *Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem.* 25 *Absalom's beauty, hair, and children.* 28 *After two years, Absalom by Joab is brought into the king's presence.*

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.[a]

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:[b]

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.[c]

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, [1]Help, O king.[d]

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* [2]none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder [3]upon the earth.[e]

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.[f]

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, [4]that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.[g]

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.[h]

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; [5]neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him.[i]

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be [6]comfortable: for [7]as an angel of God, so *is* my lord the king [8]to discern good and bad: therefore the LORD thy God will be with thee.[j]

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:[k]

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.[l]

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [9]thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [10]his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.[m]

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.[n]

25 ¶ [11]But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

BEFORE CHRIST 1027.

h ch. xiii. 37, 38; Judg. xx. 2.

5 Or, *because God hath not taken away his life, he hath also devised means, &c.*

a ch. xiii. 39.

i Numb. xxxv. 15, 25, 28; Job xxxiv. 15; Heb. ix. 27.

b Ruth iii. 3; 2 Chron. xi. 6.

c ver. 19; Exod. iv. 15.

6 Heb. *for rest.*

7 "As an angel of God" sounds like the language of hyperbole; but we must bear in mind, that the Spirit of wisdom rested on David in no measured degree; and there is every reason to believe that he had given manifold proofs of his higher knowledge, and of his intercourse with the supernatural world.

8 Heb. *to hear.*

j ver. 20; ch. xix. 27.

1 Heb. *save.*

d ch. i. 2; 1 Sam. xx. 41; 2 Kings vi. 26, 28.

2 Heb. *no deliverer between them.*

k ver. 3.

3 Heb. *upon the face of the earth.*

e Numb. xxxv. 19; Deut. xix. 12.

l ver. 17; ch. xix. 27.

f ch. iii. 28, 29; Gen. xxvii. 13; 1 Sam. xxv. 24; 1 Kings ii. 33; Matt. xxvii. 25.

9 Heb. *blessed.*

10 Or, *thy.*

4 Heb. *that the revenger of blood do not multiply to destroy.*

m ch. xiii. 37.

g Numb. xxxv. 19; 1 Sam. xiv. 45; Acts xxvii. 34.

n ch. iii. 13; Gen. xliii. 3.

11 Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*

CHAPTER XIV.

1. After three years had rolled away, David forgot the murder of Amnon, and his very soul yearned for the return of Absalom. Availing himself of his Royal Master's state of mind, Joab employed the services of a woman of Tekoah, on whose sagacity and prudence he could depend, through whom he succeeded in persuading David to send to Geshur and fetch home his son.

2. Tekoah was a town in the tribe of Judah, about twelve miles from Jerusalem, and is mentioned, in 2 Chron. xi. 6, among the towns which Rehoboam fortified.

4—7. It is probable that Joab was previously acquainted with the peculiar circumstances of this woman, and, though he put the address to David into her mouth, there is nothing antecedently improbable in her statement; whilst her appearance, her tale, her mode of address, and, perhaps, her age, all produced a powerful impression on the heart of the monarch.

"Quench my coal" is a phrase which is not confined to Scripture, but is used even by profane writers to denote a man and his posterity.

14. Having compared death to the quenching of a live coal, she here compares death to water, which, when once poured out upon the ground, can be gathered up no more. The figure is beautiful and affecting. As if she had said:—Amnon is dead, and no power can recall him; yet God hath not taken away the life of Absalom; and now he giveth the king the means to bring him back.

19. The king had irrevocably committed himself; but he perceives that

Digitized by Google

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.[a]

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.[b]

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is [1]near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.[c]

CHAPTER XV.

1 *Absalom, by fair speeches and courteries, stealeth the hearts of Israel.* 7 *Under pretence of a vow he obtaineth leave to go to Hebron.* 10 *He maketh there a great conspiracy.* 13 *David upon the news fleeth from Jerusalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are sent back with the ark.* 30 *David and his company go up mount Olivet weeping.* 31 *He curseth Ahithophel's counsel.* 32 *Hushai is sent back with instructions.*



AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.[d]

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy [2]came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

BEFORE CHRIST 1024.

3 Or, *none will hear thee from the king downward.*

e Judg. ix. 29.

a ch. xviii. 18.

b ver. 24.

c Rom. xvi. 18.

1 Heb. *near my place.*

g ch. xiii. 38; Gen. xxviii. 20, 21.

h Gen. xx. 5; 1 Sam. ix. 13; xvi. 3, 5.

c Gen. xxxiii. 4; xlv. 15; Luke xv. 20.

4 The Jews would have us believe that Ahithophel, who was David's counsellor, was Bath-sheba's grandfather, and thus readily passed over to the side of Absalom, to avenge the dishonour done to his granddaughter, and the murder of Uriah her husband. Giloh is mentioned in Josh. xv. 51, among the mountainous towns in the lot of Judah, and was not far from Hebron, where Absalom was when he sent for Ahithophel.

i Josh. xv. 51; Ps. iii. 1; xii. 9; lv. 12—14.

j ver. 6; Judg. ix. 3.

5 Heb. *thrust.*

d ch. xii. 11; 1 Kings i. 5.

k ch. xix. 9; Ps. iii. title.

6 Heb. *choose.*

2 Heb. *to come.*

7 Heb. *at his feet.*

l ch. xvi. 21, 22.

3 And Absalom said unto him, See, thy matters *are* good and right; but [3]*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice![e]

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.[f]

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.[g]

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.[h]

12 And Absalom sent for [4]Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.[i]

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.[j]

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [5]bring evil upon us, and smite the city with the edge of the sword.[k]

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall [6]appoint.

16 And the king went forth, and all his houshold [7]after him. And the king left ten women, *which were* concubines, to keep the house.[l]

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and

---

this woman—so eloquent, and so irresistible in her appeal—is but an instrument in the hand of another; and his thoughts at once revert to Joab.

26. In those days it was counted an ornament and a glory to have the hair long and abundant. It was nourished by the frequent use of unguents.

If we were to take the common shekel, the weight of Absalom's hair would have been twelve pounds and a half; but "the king's weight" being only one-third of the Hebrew shekel, this would reduce the weight to little more than four pounds two ounces, troy, or three pounds two ounces, avoirdupois.

28—33. Though Absalom had returned to Jerusalem, his royal father still refused to see him; and Joab, who had been twice sent for by Absalom, declined to come. At length, Absalom effected an interview with Joab, by means of firing his field of barley. Then Joab entered on the work of mediation, and had the happiness of seeing the son restored to the father's arms.

CHAPTER XV.

1—6. The last and the severest calamity threatened by Nathan was now to be inflicted upon David, by the revolt of his own son; but the aged monarch bore his trial with the fortitude and the submission of a saint. By his kind and courteous conduct, Absalom had won the hearts of all Israel, and soon he unfurled the flag of open rebellion. It is clear from these verses, that not only were public affairs transacted, and judicial causes tried, at the gates of cities and towns, but that all public business was dispatched early in the morning.

7. As forty years included the whole reign of David, there must be an error here; and it is supposed, with good reason, that some transcriber wrote the word "forty" instead of four.

22. Many of the eastern nations, and especially the Arabs, take their whole family with them when they go out to war,

Digitized by Google

all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.[a]

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.[b]

20 Whereas thou camest *but* yesterday, should I this day [1]make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.[c]

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.[d]

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [2]Kidron, and all the people passed over, toward the way of the wilderness.[e]

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.[f]

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:[g]

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.[h]

27 The king said also unto Zadok the priest, *Art not* thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.[i]

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.[j]

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, and [3]wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.[k]

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.[l]

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:[m]

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:[n]

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.[o]

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.[p]

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.[q]

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.[r]

BEFORE CHRIST 1024.

i ch. xvii. 17; 1 Sam. ix. 9.

a ch. viii. 18.

j ch. xvii. 16.

b ch. xviii. 2.

3 Heb. *going up, and weeping.*

1 Heb. *make thee wander in going.*

c 1 Sam. xxiii. 13.

k ch. xix. 4; Esth. vi. 12; Isa. xx. 2, 4; Jer. xiv. 3, 4.

d Ruth i. 16, 17; Prov. xvii. 17; xviii. 24.

l ch. xvi. 23; xvii. 14, 23; Ps. iii. 1, 2; lv. 12, &c.

m ch. i. 2; Josh. xvi. 2.

2 Or, *Cedron.*

n ch. xix. 35.

e ch. xvi. 2; John xviii. 1.

o ch. xvi. 19.

f Numb. iv. 15.

p ch. xvii. 15, 16.

g Ps. xliii. 3.

h Numb. xiv. 8; 1 Sam. iii. 18; 2 Sam. xxii. 20; 1 Kings x. 9; 2 Chron. ix. 8; Isa. lxii. 4.

q ver. 27.

r ch. xvi. 15, 16; 1 Chron. xxvii. 33.



THE BROOK KIDRON, SHOWING MOUNT OLIVET.

23. The brook Kidron, which is a mere winter torrent, and almost dry for nine months of the year, runs through the valley of Jehoshaphat, which lies between Jerusalem and the mount of Olives on the east. Its bed, though deep, is rather narrow; and its waters empty themselves into the Dead Sea.

30. Mount Olivet is so named from its being thickly planted with olive trees, and is situated east of Jerusalem, being separated from it only by the valley of Jehoshaphat, and the brook Kidron. It forms part of a ridge of limestone hills, extending about a mile in length from north to south, with three or four summits, the highest of which overlooks the whole city.

This weeping, this covering of the head, so as to conceal the face, and this baring of the feet, were all indications of the deepest distress. David was now reaping what he had sown; and, with a broken heart, he falls before the Throne, and commits himself to the will and the mercy of God.

31—37. The intelligence that Ahithophel, in whom David had hitherto confided as his chief counsellor, had joined Absalom in his conspiracy and revolt, fell upon the heart of David like a bolt of thunder, and his only relief and hope was in prayer. He at once committed himself and his cause to God, and then instructed his friend, Hushai the Archite, to use every means within his power to defeat the counsel of Ahithophel, and to keep him informed of all Absalom's movements.

Digitized by Google



SHIMEI CURSING DAVID ON HIS FLIGHT FROM JERUSALEM.

CHAPTER XVI.

1 *Ziba, by presents and false suggestions, obtaineth his master's inheritance.* 5 *At Bahurim Shimei curseth David.* 9 *David with patience abstaineth, and restraineth others, from revenge.* 15 *Hushai insinuateth himself into Absalom's counsel.* 20 *Ahithophel's counsel.*

BEFORE CHRIST 1021.

AND when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.[a]

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's houshold to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.[b]

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.[c]

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [1]I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the

a ch. ix. 2; xv. 30, 32.

b ch. xv. 23; xvii. 29.

c ch. xix. 27.

1 Heb. *I do obeisance.*

CHAPTER XVI.

1—4. David having passed the summit of mount Olivet, was met by Ziba, the servant of Mephibosheth, who had formerly served under Saul his father, with two asses laden with provision. On being asked for his master, Ziba dissembled and proved himself a traitor to his master, by representing him as staying at Jerusalem to receive Absalom. David believed him, and looking upon Mephibosheth as a renegade, he transferred to Ziba all that he had formerly bestowed on his master.

The word "loaves" would be better rendered cakes; and the term "bottle" is to be taken in the larger sense of a flagon or leathern bag.

The "summer fruits" were, perhaps, pumpions, cucumbers, and watermelons, which travellers in the East find so refreshing in the heat of summer.

"The asses be for the king's household" is a mode of expression used towards persons of rank and dignity. The present is understood to be not for the slaves or even the attendants of the monarch, but for the king himself.

5. Bahurim is supposed to be the same with Almon and Alemeth (Josh. xxi. 18; 1 Chron. vi. 60), a city of Benjamin, north of Jerusalem, and not far from mount Olivet.

Digitized by Google

house of Saul, whose name *was* Shimei, the son of Gera: [1]he came forth, and cursed still as he came.[a]

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou [2]man of Belial:[b]

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, [3]behold, thou *art taken* in thy mischief, because thou *art* a bloody man.[c]

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.[d]

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?[e]

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.[f]

12 It may be that the LORD will look on mine [4]affliction, and that the LORD will requite me good for his cursing this day.[g]

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [5]cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.[h]

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [6]God save the king, God save the king.[i]

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?[j]

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.[k]

BEFORE CHRIST 1021.

1 Or, *he still came forth and cursed.*

a ch. xix. 16; 1 Kings ii. 8, 44.

2 Heb. *man of blood.*

b Deut. xiii. 13.

l ch. ii. 7; xv. 16; xx. 3; Gen. xxxiv. 30; 1 Sam. xiii. 4; Zech. viii. 13.

m ch. xii. 11, 12.

3 Heb. *behold thee in thy evil.*

c ch. i. 16; iii. 28, 29; iv. 11, 12; Deut. xiii. 13; Judg. ix. 24, 56, 57; 1 Kings ii. 32, 33.

7 Heb. *word.*

n ch. xv. 12.

d ch. ix. 8; Exod. xxii. 18; 1 Sam. xxiv. 14.

e ch. xix. 22; 2 Kings xviii. 25; Lam. iii. 38.

f ch. xii. 11

4 Or, *tears.* Heb. *eye.*

g Gen. xxix. 32; 1 Sam. i. 11; Ps. xxv. 18; Rom. viii. 28.

o ch. xvi. 14; Deut. xxv. 18.

5 Heb. *dusted him with dust.*

8 Heb. *was right in the eyes of,* &c.

h ch. xv. 37.

9 Heb. *what is in his mouth.*

6 Heb. *Let the king live.*

i ch. xv. 37.

10 Heb. *word.*

j ch. xix. 25; Prov. xvii. 17.

11 Heb. *counselled.*

12 Heb. *bitter of soul.*

k ch. xv. 34.

p Judg. xviii. 25; Hos. xiii. 8.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.[l]

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.[m]

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the [7]oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.[n]

CHAPTER XVII.

1 *Ahithophel's counsel is overthrown by Hushai's, according to God's appointment.* 15 *Secret intelligence is sent unto David.* 23 *Ahithophel hangeth himself.* 25 *Amasa is made captain.* 27 *David at Mahanaim is furnished with provision.*

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only:[o]

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying [8]pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise [9]what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [10]saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath [11]given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* [12]chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.[p]

10. "What have I to do with you?" sounds like ingratitude on David's part to a man who offered to hazard his own life for his royal master; but the words mean no more than this—"Let not the sons of Zeruiah distress themselves on my behalf."

13. In the early history of the world, there can be no doubt that stones were used as a missile in warfare, and hence the sling, which adds to the ease and the force of projection, came into use. The use of such a weapon, however, in process of time, was confined to the outbursts of private rage or popular fury. Hence we read, that in their madness and their fury against Christ, the Jews "took up stones to stone him."

To the working of the same evil principle within, must we trace the practice of throwing dust into the air. In the East, it is no uncommon sight to see some enraged miscreant, standing at a distance from the object of his hatred, vociferating his imprecations, throwing himself into every possible attitude, and then stooping down, filling his hands with dust, which he throws into the air, he exclaims—"Look! look! thou cursed one; as this dust, so shalt thou be!"

21. The concubines of a conquered sovereign became the property of the conqueror. By acting in the manner suggested by his counsellor, Absalom openly declared that he was master of the kingdom; that there was an irreparable breach between him and his father; and that no adherent of his father's could, in consequence, hope for mercy at his hands.

23. The meaning is, that those who took counsel of Ahithophel, looked with as much certainty for success, as if they had consulted the one Infallible Oracle.

CHAPTER XVII.

1—4. Ahithophel having proved false to David and his interest, and having joined the standard of Absalom, now advises his new master and sovereign to raise an army of ten thousand men, and suffer him to take the command, and pursue David, while his men are still incapacitated from fatigue and exhaustion, for the duties and the difficulties of another campaign.

5—7. Upon Ahithophel's counsel, Absalom seemed at first disposed to act. But Hushai, who had gone over to the side of Absalom by the advice of David, his royal master, and who only feigned allegiance to Absalom, was quite as experienced and as expert in military tactics as Ahithophel, and

Digitized by Google

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be [1]overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.[a]

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and [2]that thou go to battle in thine own person.[b]

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had [3]appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.[c]

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.[d]

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.[e]

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.[f]

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.[g]

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.[h]

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.[i]

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not [4]followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and [5]put his houshold in order, and hanged himself, and died, and was buried in the sepulchre of his father.[j]

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.[k]

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* [6]Ithra an Israelite, that went in to [7]Abigail the daughter of [8]Nahash, sister to Zeruiah Joab's mother.[l]

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,[m]

BEFORE CHRIST 1021.

g ch. xvi. 5.

1 Heb. *fallen.*

h Josh. ii. 6

a Josh. ii. 11.

i Exod. i. 19; Josh. ii. 4, 5.

2 Heb. *that thy face, or presence, go,* &c.

b Gen. xxii. 17; Judg. xx. 1.

4 Heb. *done.*

5 Heb. *gave charge concerning his house.*

3 Heb. *commanded.*

j ch. xv. 12; 2 Kings xx. 21.

c ch. xv. 31, 34.

k ch. ii. 8; Gen. xxxii. 2; Josh. xiii. 26.

d ch. xv. 35.

6 Or, *Jether an Ishmaelite.*

7 Heb. *Abigal.*

8 Or, *Jesse.*

l 1 Chron. ii. 13, 16, 17.

e ch. xv. 28.

f ch. xv. 27, 36; Josh. ii. 4, &c.; xv. 7; xviii. 16.

m ch. ix. 4; x. 1; xii. 30; xix. 31, 32; 1 Kings ii. 7.

therefore Absalom is moved to consult him as to the line of action which he ought to adopt. His counsel prevailed.

8. "A bear robbed of her whelps" is a terrific example of animal rage. Her unconquerable energy and her unyielding vengeance are quenched only by death. Hushai represents the men of David as thus roused and chafed in spirit, and so he diverts Absalom from such an engagement as that proposed by Ahithophel.

The bear is now very rare in Palestine; but is still known in Syria, and other districts of Western Asia.

10. As "the bear robbed of her whelps" is the image of infuriated rage and the excitement of despair, so here the lion is put for the type of all that is bold, courageous, and daring.

11. Hyperbolical or extravagant as this language of Hushai may sound, yet we have read of an Eastern monarch, the movement of whose innumerable army so filled the heavens with the dust of their feet, that the birds of the air could not ply their wings in it. Compared with this, the words of Hushai are tame.

12. "Light upon him as the dew." In Palestine the dew falls fast, suddenly, and heavily, and so universally that not even a blade of grass escapes. A very apt emblem this of a numerous and active army.

13. In the siege of towns, hooks or cranes,



BEANS.

with ropes attached, were thrown upon the walls or the battlements, which were then pulled down piecemeal. Thus the king of Maturan, in Java, pulled down a tower built by the Dutch. But Hushai's idea seems to have been, "that with such vast power as Absalom could command, the mere manual force of his troops would sweep the strongest town from the face of the earth."

18. It is nothing uncommon for wells and cisterns to run dry in summer, and hence these dry receptacles were often used as retreats and places of concealment. The wells in the East being, at the mouth, level with the ground, could easily be covered over in such a way as not to be discovered.

23. This was the consequence of mortified pride. He could not brook the idea of another's counsel being preferred to his own; but that which pierced his heart was, that he no longer had the same place in the esteem of his Royal Master, and could no longer influence his judgment and direct his counsels. Alas! that he should seek relief from this state of mind and feeling by the crime of suicide!

28. These beds were mere mats of dried skins; the basins were wooden bowls such as the Arabs still eat out of; the earthen vessels were the vessels of the potter, used for cooling and refreshing the water in the hotter seasons of the year; the wheat, the barley,

Digitized by Google

28 Brought beds, and [1]basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.[a]

CHAPTER XVIII.

1 *David viewing the armies in their march giveth them charge of Absalom.* 6 *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom, hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absalom's place.* 19 *Ahimaaz and Cushi bring tidings to David.* 33 *David mourneth for Absalom.*

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.[b]

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not [2]care for us; neither if half of us die, will they care for us: but now *thou art* [3]worth ten thousand of us: therefore now *it is* better that thou [4]succour us out of the city.[c]

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.[d]

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;[e]

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood [5]devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should [6]receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, [7]Beware that none *touch* the young man Absalom.[f]

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus [8]with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the [9]midst of the oak.

BEFORE CHRIST 1021.

1 Or. *cups.*

d ver. 12.

e Josh. xvii. 15, 18.

a ch. xvi. 2.

5 Heb. *multiplied to devour.*

6 Heb. *weigh upon mine hand.*

b ch. xv. 19.

2 Heb. *set their heart on us.*

7 Heb. *Beware whosoever ye be of, &c.*

f ver. 5.

3 Heb. *as ten thousand of us.*

4 Heb. *be to succour.*

c ch. xxi. 17.

8 Heb. *before thee.*

9 Heb. *heart*

and the flour, were mixed with butter, honey, and spice — sometimes with organ-oil, and sometimes with water, when used for refreshing drink; the parched corn, is a species of fare still retained in the East; the beans, the lentils, and the pulse, are all of the same class; and the cheese of kine, is to distinguish it from that which is made from the milk of the goat or the sheep.

CHAPTER XVIII.

1—5. No sooner had he learned that Hushai's advice had been taken by his son, than David crossed the Jordan, and marched to Mahanaim, where his army were refreshed and strengthened by the generous hospitality of Shobi, son of Nahash the Ammonite, of Barzillai the Gileadite, and of Machir the son of Ammiel. David then divided his forces into three companies, or corps: the first was given to Joab, the second to Abishai, and the third to Ittai the Gittite; and having reviewed the soldiers, and strictly charged the officers to deal gently with Absalom, he sent them into the field, while, at their request and in obedience to their remonstrance, he himself remained in the city.

6. "The wood of Ephraim" was not in the tribe of Ephraim, but on the east of the Jordan, in the tribe of Gad, not far from Mahanaim. The Hebrews believe that Joshua ordained that one tribe might feed their cattle in any wood within the lot of any other tribe. Perhaps the Ephraimites had pasture grounds here, and hence the name of the wood; or it might be the spot where the Ephraimites were slain by Jephthah.



LENTILS.

8. By falling into swamps, or pits, or by getting entangled, and then being hewn down by David's men.

9. The text does not say that Absalom was caught by the hair; and it is much more likely that his head and his neck got between the fork-like branches of a strong bough, from which he found it impossible to extricate himself, as he was nearly dead when Joab came up to him.

17. There are those who think that the casting of Absalom's body into a pit in the wood was meant as a mark of dishonour, and that the heap of stones was made up of the missiles which they threw at his lifeless remains, as the punishment due for rebellion (Deut. xxi. 21); but others maintain, that these stones were meant for a monumental pillar; whilst a third class conceive that they were a memorial of his rebellion, which had now terminated in death, just as the heap over the king of Ai commemorated the downfall of that city.

This seems to be the opinion of Bishop Hall, who says:—"Absalom dies, as it were, by a variety of deaths:—the hand of divine retribution makes his crime legible in his punishment. He had exalted himself against his lawful sovereign; he had pierced his father's heart with many sorrows; he had caused strife and division in Israel. If, by the law of Moses, he who cursed the authors of his being was stoned to death, how justly is a heap of stones cast on him who sought to imbrue his hands in a parent's blood!

"The proud and ambitious Absalom thought it would be injustice to mankind if he suffered

Digitized by Google



ABSALOM ENTANGLED IN THE OAK: JOAB APPROACHING TO SLAY HIM.

BEFORE CHRIST 1021.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.[a]

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.[b]

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath [1]avenged him of his enemies.

20 And Joab said unto him, Thou shalt [2]not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But [3]howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [4]ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.[c]

1 Heb. *judged him from the hand, &c.*

2 Heb. *be a man of tidings.*

c 2 Kings ix. 17.

3 Heb. *be what may.*

a Josh. vi. 26.

4 Or, *convenient.*

b ch. xiv. 27; Gen. xiv. 17.

the memory of his grandeur to perish. His three sons died in early infancy. That he might supply the loss, he reared a stately pillar in the king's dale, and called it after his own name! Behold this curious pile converted into a ruinous heap, thrown down over his lifeless body, the monument of his rebellion and his shame!" It is the memory of the just which is blessed; and if, in his humility, the good man "refuse an epitaph, and go down to an unnoticed grave, God himself shall write his name on the pillar of eternity."

18. "The king's dale" is supposed to be the same as the valley of Jehoshaphat (Joel iii. 2).

"Absalom's place," or, as it is in the Hebrew, "Absalom's hand" (see the

Digitized by Google

BEFORE CHRIST 1021.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [1]Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [2]All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath [3]delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [4]Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was.*

30 And the king said *unto him,* Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [5]Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is.*

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son![a]

a ch. xix. 4.

1 Heb. *I see the running.*

2 Or, *Peace be to thee.* Heb. *Peace.*

3 Heb. *shut up.*

4 Heb. *Is there peace?*

6 Heb. *salvation,* or, *deliverance.*

5 Heb. *Tidings is brought.*

b ver. 32.

c ch. xv. 30; xviii. 33

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And [6]the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.[b]

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son![c]

notes on 1 Sam. xv. 12), is to be taken in the sense, not of Absalom's tomb, but of Absalom's monument. That now shown in the valley of Jehoshaphat, though comparatively a modern structure, probably occupies the very site of the pillar set up by Absalom himself, to perpetuate his name on the earth. Why this recent structure should have been reared so near to Jerusalem, since he was buried on the east of Jordan, it is difficult to say. There is no evidence that his ashes were ever removed thither; nor do the Jews disturb the ashes of the dead.

24. The entrance to the walled town of Mahanaim was closed by two gates—the one outward, facing the suburbs, and the other inward, facing the town. Between these two gates, that is, in the gateway, David sat waiting intelligence from the field of battle. So high was the gateway, that the watchman took its roof for the post of observation, and from it he could command a view of the whole country. It was a sort of tower; and here the king and others in authority may have transacted some part of the public business.

31. How delicately and how reluctantly did Cushi come to the point! The word is ever starting to his lips, and yet he cannot let it escape. He knew with what a crash it would fall upon the father's ear and the father's heart. However unnatural the conduct of Absalom was, David yearned over his child with all the fondness and all the hope of parental love; and for his safety he had hitherto shown the utmost solicitude and concern: hence the hesitation and reserve of Cushi. But the fact could not be concealed, and David is told that his son is dead.



THE TOMB OF ABSALOM, IN THE VALLEY OF JEHOSHAPHAT.

33. Absalom is dead! The agony of the father overpowers the exultation of the sovereign. Victory sits upon his shield, but grief bruises his very heart, and, in bitterness of sprit, he exclaims:—"O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

CHAPTER XIX.

1—7. So crushing was David's grief for his beloved son, that it wholly unfitted him for the activities of life; and though Joab, in his speech and manner, far exceeded the bounds of that reverence which is due from a servant to his master, and still more, from a subject to his sovereign, yet it must be granted, that his firm and sensible reproof was called for, to arouse the monarch to those active duties which he owed to his kingdom and his people.

The remonstrance of Joab and the discontent of the people had the desired effect upon the King, and David was at length aroused to a sense of his regal duty. He therefore sent to Zadok and Abiathar, that they might urge it as a solemn duty upon the elders of Judah to bring back their monarch on the ground of natural affinity, and as sustaining intimate and peculiar relations the one to the other; and the king resumed those duties which the rebellion and the death of Absalom had interrupted.

8. "Sat in the gate;" that is, overcame his inordinate grief, and addressed himself to the public business (see chapter xviii. 24).

13. Amasa had been commander-in-chief under Absalom, and as Joab had been guilty of the death of Absalom, we here see David giving the

Digitized by Google

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 [1]In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, [2]that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak [3]comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.[a]

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.[b]

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why [4]speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?[c]

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.[d]

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.[e]

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.[f]

16 ¶ And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.[g]

BEFORE CHRIST 1021.

h ch. ix. 2, 10; xvi. i. 2.

1 Heb. *By loving*, &c.

5 Heb. *the good in his eyes.*

2 Heb. *that princes or servants are not to thee.*

3 Heb. *to the hearts of thy servants.*

i ch. xiii. 33; xvi. 5, 6, &c.; 1 Sam. xxii. 15.

a Gen. xxxiv. 3.

j ch. xvi. 5.

k Exod. xxii. 28.

b ch. xv. 14.

l ch. xvi. 10; 1 Sam. xi. 13.

4 Heb. *are ye silent?*

m 1 Kings ii. 8, 9, 37, 46.

n ch. ix. 6.

c ch. v. 1.

o ch. xvi. 17.

d ch. xvii. 25; Ruth i. 17.

e Judg. xx. 1.

p ch. xiv. 17, 20; xvi. 3.

6 Heb. *men of death.*

f Josh. v. 9.

q ch. ix. 7, 10, 13; 1 Sam. xxvi. 16.

g ch. xvi. 5; 1 Kings ii. 8.

17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.[h]

18 And there went over a ferry boat to carry over the king's houshold, and to do [5]what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.[i]

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.[j]

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?[k]

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?[l]

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.[m]

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.[n]

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?[o]

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.[p]

28 For all *of* my father's house were but [6]dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?[q]

29 And the king said unto him, Why speakest

generalship of his army to Amasa in the room of Joab, whom he had stripped of his high command.

14. "He bowed the heart" is to be referred not to any line of conduct pursued by David toward those who had proved unfaithful to his standard, but to Amasa, and the influence which he employed to bring back the men of Judah to their allegiance.

16. Amongst those who assembled at Gilgal, to attend the sovereign over the Jordan, and welcome his return to the throne, was Shimei, who had a thousand men with him, and must therefore have been a powerful chief; the very Shimei who had cursed David at Bahurim, but who now prayed for forgiveness, and who, in spite of the remonstrance of Abishai, was freely pardoned.

18. This "ferry boat" is supposed to have been a bridge of boats: others think that the thousand men of Benjamin, with the servants of Ziba, only went over the Jordan before the king, and performed the service of bringing over the king's household, by carrying the women and the children on their backs, these being otherwise unable to ford the river.

24. In the East, where sandals and not shoes are worn, great attention is paid to the washing and anointing of the feet, and even to the paring or tingeing of the nails, with a certain vegetable preparation.

The beard is held in great esteem; and nothing could be more expressive of deep and overpowering grief than to neglect that which was deemed the chief ornament of the man.

29, 30. "I have said" is only another mode of expressing a fixed decision or resolution. David had previously made up his mind, and his purpose was not to be changed.

"Divide the land" may mean that David vested the property in Mephibosheth, but gave the occupancy to Ziba; or it may be intended to express an equal division and possession. In either case, how nobly does the generosity of Mephibosheth the master contrast with the treachery of Ziba the servant:—"And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace."

35—40. A body of well-trained vocal and instrumental performers seems to have formed a part of David's royal establishment; but the words of Barzillai, whom David had offered to take into his palace, and who was now fourscore years old, give us an affecting description of old age. Not only

Digitized by Google



MEPHIBOSHETH MEETING DAVID ON HIS RETURN TO JERUSALEM.

thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.[a]

32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.[b]

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [1]How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?[c]

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.[d]

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [2]require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

BEFORE CHRIST 1021.

c Ps. xc. 10.

a 1 Kings ii. 7

b ch. xvii. 27.

d 1 Kings ii. 7; Jer. xli. 17.

1 Heb. *How many days are the years of my life?*

2 Heb. *choose.*

had he lost all taste for royal dainties, but his ear had become dull of hearing, and was comparatively insensible to the sweetest and most inspiring sounds. Having offered the king his congratulations, he requested David to allow him to return and die in his own city, and be there buried with his fathers. The aged monarch kissed and blessed the aged patriot; took his son Chimham into the royal favour, rewarded him as he would have done his father, Barzillai, and then the two venerable men took an affectionate leave of each other.

Digitized by Google



JOAB KILLING AMASA.

40 Then the king went on to Gilgal, and [1]Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his houshold, and all David's men with him, over Jordan?[a]

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?[b]

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye [2]despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.[c]

BEFORE CHRIST 1021.

1 Heb. *Chimham.*

a ver. 15

b ver. 12.

d ch. xix. 43; 1 Kings xii. 16; 2 Chron. x. 16.

2 Heb. *set us at light.*

c Judg. viii. 1; xii. 1.

3 Heb. *an house of ward.*

CHAPTER XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *David's ten concubines are shut up in perpetual prison.* 4 *Amasa, made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.[d]

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them [3]in

CHAPTER XX.

1, 2. Scarcely had David been restored to his throne, when he found the kingdom almost rent asunder by its internal feuds and divisions. The Israelites complained that the men of Judah had not consulted them in bringing back David; to which Judah replied with sarcastic taunts, and then with fierce recriminations. In the heat and the height of this contest, Sheba, a Benjamite,

Digitized by Google

ward, and fed them, but went not in unto them. So they were [1]shut up unto the day of their death, [2]living in widowhood.[a]

4 ¶ Then said the king to Amasa, [3]Assemble me the men of Judah within three days, and be thou here present.[b]

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and [4]escape us.[c]

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the [5]beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and [6]struck him not again; and he died.[7] So Joab and Abishai his brother pursued after Sheba the son of Bichri.[d]

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [8]Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.[e]

15 And they came and besieged him in Abel of Beth-maachah, and they cast up [9]a bank against the city, and [10]it stood in the trench: and all the people that *were* with Joab [11]battered the wall, to throw it down.[f]

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [12]They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.[g]

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?[h]

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri [13]by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab.[14] And he blew a trumpet, and they [15]retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.[i]

23 ¶ Now Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:[j]

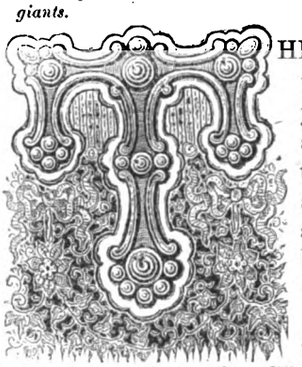
24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* [16]recorder:[k]

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was [17]a chief ruler about David.[l]

CHAPTER XXI.

1 *The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons.* 10 *Rizpah's kindness unto the dead.* 12 *David burieth the bones of Saul and Jonathan in his father's sepulchre.* 15 *Four battles against the Philistines, wherein four valiants of David slay four giants.*



THEN there was a famine in the days of David three years, year after year; and David [18]enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.[m]

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)[n]

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the

---

BEFORE CHRIST 1021.

1 Heb. *bound.*

2 Heb. *in widowhood of life.*

a ch. xv. 16; xvi. 21, 22.

12 Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*

3 Heb. *Call.*

g Deut. xx. 11.

b ch. xix. 13.

h ch. xxi. 3; 1 Sam. xxvi. 19.

4 Heb. *deliver himself from our eyes.*

c ch. xi. 11; 1 Kings i. 33.

13 Heb. *by his name.*

14 Nothing is more common than for the inhabitants of a place, in order to save themselves, thus to sacrifice an offender who may have taken refuge within their walls, and then throw his head to his pursuers.

15 Heb. *were scattered.*

i Eccles. ix. 14, 15.

5 "By the beard to kiss *him*" or *it*. It was a great insult to touch the beard, except to kiss it; the kissing of the beard, on the other hand, is an act of great respect, and even of deference to a superior.

j ch. viii. 16, 18.

16 Or, *remembrancer.*

k ch. viii. 16; 1 Kings iv. 3, 6.

6 Heb. *doubled not his stroke.*

7 This act of Joab was the result of jealousy and mortified pride. Amasa now filled the post formerly occupied by Joab, and Joab could not brook the humiliation.

d ch. ii. 23; 1 Kings ii. 5.

17 Or, *a prince.* For "chief ruler," some would substitute the word "priest," and intimate that Ira was a sort of domestic chaplain to the king.

l ch. viii. 18; Gen. xli. 45; Exod. ii. 16

18 Heb. *sought the face, &c.*

8 "Abel and to Beth-maachah," and "Abel of Beth-maachah," in the next verse, should read as one word—Abel-beth-maachah, a place in the tribe of Naphtali, not far from the sea of Tiberias (1 Kings xv. 20; 2 Kings xv. 29).

e 2 Kings xv. 29; 2 Chron. xvi. 4.

m Numb. xxvii. 21.

9 This bank was a mound raised as high as the wall of the besieged city.

10 Or, *it stood against the outmost wall.*

11 Heb. *marred to throw down.*

f 2 Kings xix. 32.

n Josh. ix. 3, 15—17.

---

blew a trumpet, and raised the shout of rebellion. At such a crisis in the national history, David ordered Amasa, his new commander-in-chief, to assemble the men of war in Judah, and put down the revolt with a strong hand. Amasa not having acted with the promptitude which David expected, the king, feeling alarmed, sent Abishai, brother of Joab, to seize Sheba, and thus defeat his purpose and aim.

"To your tents, O Israel!" was the watchword of revolt among the Jews.

3. These ten concubines whom David ordered to be imprisoned, and whom he doomed to perpetual widowhood, were those whom his son Absalom had dishonoured. This measure was dictated by justice and prudence.

8. "It fell out," that is, his sword fell out of its scabbard; or, perhaps Joab purposely dropped it, that, in stooping down for it, he might appear to be doing homage to Amasa, and thus, by throwing Amasa off his guard, the more easily effect his end and kill him.

CHAPTER XXI.

1, 2. The spirit of war is subdued, but now comes a three years' famine. David inquired of the Divine Oracle as to the cause of this calamity, and he

Digitized by Google

atonement, that ye may bless the inheritance of the LORD?[a]

4 And the Gibeonites said unto him, [1]We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that [2]devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, [3]*whom* the LORD did choose. And the king said, I will give *them*.[b]

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul.[c]

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [4]Michal the daughter of Saul, whom she [5]brought up for Adriel the son of Barzillai the Meholathite:[d]

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.[e]

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.[f]

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:[g]

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.[h]

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of [6]the giant, the weight of whose [7]spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the [8]light of Israel.[i]

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then [9]Sibbechai the Hushathite slew [10]Saph, which *was* of the sons of the giant.[j]

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of [11]Jaare-oregim, a Beth-lehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a [12]weaver's beam.[k]

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; [13] and he also was born to [14]the giant.[l]

21 And when he [15]defied Israel, Jonathan the son of Shimeah the brother of David slew him.[m]

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.[n]

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:[o]

2 And he said, The LORD *is* my rock, and my fortress, and my deliverer;[p]

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.[q]

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the [16]waves of death compassed me, the floods of [17]ungodly men made me afraid;

6 The [18]sorrows of hell compassed me about; the snares of death prevented me;[r]

BEFORE CHRIST 1018.

a ch. xx. 19.

1 Or, *It is not silver nor gold that we have to do with Saul, or his house; neither pertains it to us to kill, &c.*

6 Or, *Rapha.*

7 Heb. *the staff*, or, *the head.*

2 Or, *cut us off.*

8 Heb. *candle*, or, *lamp.*

i ch. xviii. 3; 1 Kings xi. 36; xv. 4; Ps. cxxxii. 17.

3 Or, *chosen of the LORD.*

b 1 Sam. x. 24, 26; xi. 4.

9 Or, *Sippai.*

10 Or, *Rapha.*

j 1 Chron. xi. 29; xx. 4.

11 Or, *Jair*

c 1 Sam. xviii. 3; xx. 8, 15, 42; xxiii. 18.

12 The reading of this verse, in 1 Chron. xx. 5, is as follows: — "And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam;" and certainly this is the more correct reading.

k 1 Chron. xx. 5.

4 Or, *Michal's sister.*

5 Heb. *bare to Adriel.*

d ch. iii. 7; 1 Sam. xviii. 19.

13 Such freaks or aberrations in Nature are, indeed, rare, but not unknown; and, were our knowledge more enlarged, it is not unlikely that we should find all such peculiarities resolvable into purely physical causes.

14 Or, *Rapha.*

l 1 Chron. xx. 6.

15 Or, *reproached.*

m 1 Sam. xvi. 9; xvii. 10, 25, 26.

e ch. vi. 17.

n 1 Chron. xx. 8.

f ver. 8; ch. iii. 7; Deut. xxi. 23.

o Exod. xv. 1; Judg. v. 1; Ps. xviii. title; xxxiv. 19.

g 1 Sam. xxxi. 11—13.

p Deut. xxxii. 4; Ps. xviii. 2, &c.; xxxi. 3; lxxi. 3; xci. 2; cxliv. 2.

q Gen. xv. 1; Ps. ix. 9; xiv. 6; lix. 16; lxxi. 7; Prov. xviii. 10; Jer. xvi. 19; Luke i. 69; Heb. ii. 13.

16 Or, *pangs.*

h ch. xxiv. 25; Josh. vii. 26; xviii. 28.

17 Heb. *Belial.*

18 Or, *cords.*

r Ps. cxvi. 3.

was told that it was because of the slaughter of the Gibeonites by Saul. These Gibeonites, who were a remnant of the Amorites, had artfully obtained an alliance with the Hebrews in the time of Joshua; but Saul, in his zeal against the enemies of Israel, had slain not a few of them; and now David asks them what atonement he can make for the wrong which had been done to them.

4—6. They refused any ransom or price in the shape of money; they demanded life—the life of Saul's posterity. David assented. We therefore infer, since he had consulted the Oracle, that such an expiation was acceptable to God.

8. Michal was the wife of David, and it was Merab, the elder daughter of Saul, who had been given to Adriel; and therefore the text should be altered thus:—"The five sons of Merab whom Michal, the daughter of Saul, brought up for Adriel, the son of Barzillai."

9, 10. These seven remaining sons of Saul, David at once delivered into the hands of the Gibeonites, who first put them to death, and then gibbeted them in Gibeah. Here they were left to hang from the beginning of barley-harvest—which corresponded to the latter end of our March—until "water dropped upon them out of heaven;" that is, until the time of the autumnal rains, which began to fall early in October; so that for five long months did this broken-hearted mother, seated upon a cold rock, covered with sackcloth, watch and weep by the bodies of these her sons!

But why take down the bodies on the falling of the rain? Drought was the cause of the famine—the rain was the symbol of returning plenty. If Heaven, therefore, deemed the expiation sufficient, well might man also deem it so.

CHAPTER XXII.

1. In his last expedition against the Philistines, the aged monarch was attacked by Ishbi-benob, a gigantic Philistine, and would have fallen under him but for the timely aid of Abishai, who slew the formidable enemy; when

Digitized by Google

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.[a]

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.[b]

9 There went up a smoke [1]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.[c]

10 He bowed the heavens also, and came down; and darkness *was* under his feet.[d]

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.[e]

12 And he made darkness pavilions round about him, [2]dark waters, *and* thick clouds of the skies.[f]

13 Through the brightness before him were coals of fire kindled.[g]

14 The LORD thundered from heaven, and the most High uttered his voice.[h]

15 And he sent out arrows, and scattered them; lightning, and discomfited them.[i]

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his [3]nostrils.[j]

17 He sent from above, he took me; he drew me out of [4]many waters;[k]

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.[l]

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.[m]

21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.[n]

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.[o]

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.[p]

24 I was also upright [5]before him, and have kept myself from mine iniquity.[q]

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness [6]in his eye sight.[r]

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.[s]

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt [7]shew thyself unsavoury.[t]

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.[u]

29 For thou *art* my [8]lamp, O LORD: and the LORD will lighten my darkness.[v]

BEFORE CHRIST 1018.

9 Or, *broken a troop.*
a Exod. iii. 7; Ps. xxxiv. 6, 15, 17; cxvi. 4; cxx. 1; Jonah ii. 2.
10 Or, *refined.*
w Deut. xxxii. 4; Ps. xii. 6; cxix. 140; Prov. xxx. 5; Dan. iv. 37; Rev. xv. 3.
b Judg. v. 4; Job xxvi. 11; Ps. lxxvii. 18; xcvii. 4.
1 Heb. *by.*
x 1 Sam. ii. 2; Isa. xlv. 5, 6.
c Ps. xcvii. 3; Hab. iii. 5; Heb. xii. 29.
11 Heb. *riddeth*, or, *looseth.*
y Exod. xv. 2; Ps. xxvii. 1; xxviii. 7, 8; xxxi. 4; Isa. xii. 2.
d Exod. xx. 21; 1 Kings viii. 12; Ps. xcvii. 2; cxliv. 5; Isa. lxiv. 1.
12 Heb. *equalleth.*
z ch. ii. 18; Deut. xxxii. 13; Isa. xxxiii. 16; lviii. 14; Hab. iii. 19.
e Ps. civ. 3.
13 Heb. *for the war.*
a Ps. cxliv. 1.
2 Heb. *binding of waters.*
f ver. 10; Ps. xcvii. 2.
14 Heb. *multiplied me.*
g ver. 9.
15 Heb. *ankles.*
b Prov. iv. 12.
h Judg. v. 20; 1 Sam. ii. 10; vii. 10; Ps. xxix. 3; Isa. xxx. 30.
i Deut. xxxii. 23; Ps. vii. 13; lxxvii. 17; cxliv. 6; Hab. iii. 11.
c Mal. iv. 3
3 Or, *anger.*
j Exod. xv. 8; Ps. lxxiv. 1; cvi. 9; Nah. i. 4; Matt. viii. 26.
16 Heb. *caused to bow.*
4 Or, *great.*
k Ps. cxliv. 7.
d Ps. xviii. 32, 39; xliv. 5.
e Gen. xlix. 8; Exod. xxiii. 27; Josh. x. 24.
l ver. 1.
f Job xxvii. 9; Prov. i. 28; Isa. i. 15; Micah iii. 4.
m ch. xv. 26; Ps. xxii. 8; xxxi. 8; cxviii. 5.
g 2 Kings xiii. 7; Ps. xxxv. 5; Isa. x. 6; Dan. ii. 35; Micah vii. 10; Zech. x. 5.
n ver. 25; 1 Sam. xxvi. 23; 1 Kings viii. 32; Ps. vii. 8; xxiv. 4.
h ch. iii. 1; v. 1; viii. 1—14; xix. 9, 14; xx. 1, 2, 22; Deut. xxviii. 13; Ps. ii. 8; Isa. lv. 5.
o Gen. xviii. 19; Ps. cxix. 3; cxxviii. 1; Prov. viii. 32.
17 Heb. *Sons of the stranger.*
18 Or, *yield feigned obedience.*
19 Heb. *lie.*
i Deut. xxxiii. 29; Ps. lxvi. 3; lxxxi. 15.
p Deut. vii. 12; Ps. cxix. 30, 102.
5 Heb. *to him.*
j Micah vii. 17.
q Gen. vi. 9; xvii. 1; Job i. 1.
k Ps. lxxxix. 26.
20 Heb. *giveth avengement for me.*
6 Heb. *before his eyes.*
r ver. 21.
s Matt. v. 7
7 Or, *wrestle.*
t Lev. xxvi. 23, 24, 27, 28; Ps. xviii. 26.
u Exod. iii. 7, 8; Job xl. 11; Ps. lxxii. 12, 13; Isa. ii. 11, 12, 17; Dan. iv. 37.
8 Or, *candle.*
v Job xxix. 3; Ps. xxvii. 1.

30 For by thee I have [9]run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* [10]tried: he *is* a buckler to all them that trust in him.[w]

32 For who *is* God, save the LORD? and who *is* a rock, save our God?[x]

33 God *is* my strength *and* power: and he [11]maketh my way perfect.[y]

34 He [12]maketh my feet like hinds' *feet:* and setteth me upon my high places.[z]

35 He teacheth my hands [13]to war; so that a bow of steel is broken by mine arms.[a]

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath [14]made me great.

37 Thou hast enlarged my steps under me; so that my [15]feet did not slip.[b]

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.[c]

40 For thou hast girded me with strength to battle: them that rose up against me hast thou [16]subdued under me.[d]

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.[e]

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.[f]

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.[g]

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.[h]

45 [17]Strangers shall [18]submit themselves unto me: as soon as they hear, they shall [19]be obedient unto me.[i]

46 Strangers shall fade away, and they shall be afraid out of their close places.[j]

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.[k]

48 It *is* God that [20]avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

9 Or, *broken a troop.*
a Exod. iii. 7; Ps. xxxiv. 6, 15, 17; cxvi. 4; cxx. 1; Jonah ii. 2.
10 Or, *refined.*
w Deut. xxxii. 4; Ps. xii. 6; cxix. 140; Prov. xxx. 5; Dan. iv. 37; Rev. xv. 3.
b Judg. v. 4; Job xxvi. 11; Ps. lxxvii. 18; xcvii. 4.
1 Heb. *by.*
x 1 Sam. ii. 2; Isa. xlv. 5, 6.
c Ps. xcvii. 3; Hab. iii. 5; Heb. xii. 29.
11 Heb. *riddeth*, or, *looseth.*
y Exod. xv. 2; Ps. xxvii. 1; xxviii. 7, 8; xxxi. 4; Isa. xii. 2.
d Exod. xx. 21; 1 Kings viii. 12; Ps. xcvii. 2; cxliv. 5; Isa. lxiv. 1.
12 Heb. *equalleth.*
z ch. ii. 18; Deut. xxxii. 13; Isa. xxxiii. 16; lviii. 14; Hab. iii. 19.
e Ps. civ. 3.
13 Heb. *for the war.*
a Ps. cxliv. 1.
2 Heb. *binding of waters.*
f ver. 10; Ps. xcvii. 2.
14 Heb. *multiplied me.*
g ver. 9.
15 Heb. *ankles.*
b Prov. iv. 12.
h Judg. v. 20; 1 Sam. ii. 10; vii. 10; Ps. xxix. 3; Isa. xxx. 30.
i Deut. xxxii. 23; Ps. vii. 13; lxxvii. 17; cxliv. 6; Hab. iii. 11.
c Mal. iv. 3
3 Or, *anger.*
j Exod. xv. 8; Ps. lxxiv. 1; cvi. 9; Nah. i. 4; Matt. viii. 26.
16 Heb. *caused to bow.*
4 Or, *great.*
k Ps. cxliv. 7.
d Ps. xviii. 32, 39; xliv. 5.
e Gen. xlix. 8; Exod. xxiii. 27; Josh. x. 24.
l ver. 1.
f Job xxvii. 9; Prov. i. 28; Isa. i. 15; Micah iii. 4.
m ch. xv. 26; Ps. xxii. 8; xxxi. 8; cxviii. 5.
g 2 Kings xiii. 7; Ps. xxxv. 5; Isa. x. 6; Dan. ii. 35; Micah vii. 10; Zech. x. 5.
n ver. 25; 1 Sam. xxvi. 23; 1 Kings viii. 32; Ps. vii. 8; xxiv. 4.
h ch. iii. 1; v. 1; viii. 1—14; xix. 9, 14; xx. 1, 2, 22; Deut. xxviii. 13; Ps. ii. 8; Isa. lv. 5.
o Gen. xviii. 19; Ps. cxix. 3; cxxviii. 1; Prov. viii. 32.
17 Heb. *Sons of the stranger.*
18 Or, *yield feigned obedience.*
19 Heb. *lie.*
i Deut. xxxiii. 29; Ps. lxvi. 3; lxxxi. 15.
p Deut. vii. 12; Ps. cxix. 30, 102.
5 Heb. *to him.*
j Micah vii. 17.
q Gen. vi. 9; xvii. 1; Job i. 1.
k Ps. lxxxix. 26.
20 Heb. *giveth avengement for me.*
6 Heb. *before his eyes.*
r ver. 21.
s Matt. v. 7
7 Or, *wrestle.*
t Lev. xxvi. 23, 24, 27, 28; Ps. xviii. 26.
u Exod. iii. 7, 8; Job xl. 11; Ps. lxxii. 12, 13; Isa. ii. 11, 12, 17; Dan. iv. 37.
8 Or, *candle.*
v Job xxix. 3; Ps. xxvii. 1.

the whole army, with true loyal-heartedness, declared that the king—whom they looked upon as the light of Israel—should no more risk his life in battle. After a severe contest, the war was concluded, when three other Philistine giants of the family of Goliath had been laid in the dust by three of Israel's heroes.

It was after these great and signal deliverances that David uttered—it may be in the hearing of his victorious army—this song of joyous thanksgiving, in which he ascribes all his success to God, and dwells on the majesty of the Infinite One in strains of lofty inspiration. With some very minute differences—seventy-four in number, according to the Rabbins—the composition is the same as the eighteenth Psalm. By some critics and commentators the Psalm is supposed to have been written by David at an earlier period of his life, when delivered from the hand of Saul, and now only applied to the peculiar circumstances in which he was placed, as one rescued from the last assault of his enemies. Others, however, are of opinion that our text is the earlier copy of the composition, and that David afterwards revised and improved it before he sent it to the chief musician; and certainly the Psalm is the more perfect and euphonious of the two compositions.

Digitized by Google



THREE MIGHTY MEN FETCHING WATER FROM THE WELL OF BETHLEHEM.

CHAPTER XXIII.

1 *David, in his last words, professeth his faith in God's promises to be beyond sense or experience.* 6 *The different state of the wicked.* 8 *A catalogue of David's mighty men.*

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,[a]

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.[b]

BEFORE CHRIST 1015.

1 Or, *Be thou ruler*, &c.

c ch. xxii. 2, 32; Exod. xviii. 21; Deut. xxxii. 4, 31; 2 Chron. xix. 7, 9; Ps. cx. 3.

d Judg. v. 31; Ps. lxxxix. 36; cx. 3; Prov. iv. 18; Hosea vi. 5.

a ch. vii. 8, 9; 1 Sam. xvi. 12, 13; Ps. lxxviii. 70, 71; lxxxix. 20, 27.

e ch. vii. 15, 16; Ps. lxxxix. 29; Isa. lv. 3.

b 2 Peter i. 21.

3 The God of Israel said, the Rock of Israel spake to me, [1]He that ruleth over men *must be* just, ruling in the fear of God.[c]

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.[d]

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.[e]

6 ¶ But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

The whole structure of the poem partakes of the highest style of composition. The following metrical version of the eleventh verse—

"On cherub and on cherubim
Full royally he rode;
And on the wings of mighty winds
Came flying all abroad,"—

gives us a lofty idea of the majesty and the grandeur of the ode, and shows to what a height of thought and daring of conception the writer must have attained while engaged in penning the poem. The exposition will be found in the eighteenth Psalm, so far as it may be deemed necessary for the elucidation of the text, and the more correct perception of the meaning.

CHAPTER XXIII.

1. If all commentators are agreed that these were not literally the last words of David, then in what sense is the word "last" to be taken? Later words—probably the last prophetic words—the words which he predicted concerning the end of the age—the last poetical composition—the last that he spake by the Holy Ghost—what he repeated in his last moments. We are inclined to think that they are the words with which he closed or finished the sublime ode in the preceding chapter.

3. As this verse now stands, it is not easily to be understood; and hence the following rendering:—"The God of Israel said, to me the Rock of Israel hath promised a just ruler over mankind, even one who shall rule in the fear of God."

Digitized by Google

7 But the man *that* shall touch them must be [1]fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: [2]The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, [3]whom he slew at one time.[a]

9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:[b]

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together [4]into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.[c]

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And [5]three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.[d]

14 And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.[e]

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.[f]

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [6]*and* slew *them*, and had the name among three.[g]

BEFORE CHRIST 1015.

1 Heb. *filled.*

2 Or, *Josheb-bassebet the Tachmonite, head of the three.*

7 Heb. *great of acts.*

8 Heb. *lions of God.*

3 Heb. *slain.*

a 1 Chron. xi. 11; xxvii. 4.

h Exod. xv. 15; Josh. xv. 21; 1 Chron. xi. 22.

9 Heb. *a man of countenance, or sight*; or, *a man of great stature.*

b 1 Chron. xi. 12; xxvii. 4.

i 1 Chron. xi. 23.

10 Or, *honourable among the thirty.*

11, Or, *council.*

j ch. viii. 18; xx. 23.

4 Or, *for foraging.*

k ch. ii. 18.

l 1 Chron. xi. 27.

c 1 Chron. xi. 13, 14, 27.

5 Or, *the three captains over the thirty.*

d ch. v. 18; 1 Sam. xxii. 1.

e 1 Sam. xxii. 4, 5.

12 Or, *valleys*, Deut. i. 24.

m Judg. ii. 9.

f Lev. xvii. 10.

6 Heb. *slain.*

n ch. xx. 26.

g 1 Chron. xi. 20.

13 "Thirty and seven in all;" these are not to be identified with "the thirty" mentioned in the thirteenth verse, but were some distinct class of officials, to whom the writer in Chronicles adds sixteen more.

o ch. xi. 3, 6.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, [7]who had done many acts, he slew two [8]lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:[h]

21 And he slew an Egyptian, a [9]goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.[i]

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [10]more honourable than the thirty, but he attained not to the *first* three. And David set him over his [11]guard.[j]

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,[k]

25 Shammah the Harodite, Elika the Harodite,[l]

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the [12]brooks of Gaash,[m]

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,[n]

39 Uriah the Hittite: [13]thirty and seven in all.[o]

4. "As the light of the morning" is a beautiful figure, giving the idea of a sun that never scorches, but ever shines with gentle, genial radiance.

5. For "this is all my salvation," it would be better to read, "HE is all my salvation."

8. The reading of this verse in 1 Chron. xi. 11 is as follows:—"This is the number of the mighty men whom David had; Jashobeam, an Hachmonite (or the son of Hachmoni), the chief of the captains: he lifted up his spear against three hundred slain by him at one time;" which seems to be the true reading. According to Jewish interpreters, he was a man of profound wisdom.

11. "Full of lentiles;" in 1 Chron. xi. 13, it is "full of barley." Both might have been growing at the same time in different parts of the same field. It is supposed that these worthies were engaged in driving back a party of marauding Philistines, who had come to strip the field.

13. "Three of the thirty chief," or rather, "the three captains over the thirty."

15. "The well of Bethlehem," known also as David's well, was about a mile distant from Bethlehem.

17. In the Life of Alexander, it is related that when he and his army were greatly oppressed with heat and thirst, one of his soldiers brought him a cup of cold water, but that he ordered it to be taken away, saying, "I cannot bear to drink alone when so many are in equal want; and this cup is too small to be divided among the whole." But David went far beyond Alexander: he commanded the water to be poured out, in humble acknowledgment of God's great goodness.

21. "A goodly man" is, in 1 Chron. xi. 23, "a man of great stature." He perhaps combined both height and beauty.

23. "He was more honourable than the thirty," or rather, more honourable among the thirty.

CHAPTER XXIV.

1. In opposition to the commands of God, and to the remonstrance of Joab, who was not a man of very tender conscience, David ordered the people to be numbered, when there were found eight hundred thousand fighting men of Israel, and five hundred thousand of Judah.

"He moved David;" in 1 Chron. xxi. 1 it is, "Satan stood up against Israel, and provoked David to number Israel." It was a temptation in which Satan appealed to his pride and ambition, and thinking he could extend his empire by numerical strength and physical force, David thus withdrew his dependence upon God, and herein lay his sin.

9. These numbers do not agree with those in the parallel passage in

Digitized by Google

CHAPTER XXIV.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence.* 15 *After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Araunah's threshingfloor; where having sacrificed, the plague stayeth.*

AND again the anger of the LORD was kindled against Israel, and [1]he moved David against them to say, Go, number Israel and Judah.[a]

2 For the king said to Joab the captain of the host, which *was* with him, [2]Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.[b]

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the [3]river of Gad, and toward Jazer:[c]

6 Then they came to Gilead, and to the [4]land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,[d]

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.[e]

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.[f]

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,[g]

12 Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee.

BEFORE CHRIST 1015.

h 1 Chron. xxi. 12.

5 Or, *many.*

1 *Satan.*

i Ps. ciii. 8, 13, 14; cxix. 156; Isa. xlvii. 6; Zech. i. 15.

a ch. xxi. 1; 1 Chron. xxi. 1; xxvii. 23, 24; James i. 13, 14.

j 1 Chron. xxi. 14; xxvii. 24.

2 Or, *Compass.*

b Judg. xx. 1; Jer. xvii. 5.

6 Or, *Ornan.*

k ver. 18; Gen. vi. 6; Exod. xii. 23; 1 Sam. xv. 11; 1 Chron. xxi. 15; 2 Chron. iii. 1; Joel ii. 13, 14.

7 Heb. *Araniah.*

l 1 Chron. xxi. 18, &c.

3 Or, *valley.*

c Numb. xxxii. 1, 3; Deut. ii. 36; Josh. xiii. 9, 16.

4 Or, *nether land newly inhabited.*

d Josh. xix. 28, 47; Judg. xviii. 28, 29.

m Numb. xvi. 48, 50.

n 1 Kings xix. 21.

e 1 Chron. xxi. 5.

o Ezek. xx. 40, 41.

f ch. xii. 13; 1 Sam. xiii. 13; xxiv. 5.

p 1 Chron. xxi. 24, 25.

g 1 Sam. ix. 9; xxii. 5; 1 Chron. xxix. 29.

q ver. 21; ch. xxi. 14.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.[h]

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* [5]great: and let me not fall into the hand of man.[i]

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.[j]

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of [6]Araunah the Jebusite.[k]

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of [7]Araunah the Jebusite.[l]

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.[m]

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.[n]

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.[o]

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.[p]

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.[q]

---

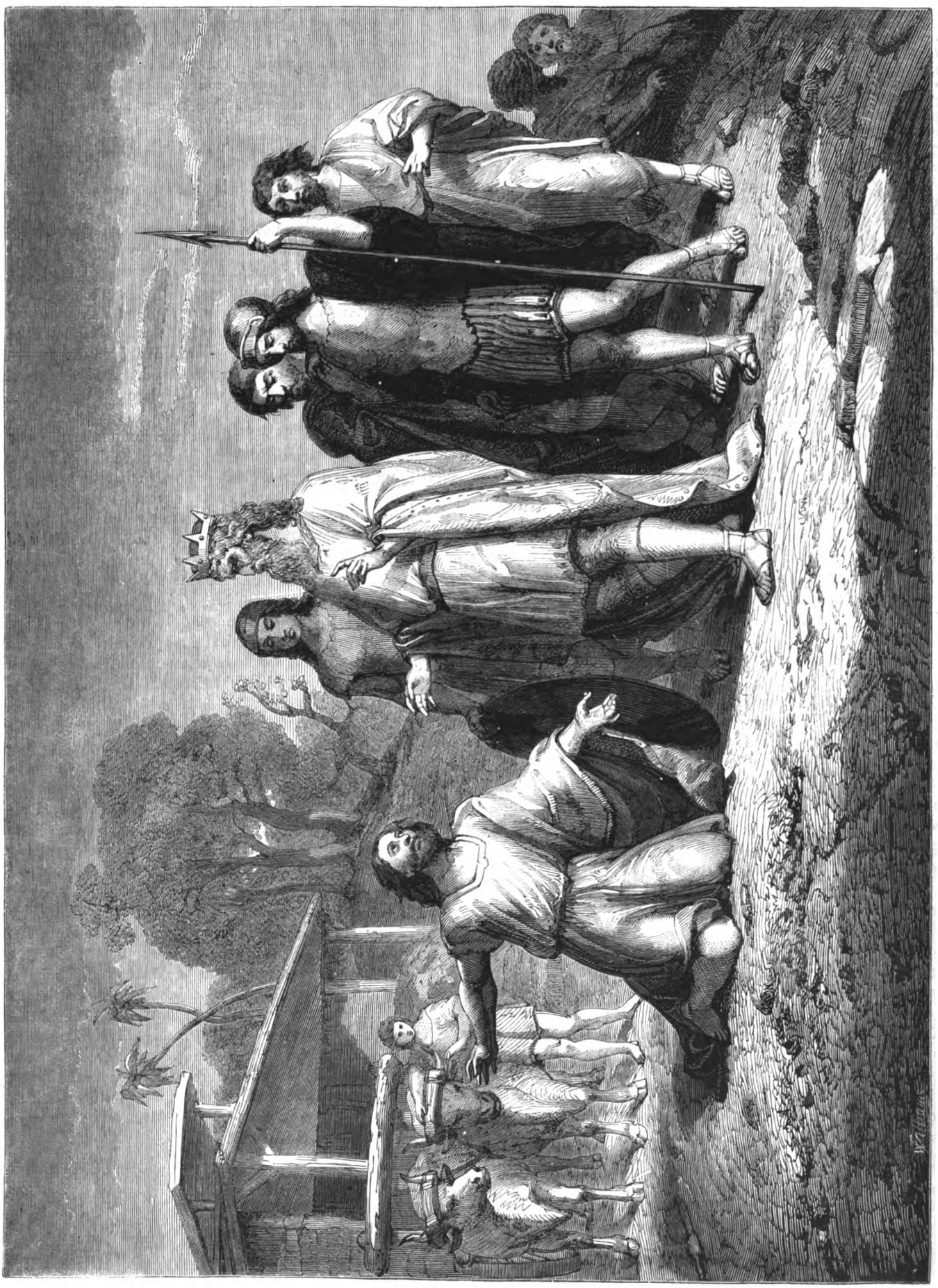
1 Chron. xxi., and therefore it has been conjectured that the twelve embodied troops of Israel, twenty-four thousand each, and one thousand officers, are not here included; so the deficiency in Judah is made up by the addition of the legionary soldiers.

10—17. David had sinned, and now he must be punished. The prophet Gad is sent to offer him a choice of three evils—seven years' famine; three months' destruction from the enemy; or three days' pestilence. David leaves himself in the hands of God, and God sends the pestilence, and seventy thousand of the people were slain.

18. The threshing-floor, as it is still in the East, was a round, level plot of ground in the open air, in which the corn was trodden out by oxen.

20. The attitude of Araunah in the presence of David, proves the absolute and humiliating prostration which the sovereigns of the East exact from their subjects and serfs.

Digitized by Google



ARAUNAH THE JEBUSITE OFFERING HIS THRESHINGFLOOR TO DAVID.

Digitized by Google





THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED THE THIRD BOOK OF THE KINGS.

CHAPTER I.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king, 22 and Nathan secondeth her. 28 David reneweth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests fly. 50 Adonijah, flying to the horns of the altar, upon his good behaviour is dismissed by Solomon.

BEFORE CHRIST 1015.

NOW king David was old *and* [1]stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, [2]Let there be sought for my lord the king [3]a young virgin: and let her stand before the king, and let her [4]cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.[a]

1 Heb *entered into days*

2 Heb. *Let them seek.*

3 Heb. *a damsel, a virgin.*

4 Heb. *be a cherisher unto him.*

a Josh. xix. 18.

CHAPTER I.

1—4. These two Books of Kings, which, in the Hebrew manuscripts, were, for a long time, given as one continuous work, supply us with the history of the Israelitish kings, from the time of Solomon to the dissolution of the kingdom at the Babylonish captivity. This history embraces three periods:—First, the forty years' government of Solomon, in which Israel under the Theocracy reached the summit of its power, with its subsequent decline; second, the history of the two separate yet contemporary kingdoms of Israel and Judah, till the overthrow of the first; and the third period includes more particularly the history of the kingdom of Judah, till its overthrow, together with the Babylonish captivity.

Digitized by Google

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will [1]be king: and he prepared him chariots and horsemen, and fifty men to run before him.[a]

6 And his father had not displeased him [2]at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.[b]

7 And [3]he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they [4]following Adonijah helped *him.*[c]

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.[d]

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by [5]En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:[e]

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?[f]

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?[g]

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [6]confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, [7]What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.[h]

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.[i]

BEFORE CHRIST 1015.

1 Heb. *reign.*

a 2 Sam. iii. 4; xv. 1.

8 Heb. *sinners.*

j ch. ii. 10; xxxi. 16.

2 Heb. *from his days.*

b 2 Sam. iii. 3, 4; 1 Chron. iii. 2.

3 Heb. *his words were with Joab.*

4 Heb. *helped after Adonijah.*

c ch. ii. 22, 28; 2 Sam. xx. 25.

d ch. iv. 18; 2 Sam. xxiii. 8.

5 Or, *the well Rogel.*

9 Heb. *Let King Adonijah live.*

e 2 Sam. xvii. 17

k ver. 19; 1 Sam. x. 24.

f 2 Sam. iii. 4.

10 Heb. *before the king.*

l 2 Sam. iv. 9.

g 1 Chron. xxii. 9.

m ver. 17.

6 Heb. *fill up.*

n Neh. ii. 3; Dan. ii. 4.

7 Heb. *What to thee?*

11 Heb. *which belongeth to me.*

o 2 Sam. xx. 6; 2 Chron. xxxii. 30; Esther vi. 8.

h vs. 13, 30.

p ch. xix. 16; 1 Sam. x. 1; xvi. 3, 12; 2 Sam. ii. 4; v. 3; xv. 10; 2 Kings ix. 3, 13; xi. 12, 14.

i vs. 7, 8, 9, 25

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted [8]offenders.[j]

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [9]God save king Adonijah.[k]

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came [10]into the king's presence, and stood before the king.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,[l]

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.[m]

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.[n]

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon [11]mine own mule, and bring him down to Gihon:[o]

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.[p]

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the

The period embraced in these records is from B.C. 1015—562, or rather more than four hundred and fifty years. The authorship has been ascribed by some to Jeremiah, whilst others attribute the work of compilation to Ezra. All that we feel justified in saying is, that, whoever the writer was, he seems to have obtained the materials of his history from other sources of still earlier date.

"Covered him with clothes."—Coverings, whatever they may be, can only preserve and accumulate the heat actually existing in the body, but not supply that which is gone; and the expedient here suggested to David has the sanction of the medical profession. The virgin was, no doubt, one of the king's concubines.

Shunem lay on the table-land of Esdraelon, a few miles south of Tabor.

5—8. Adonijah, who was the fourth son of David, but perhaps the only one living of that branch of the king's family, availing himself of his father's infirmities, now laid claim, by the law of primogeniture, to the succession; but this God reserved in his own hand.

Though Joab, who had formerly rendered such important service to David, now attached himself to Adonijah, the pretender, and though Abiathar the high priest was, by some unknown influence, beguiled and seduced, yet Zadok, the high priest in the Tabernacle of the Testimony at Gibeon, so too Benaiah, and other noble spirits, remained true to David's standard.

9. Adonijah, like Absalom, began his usurpation with a solemn sacrificial

Digitized by Google

king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.[a]

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.[b]

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.[c]

40 And all the people came up after him, and the people piped with [1]pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.[d]

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.[e]

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne

BEFORE CHRIST 1015.

f ver. 37; Gen. xlvii. 31.

a ver. 47; Josh. i. 5, 17; 1 Sam. xx. 13.

g ch. iii. 6; Ps. cxxxii. 11, 12.

b 2 Sam. viii. 18; xxiii. 20—23.

h ch. ii. 28.

c Exod. xxx. 23, 25, 32; 1 Sam. x. 24; 1 Chron. xxix. 22; Ps. lxxxix. 20.

1 Or, *flutes*.

i 1 Sam. xiv. 45; 2 Sam. xiv. 11; Acts xxvii. 34.

d 2 Sam. xviii. 27

Gen. xlvii. 29; Deut. xxxi. 14.

e 1 Chron. xxix. 23.

k Deut. xvii. 19, 20; Josh. xxiii. 14.

greater than thy throne. And the king bowed himself upon the bed.[f]

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.[g]

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.[h]

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.[i]

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

CHAPTER II.

1 *David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.*



NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,[j]

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;[k]

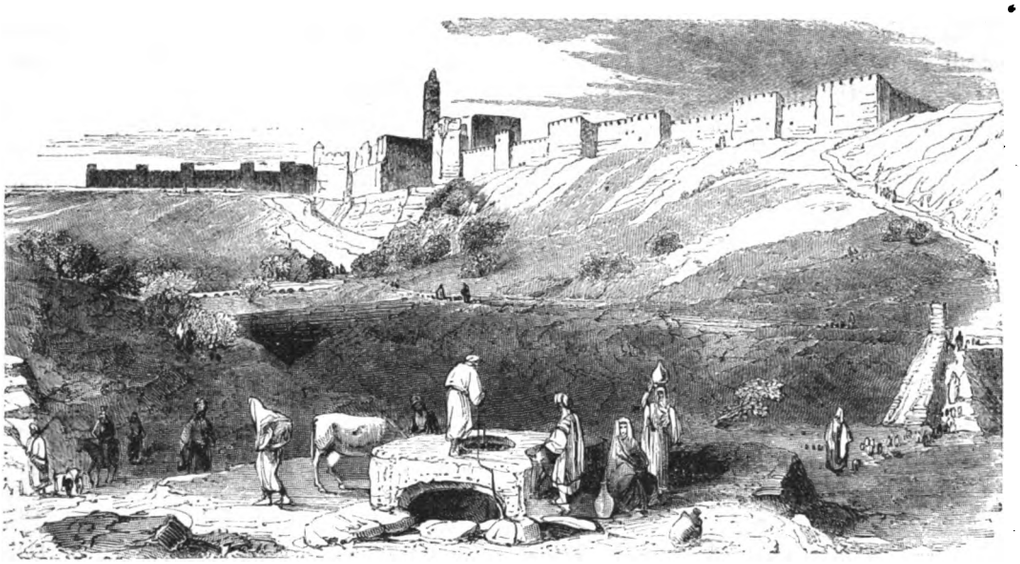
3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his com-

feast, and, in consequence of the heat, held it in the open air, under the shadow of the trees, and near to some running stream. He took care not to invite Solomon, or any of his adherents.

17. This promise may have been given to Bathsheba during Absalom's rebellion, or immediately after his death.

20. The succession was neither hereditary nor elective; and therefore the people, as is customary in the East, looked to the king to decide.

21. That is, political offenders,



GIHON.

and, as such, be doomed to a traitor's death.

22. She went out as Nathan entered, as it would have been improper for her to be present during his interview with the king.

33. As it was a capital offence for any one to ride the king's mule without his permission, so David, by this command, virtually declared Solomon his successor to the throne.

45. "Anointed him king in Gihon." — This Gihon was on the west side of mount Zion, whose well formed two basins, or pools, between

Digitized by Google

mandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest [1]prosper in all that thou doest, and whithersoever thou turnest thyself:[a]

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall [2]not fail thee (said he) a man on the throne of Israel.[b]

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and [3]shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.[c]

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.[d]

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.[e]

8 And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a [4]grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.[f]

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.[g]

10 So David slept with his fathers, and was buried in the city of David.[h]

11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.[i]

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.[j]

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.[k]

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.[l]

16 And now I ask one petition of thee, [5]deny me not. And she said unto him, Say on.[m]

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.[n]

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.[o]

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.[p]

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.[q]

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.[r]

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.[s]

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.[t]

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.[u]

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.[v]

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, Abner the

BEFORE CHRIST 1015.

1 Or, *do wisely.*

a Deut. xxix. 9; Josh. i. 7; 1 Sam. xviii. 5, 14, 40; 1 Chron. xxii. 12, 13.

o Exod. xx. 12; Ps. xlv. 9.

2 Heb. *be cut off from thee from the throne.*

b ch. viii. 25; 2 Sam. vii. 12, 13, 25; 2 Kings xx. 3; Ps. cxxxii. 12.

3 Heb. *put.*

c 2 Sam. iii. 27, 39; xviii. 5, 12, 14; xix. 5—7; xx. 10.

p ch. i. 7.

d ver. 9; Prov. xx. 26

q Ruth i. 17

e 2 Sam. ix. 7, 10; xii. 31, 38; xvii. 27; xix. 28.

r 2 Sam. vii. 11, 13; 1 Chron. xxii. 10

4 Heb. *strong.*

f 2 Sam. xvi. 5; xix. 18, 23.

g Gen. xlii. 38; xliv. 31; Exod. xx. 7; Job ix. 28.

s Josh. xxi. 18; 1 Sam. xxii. 20, 23; xxiii. 6; 2 Sam. xv. 24, 29.

h ch. i. 21; 2 Sam. v. 7; Acts ii. 29; xiii. 36.

t 1 Sam. ii. 31—35.

i 2 Sam. v. 4; 1 Chron. xxix. 26, 27.

j 1 Chron. xxix. 23; 2 Chron. i. 1.

u ch. i. 7, 50

k 1 Sam. xvi. 4, 5

l 1 Chron. xxii. 9, 10; xxviii. 5—7; Prov. xxi. 30; Dan. ii. 21.

5 Heb. *turn not away my face.*

m Ps. cxxxii. 10.

v Exod. xxi. 14; Numb. xxxv. 33; Deut. xix. 13; xxi. 8, 9.

n ch. i. 3, 4.

which pools lay a valley, and in this valley the anointing of Solomon was performed.

CHAPTER II.

1—4. David is now at the point of death, and his dying charge to his royal son and successor is, to yield unswerving obedience to God, as this would give stability to his throne and glory to his reign.

6. This was not an act of revenge on the part of the dying monarch, but a simple justice. "Whosoever sheddeth man's blood, by man shall his blood be shed." Joab was stained with blood, and the blood of a traitor was upon him.

8, 9. As Solomon did not put Shimei to death, but only confined him in Jerusalem for the rest of his life, it is conjectured that the last clause of the

Digitized by Google



THE JUDGMENT OF SOLOMON.

Digitized by Google

son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.[a]

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.[b]

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.[c]

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.[d]

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.[e]

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;[f]

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.[g]

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.[h]

BEFORE CHRIST 1014.

[a] Judg. ix. 24, 57; 2 Sam. iii. 27; xx. 10; 2 Chron. xxi. 13; Ps. vii. 16.

[b] 2 Sam. iii. 29; Prov. xxv. 5

[c] vs. 8, 27; Numb. xxv. 11—13; 1 Sam. ii. 35; 2 Sam. xvi. 5; 1 Chron. vi. 53; xxiv 3.

[d] Lev. xx. 9; Josh. ii. 29; 2 Sam. i. 16; xv. 23.

[e] ch. vi., vii. 1, 8; ix. 15, 19, 24; 2 Sam. v. 7.

[f] ch. xxii. 43; Lev. xvii. 3—5; Deut. xii. 2, 4, 5.

[g] vs. 6, 14; Deut. vi. 5; xxx. 16, 20; Ps. xxxi. 23; Rom. viii. 28; 1 Cor. viii 3.

[h] 1 Sam. xxvii. 2.

[i] 1 Chron. xvi. 39; 2 Chron. i. 3.

[j] ch. ix. 2; Numb. xii. 6; 2 Chron. i. 7; Matt. i. 20; ii. 13, 19.

1 Or. *bounty*

[k] ch. i. 48; ii. 4; ix. 4; 2 Chron. i. 8, &c.; 2 Kings xx. 3; Ps. xv. 2

[l] Numb. xxvii. 17; 1 Chron. xxix. 1.

[m] 2 Sam. xvi. 5; Ps. vii. 16; Ezek. xvii. 19.

[n] Gen. xlii. 16; xv. 5; Deut. vii. 6.

2 Heb. *hearing.*

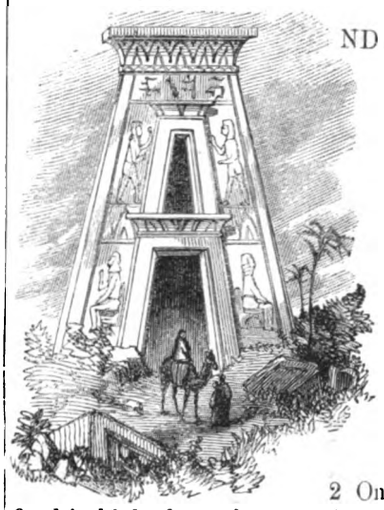
[o] Prov. xxv. 5.

[p] 2 Chron. i. 10; Ps. lxxii. 1, 2; Prov. ii. 3—9; Heb. v. 14; James i. 5.

[q] ver. 12; 2 Chron. i. 1.

CHAPTER III.

1 *Solomon marrieth Pharaoh's daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *Solomon's judgment between the two harlots maketh him renowned.*



AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.[i]

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.[j]

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.[k]

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.[l]

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.[m]

6 And Solomon said, Thou hast shewed unto thy servant David my father great [1]mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.[n]

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.[o]

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.[p]

9 Give therefore thy servant an [2]understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?[q]

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast

ninth verse should read thus:—"Bring NOT thou his hoar head down to the grave with blood."

22, 23. The wives and concubines of a deceased sovereign being looked upon as the property of his successor, the request of Adonijah, preferred to Solomon through his mother Bathsheba, was, in fact, to set up a claim to the throne itself.

27. Abiathar was the last of the priests of Ithamar, the progenitor of Eli; and to Eli it was foretold that the priesthood should depart from his house (1 Sam. ii. 30—36). The priesthood then reverted to the family of Eleazar, in the person of Zadok.

41—46. Solomon gave Shimei permission to build a house in Jerusalem, but commanded him, on no occasion and on no account, to leave the city, upon pain of death. Shimei assented; but, three years afterwards, under pretence of pursuing his fugitive slaves, he violated his promise, and thus forfeited his life.

CHAPTER III.

1—4. The second and third verses should be transposed. Solomon and his people adhered to the worship of Jehovah, only they offered sacrifice in high places—on those rising grounds and hills which were chosen under the impression that there they were nearer to God. At Gibeon stood the old Tabernacle of Witness, with the Mosaic altar of burnt offering.

7. The phrase, "a little child," is not to be referred to age, for Solomon must have been about twenty, but is to be taken as a proverbial expression for inexperience in practical wisdom.

15. That is, the vision was given to him in a dream; and though, on awaking, the dream had passed away, the impression was still vivid.

16—28. Solomon had prayed for wisdom, and now his supernatural sagacity is strikingly displayed. This appeal on the part of Solomon to the principle and the instinct of maternal love, at once decided the question, which of the two women was the mother of the living child. There are those who look on

Digitized by Google

asked this thing, and hast not asked for thyself [1]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding [2]to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.[a]

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there [3]shall not be any among the kings like unto thee all thy days.[b]

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.[c]

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels [4]yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.[d]

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* [5]in him, to do judgment.[e]

BEFORE CHRIST 1014.

1 Heb. *many days.*

2 Heb. *to hear*

a ch. iv. 29—31; v. 12; x. 24; Eccles. i. 16; 1 John v. 14, 15.

6 Or, *the chief officer*

3 Or, *hath not been.*

b ch. iv. 21, 24; x. 23, 25, &c.; Prov. iii. 16; Matt. vi. 33; Eph. iii. 20.

7 Or, *secretaries.*

8 Or, *remembrancer*

f 2 Sam. viii. 16; xx. 24.

c ch. xv. 5; Ps. xci. 16, Prov. iii. 2.

g ch. ii. 27, 35.

h ver. 7; 2 Sam. viii. 18; xv. 37, xvi. 16; xx. 26; 1 Chron. xxvii. 33.

9 Or, *levy.*

i ch. v. 14; Deut iii. 4.

10 Or, *Ben-hur*

11 Or, *Ben-dekar.*

12 Or, *Ben-hesed.*

13 Or, *Ben-abminab.*

14 Or, *Ben-geber.*

j Numb. xxxii. 41; Deut. iii. 4.

15 Or, *to Mahanaim.*

4 Heb. *were hot.*

d Gen. xliii. 30; Isa. xlix. 15; Jer. xxxi. 20; Hos. xi. 8.

k ch. iii. 8; Gen. xxii. 17; Deut. iii. 8; Ps. lxxii. 3, 7; Prov. xiv 28; Micah iv. 4.

5 Heb. *in the midst of him.*

e vs. 9, 11, 12.

CHAPTER IV.

1 *Solomon's princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His stables.* 29 *His wisdom.*

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok [6]the priest,

3 Elihoreph and Ahiah, the sons of Shisha, [7]scribes; Jehoshaphat the son of Ahilud, the [8]recorder.[f]

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:[g]

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:[h]

6 And Ahishar *was* over the houshold: and Adoniram the son of Abda *was* over the [9]tribute.[i]

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: [10]The son of Hur, in mount Ephraim:

9 [11]The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 [12]The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 [13]The son of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 [14]The son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:[j]

14 Ahinadab the son of Iddo [15]*had* Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar.

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.[k]

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto

this act of Solomon as the mere freak of an Oriental despot; but ancient history is not without corresponding examples of judicial decision, and Solomon's own people considered it as indicative of superhuman wisdom,

CHAPTER IV.

1—6. This extended list of Solomon's most distinguished officers of court and state belongs to the later period of his reign, as appears from the fact

Digitized by Google

the border of Egypt: they brought presents, and served Solomon all the days of his life.[a]

22 ¶ And Solomon's [1]provision for one day was thirty [2]measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.[b]

25 And Judah and Israel dwelt [3]safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.[c]

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.[d]

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and [4]dromedaries brought they unto the place where *the officers* were, every man according to his charge.[e]

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.[f]

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.[g]

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.[h]

BEFORE CHRIST 1014.

a Gen. xv. 18; Josh. i. 4; 2 Chron. ix. 26; Ps. lxviii. 29; lxxii. 8, 10, 11.

i Prov. i. 1; Eccles. xii. 9; Cant. i. 1.

1 Heb. *bread.*

2 Heb *cors.*

j ch. x. 1; 2 Chron. ix. 1, 23.

b Ps. lxxii. 11; 1 Chron. xxii. 9.

3 Heb *confidently.*

c Judg. xx. 1; Jer. xxiii. 6; Micah iv. 4; Zech. iii. 10.

5 Or, *Huram.*

d ver. 7; ch. x. 26; Deut. xvii. 16; 2 Chron. i. 14; ix. 25.

k vs. 10, 18; 2 Sam. v. 11; 1 Chron. xiv. 1; 2 Chron. ii. 3; Amos i. 9.

4 Or, *mules*, or, *swift beasts.*

e Esther viii. 14; Micah i. 13.

f ch iii. 12.

l 1 Chron. xxii. 8; xxviii. 3.

g Gen. xxv. 6; Acts vii. 22.

m ch. iv. 24; 2 Chron. xxii. 9.

h 1 Chron. ii. 6; vi. 33; xv. 19; Ps. lxxxviii., lxxxix., titles.

32 And he spake three thousand proverbs: and his songs were a thousand and five.[i]

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.[j]

CHAPTER V.

1 *Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto.* 7 *Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees.* 13 *The number of Solomon's workmen and labourers.*

AND [5]Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.[k]

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.[l]

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.[m]

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD

---

that in verses 11—15 two of his daughters are spoken of as married to two of the twelve officers. This list is here inserted to heighten the idea of his regal power and glory.

The word "princes" is to be taken in the sense of chief officers; the word "priest," in the sense of regent, or representative of the king; the word "scribes," in the sense of secretaries; and the word "recorder," in the sense of remembrancer, or chamberlain.

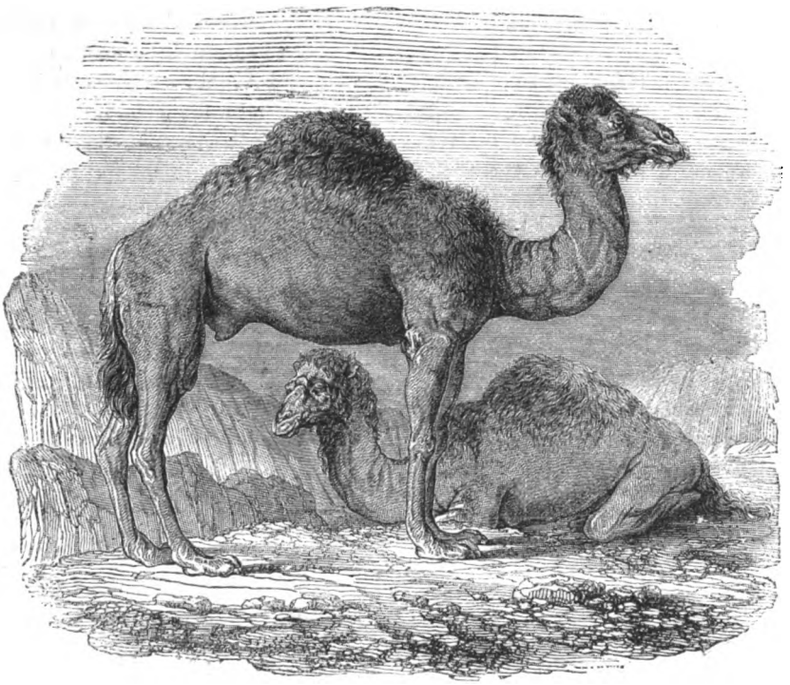
7. These "twelve officers" were general receivers, for the revenues of the princes of the East were then, as now, paid in the fruits and productions of the earth. There were twelve of them, corresponding with the twelve months of the year, as each had to provide for the supply of one month.

20. The first part of this verse expresses the magnificence and the glory of Solomon's reign, and the latter portion of it denotes the great prosperity of the people. His kingdom extended from the river Euphrates over all the land of the Philistines, even unto the border of Egypt; and everywhere he scattered blessings in his train.

22, 23. The supply here stated was not for the royal table alone, but for the whole court—his harem, his officers and attendants, his bodyguard, and all who, according to Eastern custom, receive their maintenance from the royal bounty.

25. In the quadrangle, into which all the apartments of an Eastern house open, there is generally one or more trees in the centre; and the expression of sitting under the shadow of such trees is a beautiful metaphor, to express the profound peace which was enjoyed under Solomon's reign.

28. The dromedary is a species of camel, but more swift of foot, and capable of greater and more continued labour.



DROMEDARIES.

29—31. In every branch of human knowledge Solomon excelled, not excepting poetry and music, as is indicated by the names of composers and singers, of whom he took the precedence.

32. Of these proverbs and songs a very small portion indeed has been preserved, or transmitted to us.

33. Whether Solomon composed treatises on botany and zoology, it is impossible to say. We have them not.

34. His wisdom attracted strangers to Jerusalem from all parts to which his fame had travelled.

CHAPTER V.

1—4. This chapter ought to have begun with the twenty-first verse of the preceding chapter. Solomon's fame has reached Tyre, whose king sends an ambassador to congratulate the son of Jesse on his accession to the throne; and, through him, Solomon seeks to enter into a commercial treaty with his Royal Master.

7—12. Hiram was not

Digitized by Google



THE BUILDING OF THE FIRST TEMPLE ON MOUNT MORIAH.

spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.[a]

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt [1]appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.[b]

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [2]considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

BEFORE CHRIST 1014.

a 2 Sam. vii. 13; 1 Chron. xvii. 12; xxii. 10.

3 Heb. *send.*

c 2 Chron. ii. 16; Ezra iii. 7; Ezek. xxvii. 17; Acts xii. 20.

1 Heb. *say.*

b 2 Chron. ii. 8, 10.

4 Heb. *cors.*

d 2 Chron. ii. 10.

2 Heb. *heard.*

e ch. iii. 12.

5 Heb. *tribute of men.*

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt [3]appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my houshold.[c]

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand [4]measures of wheat *for* food to his houshold, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.[d]

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.[e]

13 ¶ And king Solomon raised a [5]levy out of all Israel; and the levy was thirty thousand men.

ignorant of the religious views of the Israelites, and first acknowledging the hand of God on the accession of Solomon, he promises him by letter the fulfilment of all his wishes.

"The timber of fir" is supposed to be the cypress tree.

"The twenty measures of pure oil," which Solomon furnished for the court of Hiram from year to year, was oil of the finest quality, and, being difficult of preparation, could not be obtained in very large abundance.

15. These bearers of burdens, and these hewers of wood and stone, were bond-slaves, taken from the still resident Canaanitish tribes.

16. From 2 Chron. ii. 17 we learn that Solomon set three thousand and six hundred officers over these slaves. To reconcile the two passages, we turn to chap. ix. 25, from which it appears, that in addition to these three thousand and three hundred overseers mentioned in our text, he had five hundred and fifty superior officers, of whom two hundred and fifty were

Digitized by Google

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.[a]

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;[b]

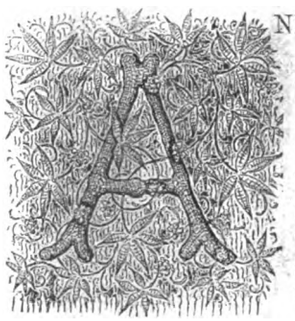
16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.[c]

18 And Solomon's builders and Hiram's builders did hew *them*, and the [1]stonesquarers: so they prepared timber and stones to build the house.[d]

CHAPTER VI.

1 *The building of Solomon's temple.* 5 *The chambers thereof.* 11 *God's promise unto it.* 15 *The ceiling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*



AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that [2]he began to build the house of the LORD.[e]

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.[f]

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made [3]windows of narrow lights.[g]

5 ¶ And [4]against the wall of the house he built [5]chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:[h]

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [6]narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.[i]

8 The door for the middle chamber *was* in the [7]right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house [8]with beams and boards of cedar.[j]

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:[k]

13 And I will dwell among the children of Israel, and will not forsake my people Israel.[l]

14 So Solomon built the house, and finished it.[m]

15 And he built the walls of the house within with boards of cedar, [9]both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.[n]

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.[o]

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with [10]knops and [11]open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with [12]pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

BEFORE CHRIST 1011.

a ch. iv. 6.

b ch. ix. 21; 2 Chron. ii. 17, 18.

i ch. v. 18; Deut. xxvii. 5, 6.

7 Heb. *shoulder*

c 1 Chron. xxii. 2.

8 Or, *the vault-beams and the ceilings with cedar.*

j vs. 14, 38.

1 Or, *Giblites.*

d Ezek. xxvii. 9

k ch. ii. 4; ix. 4; 2 Sam. vii. 13; 1 Chron. xxii. 10.

l Exod. xxv. 8; Lev. xxvi. 11; Deut. xxxi. 6; 2 Cor. vi. 16; Rev. xxi. 3.

m ver. 38.

9 Or, *from the floor of the house unto the walls, &c.*

2 Heb. *built.*

n ver. 16.

e 2 Chron. iii. 1, 2; Acts vii. 47.

o ch. viii. 6; Exod. xxvi. 33; Lev. xvi. 2; 2 Chron. iii. 8; Ezek. xlv. 3; Heb. ix. 3.

f Ezek. xli. 1, &c.

10 Or, *gourds.*

11 Heb. *openings of flowers.*

3 Or, *windows, broad within and narrow without; or, skewed and closed.*

g Ezek. xl. 16; xli. 16.

4 Or, *upon*, or, *joining to.*

5 Or, *floors.* Heb. *ribs.*

h vs. 16, 19—21, 31; Ezek. xli. 6.

12 Heb. *shut up.*

6 Heb. *narrowings*, or, *rebatements.*

selected from the Israelites, and placed over the thirty thousand free men whom he levied from his own people, and three hundred from the Canaanitish slaves. This would make the total three thousand eight hundred and fifty.

CHAPTER VI.

1. The building of the Temple, by giving the people a fixed central Sanctuary for the worship of God, formed a great epoch in the history of the Theocracy. The time of the erection of this sacred edifice is determined not only by the year of Solomon's reign, but also by the date of the Exodus. The four hundred and eighty years have been reduced by some to two hundred and fifteen years, and been raised by others to four hundred and ninety-two; but we see no reason to depart from the text.

2. If we allow about two and twenty inches to the cubit, the dimensions of the Temple, exclusive of its outer works, would be about one hundred and ten feet in length, about thirty-seven in breadth, and about thirty-five feet in height.

3. The porch or portico in the front was of the whole width of the building, and stood out ten cubits, or about eighteen feet and a half in depth.

4. The windows were made of closed or fixed leaves, whose lattices could not be moved at pleasure, as in an ordinary dwelling. These windows were partly for light, and partly to let out the vapour of the lamps and the smoke of the frankincense.

5, 6. That is, he built against the wall of the house corridors or ascending storeys round about—yea, round about the walls of the house, against the holy place, and the most holy; and so made chambers round about. At each of these storeys a reduction took place in the thickness of the wall; that is, a rebut was made, on which the beams of the chambers rested without penetrating the wall of the Temple itself; and hence, this part of the building had the appearance of a wing resting against the sacred edifice.

7. The stones were so hewn and wrought in the quarry, that nothing more was required to be done.

9, 10. Here we have the roofing of the Temple properly speaking, and

Digitized by Google

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.[a]

23 ¶ And within the oracle he made two cherubims *of* [1]olive tree, *each* ten cubits high.[b]

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [2]they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.[c]

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and [3]open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* [4]a fifth part *of the wall.*

32 The [5]two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and [6]open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts *of* olive tree, [7]a fourth part *of the wall.*

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.[d]

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:[e]

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished [8]throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.[f]

BEFORE CHRIST 1011.

a Exod. xxx. 1, 3, 6

1 Or, *oily.* Heb. *trees of oil.*

b Exod. xxxvii. 7—9; 2 Chron. iii. 10—12.

g ch. ix. 10; 2 Chron. viii. 1.

2 Or, *the cherubims stretched forth their wings.*

9 Heb. *ribs.*

c Exod. xxv. 20; xxxvii. 9; 2 Chron. v. 8.

10 Heb. *sight against sight.*

11 Or, *spaces and pillars were square in prospect.*

3 Heb. *openings of flowers.*

12 Or, *according to them.*

4 Or *five square*

5 Or, *leaves of the doors.*

13 Heb. *from floor to floor.*

6 Heb *openings of flowers.*

h ch. iii. 1; 2 Chron. viii. 11.

7 Or, *foursquare.*

d Ezek. xli. 23—25

e ver 1.

i John x. 23; Acts iii. 11.

8 Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

14 Or, *Huram.*

j ver. 40; 2 Chron. iv 11.

f ver. 1.

15 Heb. *the son of a widow woman.*

CHAPTER VII.

1 *The building of Solomon's house.* 2 *Of the house of Lebanon.* 6 *Of the porch of pillars.* 7 *Of the porch of judgment.* 8 *Of the house for Pharaoh's daughter.* 13 *Hiram's work of the two pillars.* 23 *Of the molten sea.* 27 *Of the ten bases.* 38 *Of the ten lavers,* 40 *and all the vessels.*

BUT Solomon was building his own house thirteen years, and he finished all his house.[g]

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the [9]beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and [10]light *was* against light *in* three ranks.

5 And all the [11]doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* [12]before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar [13]from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife,* like unto this porch.[h]

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.[i]

13 ¶ And king Solomon sent and fetched [14]Hiram out of Tyre.[j]

14 He *was* [15]a widow's son of the tribe of Naphtali,

then the erection of wings which formed an appendage to the Temple, but subordinate to it.

15. The inner walls were covered or lined from the floor to the ceiling with cedar boards. The floor itself was laid with cypress boards.

16—22. That is, he divided the whole internal space by a wall of cedar wood, reaching from the floor to the ceiling; the inner half of this division formed the most holy place, and the other half the outer sanctuary; for the inner half, the wood was richly carved, and overlaid with pure gold.

23—30. These cherubim "standing on the highest step of created life, and uniting in themselves the most perfect created life, were the most perfect revelation of God and the divine life."

31—35. The door to the oracle, or the most holy place, was richly carved and overlaid with gold, and it moved on golden hinges. The door into the building itself was of inferior wood, composed of two leaves, and each leaf was divided into two, each of which divisions opened by itself, so that it was not necessary to open the whole leaf, in order to enter the holy place.

36. That is, he so inclosed the inner court; and, in seven short years from its commencement, this magnificent structure stood out in all its completeness and all its grandeur.

CHAPTER VII.

1. This verse is a sort of superscription or title to what follows, and forms the transition from the account of the erection of the Temple to the building of the royal palace.

2, 3. From chap. ix. 1, 10, 15; x. 12; 2 Chron. viii. 1, it appears that the king's house, the house of the daughter of Pharaoh, and the forest house of Lebanon, were all connected, and formed but one pile of building. The principal part of this edifice, resting as it did on four rows of magnificent pillars, made of the cedars brought from Lebanon, with its forty-four pillars supporting its ceiling of cedar, gave to the whole palace the name of "the house of the forest of Lebanon." This was the grand royal hall of the palace, in front of which was a splendid portico, and in front of this portico again was there a porch with pillars, and a threshold pediment which led to

Digitized by Google

and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.[a]

15 For he [1]cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.[b]

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.[c]

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [2]Jachin: and he set up the left pillar, and called the name thereof [3]Boaz.[d]

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits [4]from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.[e]

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.[f]

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.[g]

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.[h]

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner*: they had borders, and the borders *were* between the ledges:

BEFORE CHRIST 1007.

2 That is, *He shall establish.*

3 That is, *In it is strength.*

d ch. vi. 3; 2 Chron. iii. 17.

a Exod. xxxi. 3; xxxvi. 1; 2 Chron. ii. 14; iv. 11.

1 Or, *fashioned.*

4 Heb. *from his brim to his brim.*

b 2 Kings xxv. 17; 2 Chron. iii. 15; iv. 12; Jer. lii. 21.

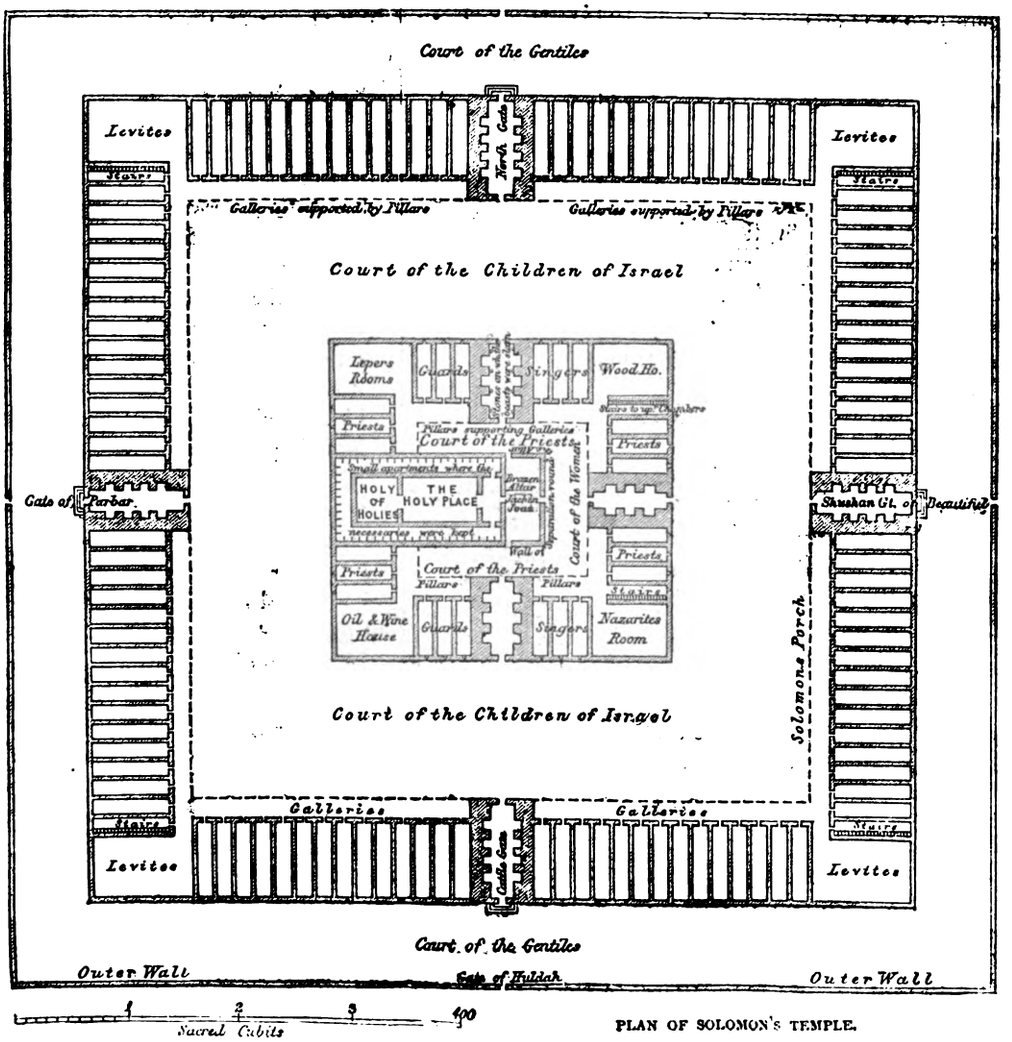
e 2 Kings xxv. 13; 2 Chron. iv 2; Jer. lii. 17

f 2 Chron. iv. 3

g 2 Chron. iv. 4, 5; Jer. lii. 20

h 2 Chron. iv. 5

c 2 Chron. iii. 16; iv. 13; Jer. lii. 23.



PLAN OF SOLOMON'S TEMPLE.

the halls of justice, and other offices devoted to public business. On the right side was the king's house, a square court surrounded by a colonnade; and on the other side was the harem, or the house of his royal wife, and her female establishment.

10. Many of the stones in the existing walls of Jerusalem are found to be quite as large as these, and these, according to Volney, are comparatively small to some in the ruins of Balbec.

12. "Both for the inner court of the house of the Lord," should be "AS for the inner court," &c. It is the language of comparison.

13. This verse begins the description of the Temple furniture, fabricated by a Syrian artist of the name of Hiram, whose mother is said, in the next verse, to have been of the tribe of Naphtali, whereas in 2 Chron. ii. 14 she is said to have been of the daughters of Dan; the probability therefore is, that by birth she was of the tribe of Dan, but that as a widow she belonged to the tribe of Naphtali, from which tribe Hiram's father married her.

14. Here Hiram is called "a worker in brass;" but in 2 Chron. ii. 14 he is described as a man experienced in all the arts.

15. In Chronicles, these pillars are said to be thirty-four feet high; the common cubit was but one-half the cubit of the sanctuary, so that eighteen of the one would make thirty-six of the other; but if we deduct one cubit for the base, this will make the two texts correspond.

16. For "five cubits," we have, in 2 Kings xxv. 17, "three cubits," which is clearly an error of transcription. (See Jer. lii. 22.)

21. It is supposed that there was an inscription on the base of each pillar, and that the name was taken from the first word of the inscription.

26. This immense laver is said, in 2 Chron. iv. 5, to have contained three thousand

Digitized by Google



THE DEDICATION OF THE TEMPLE.

Digitized by Google

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four braseh wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* [1]to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the [2]proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.[e]

39 And he put five bases on the [3]right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And [4]Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:[h]

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;[c]

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* [5]upon the pillars;

43 And the ten bases, and ten lavers on the bases;

BEFORE CHRIST 1003.

1 Heb. *in the base.*

2 Heb. *nakedness.*

3 Heb. *shoulder*

4 Heb. *Hirom.*

5 Heb. *upon the face of the pillars.*

d Exod. xxvii. 3; 2 Chron. iv. 16.

e Gen. xxxiii. 17; Josh. iii. 16; 2 Chron. iv. 17.

f 1 Chron. xxii. 14.

g Exod. xxv. 30; xxxvii. 10, &c.; 25, &c.; Lev. xxiv. 5—8.

h 2 Sam. viii. 11; 2 Chron. v. 1.

a 2 Chron. iv. 6.

b ver. 13.

c vs. 17, 18.

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [6]bright brass.[d]

46 In the plain of Jordan did the king cast them, [7]in the clay ground between Succoth and Zarthan.[e]

47 And Solomon left all the vessels *unweighed*, [8]because they were exceeding many: neither was the weight of the brass [9]found out.[f]

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*,[g]

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the [10]censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in [11]the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.[h]

6 Heb. *made bright, or, scoured.*

7 Heb. *in the thickness of the ground.*

8 Heb. *for the exceeding multitude.*

9 Heb. *searched.*

10 Heb. *ash-pans.*

11 Heb. *holy things of David.*

CHAPTER VIII.

1 *The feast of the dedication of the temple.* 12, 54 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace offerings.*



THEN Solomon assembled the elders of Israel, and all the heads of the tribes, [12]the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.[i]

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.[j]

3 And all the elders of Israel came, and the priests took up the ark.[k]

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.[l]

5 And king Solomon, and all the congregation of

12 Heb. *princes.*

i 2 Sam. v. 7, 9; vi. 12, 16, 17; 2 Chron. v. 2, &c.

j Lev. xxiii. 34; 2 Chron. vii. 8.

k Numb. iv. 15; Deut. xxxi. 9; Josh. iii. 3, 6; 1 Chron. xv. 14, 15.

l ch. iii. 4; 2 Chron. 1, 3.

---

baths, or twenty-four thousand gallons of water. To reconcile this with our text, it is only needful to admit that while the cup contained only two thousand baths, the basin at the foot held a thousand more.

27. These bases were immense stands or pedestals for supporting the laver, and rose with steps.

46. Succoth lay east of Jordan, and Zarthan lay not far from Bethshean, in the valley of the Jordan.

48. "The altar of gold" was the altar of incense.

49. "Candlesticks of pure gold," after the model of that which was in the tabernacle.

51. From this it appears that Solomon used in the erection of the Temple none of the gold or silver laid up by David his father. What an idea does this whole structure give us of the wealth and the influence of this monarch!

CHAPTER VIII.

1. This chapter divides itself into three sections:—the removal of the ark, with all the other furniture of the old sanctuary, into the newly-built Temple; the sublime prayer of Solomon, in which he asks God to make the Temple the scene of still higher revelations of His grace and truth; the unparalleled acts of sacrificial offering.

2. Several months elapsed between the completion of the building and its consecration. The feast of tabernacles fell on the fifteenth day of the seventh month. Solomon connected the dedication of the house with this great national festival.

4. "The tabernacle of the congregation" was not the tent erected for the ark in Zion by his royal father, but the Mosaic tent of assembly, the tabernacle which formerly stood at Gibeon.

Digitized by Google

Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.[a]

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.[b]

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the [1]ends of the staves were seen out in the [2]holy *place* before the oracle, and they were not seen without: and there they are unto this day.[c]

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, [3]when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.[d]

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD,[e]

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.[f]

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.[g]

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)[h]

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,[i]

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.[j]

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.[k]

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.[l]

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.[m]

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.[n]

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.[o]

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:[p]

23 And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:[q]

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [4]There shall not fail thee a man in my sight to sit on the throne of Israel; [5]so that thy children take heed to their way, that they walk before me as thou hast walked before me.[r]

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.[s]

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?[t]

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open [6]toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.[u]

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray [7]toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.[v]

31 ¶ If any man trespass against his neighbour, [8]and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:[w]

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.[x]

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee [9]in this house:[y]

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:[z]

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.[a]

BEFORE CHRIST 1003.

p Exod. ix. 33; 2 Chron. vi. 12, &c.; Ezra ix. 5; Isa. i. 15.

a 2 Sam. vi. 13

q ch. iii. 6; Gen. xvii. 1; Exod. xv. 11; 2 Sam. vii. 22; 2 Kings xx. 3; Neh. i. 5; Dan. ix. 4.

b ch. vi. 19, 27; Exod. xxvi. 33, 34; 2 Sam. vi. 17.

1 Heb. *heads*

2 Or, *ark.*

4 Heb. *There shall not be cut off unto thee a man from my sight.*

c Exod. xxv. 14, 15; 2 Chron. v. 9.

5 Heb. *only if.*

3 Or, *where.*

r ch. ii. 4; 2 Sam. vii. 12, 16.

d ver. 21; Exod. xxv. 21; xxxiv. 27, 28; xl. 20; Deut. iv. 13; x. 2, 5; Heb. ix. 4.

s 2 Sam. vii. 25.

e Exod. xl. 34, 35; 2 Chron. v. 13, 14; vii. 2.

t 2 Chron. ii. 6; Isa. lxvi. 1; Jer. xxiii. 24; Acts vii. 49; xvii. 24; 2 Cor. xii. 2.

f Lev. xvi. 2; 2 Chron. vi. 1, &c.; Ps. xviii. 11; xcvii. 2.

6 Or, *in this place.*

g 2 Sam. vii. 13; Ps. cxxxii. 14.

h 2 Sam. vi. 18.

u Deut. xii. 11; Dan. vi. 10.

i 2 Sam. vii. 5, 25; Luke i. 68.

7 Or, *in this place.*

v 2 Chron. xx. 9; Neh. i. 6.

8 Heb. *and he require an oath of him.*

w Exod. xxii. 11; Lev. v. 1.

j ver. 29; Deut. xii. 11; 1 Sam. xvi. 1; 2 Sam. vii. 6–8; 1 Chron. xxviii. 4; 2 Chron. vi. 5, &c.

k 2 Sam. vii. 2; 1 Chron. xvii. 1.

x Deut. xxv. 1.

l 2 Chron. vi. 8, 9.

9 Or, *toward.*

y Lev. xxvi. 17, 39, 40; Deut. xxviii. 25; Neh. i. 9.

m ch. v. 3, 5; 2 Sam. vii. 5, 12, 13.

n 1 Chron. xxviii. 5, 6.

z Lev. xxvi. 19; Deut. xxviii. 23.

o ver. 9; Deut. xxxi. 26.

a 1 Sam. xii. 23; Ps. xxv. 4; xxvii. 11; xciv. 12; cxliii. 8.

14. Solomon had uttered the preceding words with his face directed to the Holy of Holies; now he turns to the people standing in the court, and blesses the whole congregation.

22. From 2 Chron. vi. 13 we learn that Solomon now knelt on a brazen platform erected for the purpose just before the altar of burnt offering, and that his hands were extended and raised to heaven.

31. Solemn oaths were taken at the altar, and hence arose the practice of swearing by the altar—a practice forbidden by Christ (Matt. xxiii. 20).

Digitized by Google

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their [1]cities; whatsoever plague, whatsoever sickness *there be;*[a]

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)[b]

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.[c]

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;[d]

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that [2]this house, which I have builded, is called by thy name.[e]

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward [3]the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [4]cause.

46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;[f]

47 *Yet* if they shall [5]bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;[g]

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:[h]

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their [6]cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:[i]

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:[j]

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.[k]

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,[l]

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not [7]failed one word of all his good promise, which he promised by the hand of Moses his servant.[m]

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:[n]

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.[o]

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel [8]at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.[p]

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.[q]

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.[r]

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle

BEFORE CHRIST 1003.

6 Or, *right.*

1 Or, *jurisdiction.*

a Lev. xxvi. 16, 25, 26; Deut. xxviii. 21, 22, 27, 38, 42, 52; 2 Chron. xx. 9.

c Ezra vii. 6; Ps. cvi. 46.

f Deut. iv. 20; ix. 29; Neh. i. 10; Jer. xi. 4.

b 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Ps. xi. 4; Jer. xvii. 10; Acts i. 24.

c Ps. cxxx. 4.

k Exod. xix. 5; Deut. ix. 26, 29; xiv. 2.

d Deut. iii. 24.

l 2 Sam. vi. 18

2 Heb. *thy name is called upon this house.*

e 1 Sam. xvii. 46; 2 Kings xix. 19; Ps. lxvii. 2; cii. 15.

7 Heb. *fallen.*

m Deut. xii. 10; Josh. xxi. 45; xxiii. 14.

3 Heb. *the way of the city.*

n Deut. xxxi. 6; Josh. i. 5.

4 Or, *right.*

o Ps. cxix. 36.

f Lev. xxvi. 34, 44; Deut. xxviii. 36, 64; 2 Chron. vi. 36; Prov. xx. 9; Eccles. vii. 20; James iii. 2; 1 John i. 8, 10.

8 Heb. *the thing of a day in his day.*

5 Heb. *bring back to their heart.*

p Deut. iv. 35, 39; Josh. iv. 24; 1 Sam. xvii. 46; 2 Kings xix. 19.

q ch. xi. 4; xv. 3, 14; 2 Kings xx. 3.

g Lev. xxvi. 40; Neh. i. 6; Ps. cvi. 6; Dan. ix. 5.

r 2 Chron. vii. 4, &c.

h Jer. xxix. 12—14; Dan. vi. 10.

44. Even under false systems of religion, it was the custom for the worshipper to turn his face to that part of the temple where he supposed the presence of his deity was specially manifested. This part, among the eastern nations, was called THE KEBLA. To Jerusalem and the Temple did the Jew, wherever he was, direct his prayer, in the belief that there God dwelt, and there revealed himself.

51. At the end of this verse come in the words in 2 Chron. vi. 40—42.

54, 55. At the end of his prayer Solomon arose from his bended knees, and blessed the whole congregation. This blessing is wanting in the parallel passage in Chronicles.

63. All these victims were not offered in one day, but during the fourteen days of the feast; nor were they offered on one altar, for there was an altar erected in the middle of the court, and set apart wholly for sacrificial offerings. It was a season of inexpressible solemnity and joy.

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the Great King. . . . Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death."

Digitized by Google



SOLOMON RECEIVING THE GOLD OF OPHIR FROM THE SERVANTS OF HIRAM, KING OF TYRE.

of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.[a]

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.[b]

66 On the eighth day he sent the people away: and they [1]blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.[c]

BEFORE CHRIST 991.

a 2 Chron. iv. 1; vii. 7

b ver. 2; Gen. xv. 18; Lev. xxiii. 34; Numb. xxxiv. 8; Josh. xiii. 5; Judg. iii. 3; 2 Kings xiv. 25; 2 Chron. vii. 8.

d ch. vii. 1; 2 Chron. vii. 11, &c.; viii. 6.

1 Or, *thanked.*

e ch. iii. 5.

c 2 Chron. vii. 9, 10.

CHAPTER IX.

1 *God's covenant in a vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 15 *In Solomon's works the Gentiles were his bondmen, the Israelite's honourable servants.* 24 *Pharaoh's daughter removeth to her house.* 25 *Solomon's yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,[d]

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.[e]

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made

CHAPTER IX.

1—9. There is every reason to think that, during the very night succeeding his prayer, God appeared to Solomon in a dream, or vision, as he had before done at Gibeon, and assured him of the acceptance of his prayer, with large promises of future blessing. The fulfilment of these promises, however, depended on the submission and obedience of both Solomon and his people to the will of God. Departure from Him, either in heart or life, on their part, would lead, on His part, to the withdrawal of His presence and favour. As a people, they would be cut off, and the Temple itself, which stood on mount Zion, and whose beauty and magnificence attracted every eye, would be as conspicuous in its ruins as it was now in its glory.

10. It is not to be supposed that twenty years rolled away between the dedication of the Temple and the answer to Solomon's prayer. The first verse was no doubt intended to be introductory to that which took place twenty years after the completion of the sacred edifice; but the writer, having made a digression, to introduce part of the divine answer to the prayer, here

Digitized by Google

before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.[a]

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:[b]

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.[c]

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:[d]

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:[e]

BEFORE CHRIST 991.

[a] ch. viii. 29; Deut. xi. 12; 2 Kings xx. 5; Ps. x. 17.

[f] Deut. xxix. 24—26; 2 Chron. vii. 21; Jer. xxii. 8, 9.

[b] ch. xi. 4, 6, 38; xiv. 8; xv. 5; Gen. xvii. 1.

[c] ch. ii. 4; vi. 12; 2 Sam. vii. 12, 16; 1 Chron. xxii. 10; Ps. cxxxii. 12.

[g] ch. vi. 37, 38; vii. 1; 2 Chron. viii. 1.

[d] 2 Sam. vii. 14; 2 Chron vii. 19, 20; Ps. lxxxix. 30, &c.

[h] 2 Chron. viii. 2.

1 Heb. *were not right in his eyes.*

[e] Deut. iv. 26; xxviii. 37; 2 Kings xvii. 23; xxv. 21; Jer. vii. 14.

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?[f]

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,[g]

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.[h]

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [1]pleased him not.

repeats part of the first verse; so that all between may be taken as a parenthesis.

11—14. That Solomon should have bestowed any portion of the promised land on a heathen prince, even though that prince was a friend and ally, seems, at first, inconsistent and unaccountable. In defence, it has been said that "the bestowment of these cities on Hiram can only be reconciled with Solomon's theocratic feeling, by the supposition that they were inhabited not by Israelites, but by heathen." This may be true; but, as part of the land given by God to Israel, these cities were unalienable; and a happy thing it was for Solomon that Hiram utterly refused them.

These cities were, in all likelihood, in a very unfavourable condition, and hence Hiram called them CABUL, to express his contempt. Solomon, therefore, recalled his gift, built or repaired the cities, and devoted them to the residence of his own people.

The gold sent to Solomon by Hiram is supposed to have been not raw but wrought gold.

15—19. Millo was the valley between the city and mount Zion, which Solomon filled up; the wall of Jerusalem was a fortified wall round the city; Hazor was an old Canaanitish royal city not far from Hadad, on the northern boundary of Palestine; Gezer was another city of the same description, on the western border of Ephraim, assigned to the Levites, but possessed by the Canaanites, until Pharaoh took it, and gave it to his daughter, who married Solomon; Beth-horon, Lower and Upper, lay but a few miles asunder, on the way from Joppa to Gibeon and Jerusalem; Baalath, or Baalah, was not far from Beth-horon and Gezer, on the borders of Judah and Dan; about Tadmor in the wilderness the critics are not agreed.

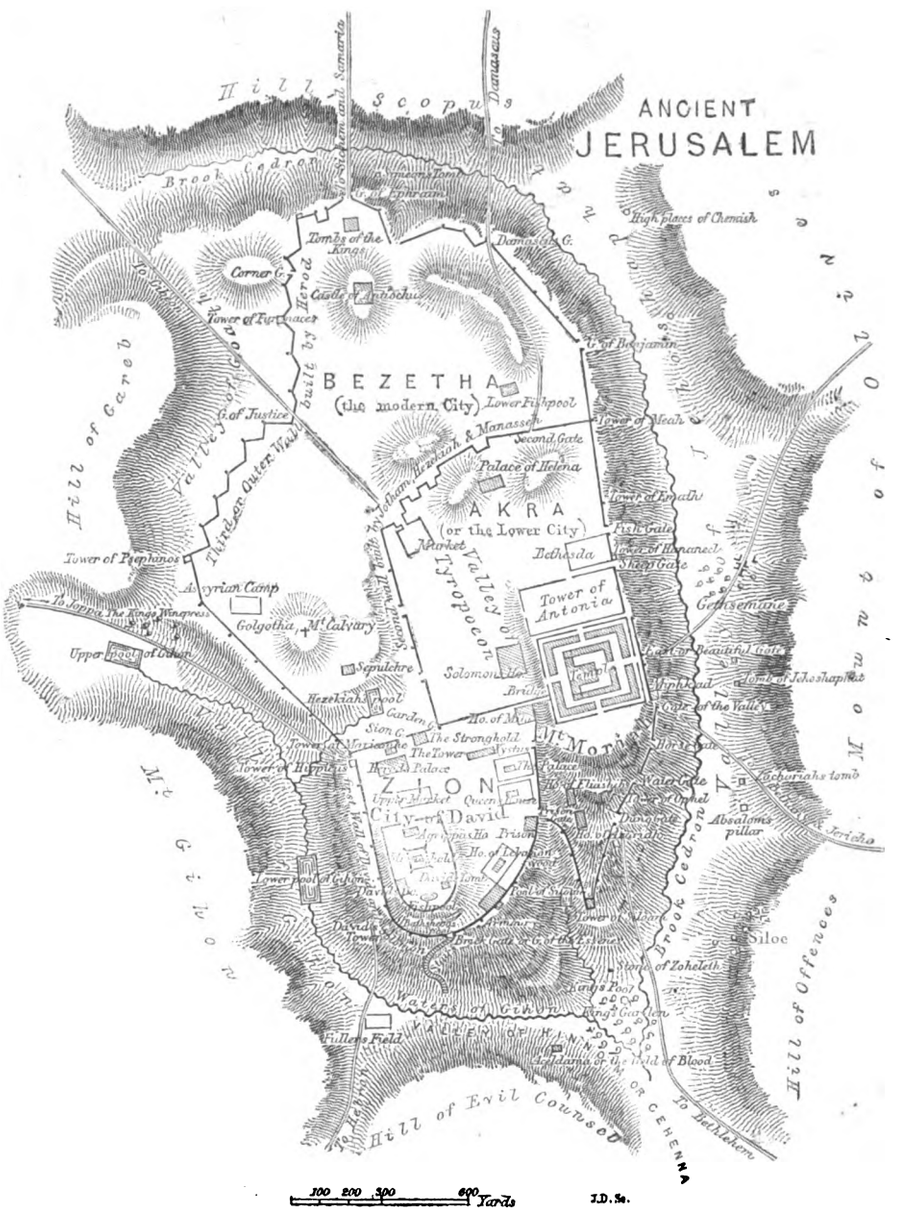
Beside these cities, Solomon built magazine cities, fortresses, and provision stores, all of which indicate the growth, the magnitude, and the glory of his kingdom.

21. These were the old Canaanitish population still dwelling in the land, and to whom were assigned the more laborious and even the more servile parts of the public service.

22, 23. These were civil and military officers, of various ranks and degrees.

26—28. Solomon now turns his thoughts to the preparation of a powerful fleet on the northern point of the Red Sea, and sends his servants, with the more skilful Tyrian mariners, to Ophir, which lay in the southern part of Arabia, whence they might bring gold, sandal-wood, and precious stones.

The outward pomp and splendour of Solomon's estate we can scarcely conceive; and yet, in all his glory, our Saviour tells us, he was far exceeded by the lily of the field. Neither wealth nor fame added to his happiness. Life's sources of happiness lie deeper than anything merely outward and material. A world is just as insufficient as an atom to satisfy the desires of the soul.



Digitized by Google

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of [1]Cabul unto this day.[a]

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.[b]

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.[c]

17 And Solomon built Gezer, and Beth-horon the nether,[d]

18 And Baalath, and Tadmor in the wilderness, in the land,[e]

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and [2]that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.[f]

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,[g]

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.[h]

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.[i]

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.[j]

24 ¶ But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.[k]

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings [3]upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the [4]shore of the Red sea, in the land of Edom.[l]

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.[m]

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.[n]

BEFORE CHRIST 990

1 That is, *displeasing*, or, *dirty*.

a Josh. xix. 27.

b ver. 24; ch. v. 13; Josh. xvi. 10; xvii. 11; xix. 36; Judg. i. 29; 2 Sam. v. 9.

o Judg. xiv. 12; 2 Chron. ix. 1, &c.; Prov. i. 6; Matt. xii. 42; Luke xi. 31.

c Josh. xvi. 10.

d Josh. xvi. 3; xxi. 22 2 Chron. viii. 5.

e Josh. xix. 44; 2 Chron. viii. 4, 6, &c.

2 Heb. *the desire of Solomon which he desired.*

5 Heb. *words.*

f ver. 1; ch. iv. 26.

g 2 Chron. viii. 7, &c.

6 Heb. *standing.*

7 Or, *butlers.*

h Gen. ix. 25, 26; Josh. xv. 63; xvii. 12; Judg. i. 27—29; Ezra ii. 55, 58; Neh. vii. 57; xi. 3.

p 1 Chron. xxvi. 16.

8 Heb. *word.*

9 Or, *sayings.*

i Lev. xxv. 39.

j 2 Chron. viii. 10.

10 Heb. *thou hast added wisdom and goodness to the fame.*

k ch. iii. 1; vii. 8; xi. 27; 2 Sam. v. 9; 2 Chron. viii. 11—13, 16; xxxii. 5.

q Prov. viii. 34.

3 Heb. *upon it.*

r ch. v. 7; 2 Sam. viii. 15; Ps. lxxii. 2; Prov. viii. 15.

4 Heb. *lip.*

l ch. xxii. 48; Numb. xxxiii. 35; Deut. ii. 8; 2 Chron. viii. 17, 18.

s Ps. lxxii. 10, 15.

m ch. x. 11.

11 Or, *algum trees.*

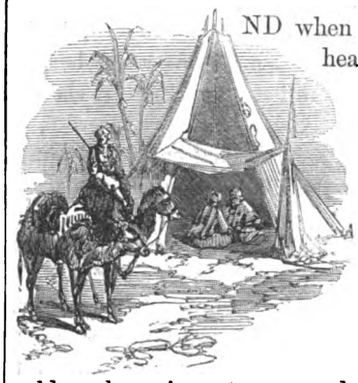
t ch. ix. 27; 2 Chron. ii. 8; ix. 10.

n Job xxii. 24.

12 Or, *rails.* Heb. *a prop.*

CHAPTER X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *Solomon's gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His vessels.* 24 *His presents.* 26 *His chariots and horse.* 28 *His tribute.*



AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.[o]

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her [5]questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the [6]attendance of his ministers, and their apparel, and his [7]cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.[p]

6 And she said to the king, It was a true [8]report that I heard in mine own land of thy [9]acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: [10]thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.[q]

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.[r]

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.[s]

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of [11]almug trees, and precious stones.[t]

12 And the king made of the almug trees [12]pillars

CHAPTER X.

1, 2. This chapter describes the visit of the queen of Sheba to Jerusalem, and then sets forth the wealth and the magnificence of Solomon.

Sheba was a country in Arabia Felix, abounding in frankincense, gold, and precious stones, whose inhabitants were celebrated for their commerce in these products. Hence the nature of the present which the queen brought to Solomon.

"Concerning the name of the Lord," that is, according to some, "and of the name of the Lord;" according to others, "belonging, or in regard to, the name of the Lord;" according to others, "in connection with the name, or wisdom, given to him by the Lord;" and according to others, "concerning the name of the Lord in him, or those supernatural powers and gifts with which he had been endowed by God."

"Hard questions" refer to those riddles, or proverbs—those pointed little sentences, which embodied some deeper truth—which were, and still are, so common among the Arab race.

3. While she freely plied her questions and proposed her riddles, so as to reveal her inmost thoughts, Solomon as freely answered, and at once comprehended and explained her profoundest enigmas.

5. This "ascent" was some curious work of art, and formed the private approach of Solomon from his palace to the house of the Lord.

9. This recognition of Jehovah as the God of Israel was quite consistent with her polytheistic creed. She believed in other gods, but could quite understand how Solomon and his subjects believed in Jehovah.

10. These costly presents brought by the queen of Sheba must have exceeded a million of our money.

Digitized by Google

for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.[a]

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her [1]of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the [2]governors of the country.[b]

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.[c]

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.[d]

19 The throne had six steps, and the top of the throne *was* round [3]behind: and *there were* [4]stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [5]the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were* *of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [6]none *were of* silver: it was nothing accounted of in the days of Solomon.[e]

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [7]ivory, and apes, and peacocks.[f]

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.[g]

24 ¶ And all the earth [8]sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.[h]

27 And the king [9]made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.[i]

28 ¶ [10]And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.[j]

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out [11]by their means.[k]

BEFORE CHRIST 984.

6 Or, *there was no silver in them.*

a 2 Chron. ix. 10, 11.

e 2 Chron. ix. 20, &c.

1 Heb. *according to the hand of king Solomon.*

7 Or, *elephant's teeth.*

f Gen. x. 4; 2 Chron. xx. 36.

g ch. iii. 12, 13; iv. 30.

8 Heb. *sought the face of.*

2 Or, *captains.*

b 2 Chron. ix. 24; Ps. lxxii. 10.

h ch. iv. 26; Deut. xvii. 16; 2 Chron. i. 14; ix. 25.

c ch. vii. 2; xiv. 26.

9 Heb. *gave.*

d 2 Chron. ix. 17, &c.

i 2 Chron. i. 15—17.

10 Heb. *And the going forth of the horses which was Solomon's.*

3 Heb. *on the hinder part thereof.*

4 Heb. *hands.*

j Deut. xvii. 16; 2 Chron. i. 16; ix. 28.

5 Heb. *so.*

11 Heb. *by their hand.*

k Josh. i. 4; 2 Kings vii. 6; Ezek. xxvii. 7.

After this tenth verse should come in the thirteenth, in which Solomon is represented as giving to the queen of Sheba all that she desired, besides that which he otherwise presented to her, according to the Oriental custom of sovereigns, as an expression of his royal favour and munificence.

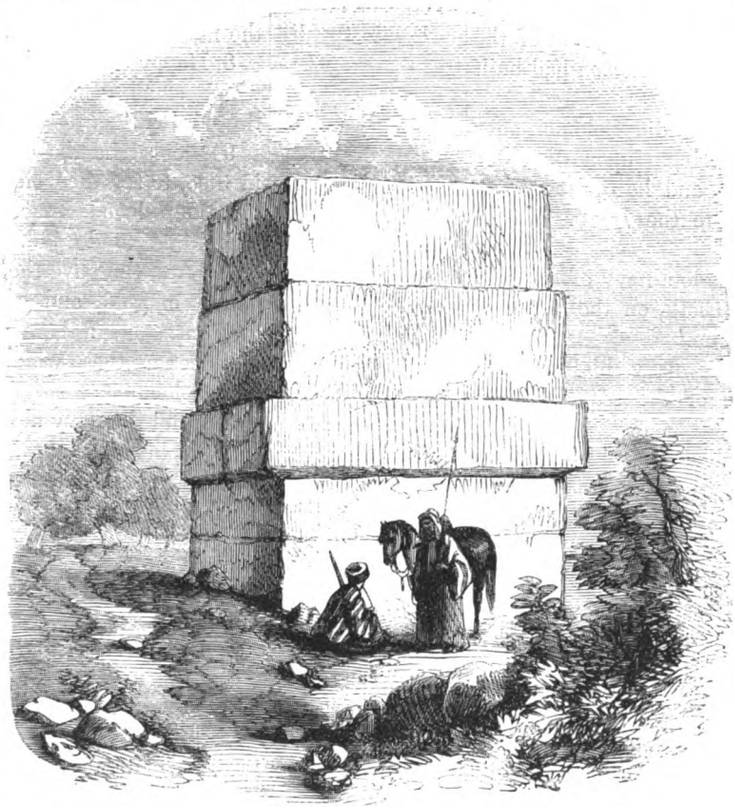
14, 15. The yearly revenue of Solomon in gold was equal to nearly half a million of our money, beside that which came in from the merchants, the vassal princes, and the governors.

16—20. Of these five hundred state-shields, two hundred were larger, and three hundred smaller. Some believe that they were all composed of pure gold; but others think that they were made of wood, and only overlaid with gold. These shields were hung up in the palace of Solomon.

The lions on either side of the steps by which he ascended his throne were emblematic of sovereignty. The throne itself, composed of ivory and gold, stood unrivalled in the days of Solomon.

22. Tharshish, or Tarshish, is not to be sought for in Judea or Cilicia, but is the old, celebrated Phœnician colony, known by the name of Tartessus, in Spain, and which abounded in the products here specified; and what Spain itself had not, might have been purchased during the voyage out or back, on the north-east of Africa.

27. Sycamore or mulberry trees were once so common in the low grounds of Palestine, that the Israelites used them as common building timber in the erection of their houses and for other purposes. The sycamore forests in the low lands of Judah were included in the royal domains.



TOMB OF HIRAM, KING OF TYRE.

28. The connection of horses and linen yarn here seems incongruous; and therefore Gesenius renders the latter part of the verse thus: "A troop of royal merchants always purchased a troop of horses at a fixed price."

29. These Hittite and Syrian kings were vassals of Solomon, and were indebted to the merchants of Solomon, who traded in horses and chariots, for their supply.

CHAPTER XI.

1—8. If it be asked how such a man as Solomon, so specially and supernaturally endowed, could ever fall into idolatry, the reply is, that idolatry has its seat not in the head but in the heart, and in the evil tendencies which exist there.

If Solomon had seven hundred wives and three hundred concubines, in his foolish endeavour to equal, if not to surpass, the sovereigns of other nations in the largeness of their harems, and if his connection with these women gradually drew him into conformity with their foreign customs, then the transition to their idol worship was comparatively easy.

His heart being now turned away from the one true God, he built three altars for their three chief deities:—one for Ashtaroth, called the queen of heaven, and whose worship was nothing more than the worship of the host of

Digitized by Google



THE QUEEN OF SHEBA AT THE COURT OF SOLOMON.

CHAPTER XI.

1 *Solomon's wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomon's adversaries were Hadad, who was entertained in Egypt,* 23 *Rezon, who reigned in Damascus,* 26 *and Jeroboam, to whom Ahijah prophesied.* 41 *Solomon's acts, reign, and death: Rehoboam succeedeth him.*

BUT king Solomon loved many strange women, [1]together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;[a]

2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.[b]

BEFORE CHRIST 984.

1 Or, *beside.*

c ch. viii. 61 ix. 4; Deut. xvii. 17; Neh. xiii. 26.

2 Called *Molech*, ver. 7.

d ver. 33; Judg. ii. 13; 2 Kings xxiii. 13.

a Deut. xvii. 17; Neh. xiii. 26.

3 Heb. *fulfilled not after.*

e Numb. xiv. 24.

f Numb. xxi. 29; xxxiii. 52; Judg. xi. 24; 2 Kings xxiii. 13.

b Exod. xxxiv. 16 Deut. vii. 3, 4.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.[c]

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after [2]Milcom the abomination of the Ammonites.[d]

6 And Solomon did evil in the sight of the LORD, and [3]went not fully after the LORD, as *did* David his father.[e]

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.[f]

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

heaven—which worship prevailed in Syria and Phœnicia; one to Milcom, who is understood to be the same with Molech, whose worship was made up of human sacrifices; the third to Chemosh, or Baal-peor. This last he reared on mount Olivet, or the hill that is before Jerusalem. Whether he built other altars does not appear; and the probability is, that, in the worship of these three chief deities, all these women found something consonant with their former education and practice.

9—13. Solomon's conduct drew down upon him the righteous displeasure of God. Through one of his own prophets, did God send to Solomon the solemn intimation that his kingdom should be rent from him in the days of

Digitized by Google

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,[a]

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.[b]

11 Wherefore the LORD said unto Solomon, Forasmuch as this [1]is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.[c]

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.[d]

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.[e]

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;[f]

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's houshold among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, [2]Let me depart, that I may go to mine own country.[g]

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, [3]Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:[h]

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.[i]

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.[j]

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* [4]repaired the breaches of the city of David his father.[k]

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [5]was industrious, he made him ruler over all the [6]charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:[l]

30 And Ahijah caught the new garment that *was* on him, [7]and rent it *in* twelve pieces:[m]

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:[n]

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.[o]

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.[p]

36 And unto his son will I give one tribe, that David my servant may have a [8]light alway before me in Jerusalem, the city which I have chosen me to put my name there.[q]

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my

BEFORE CHRIST 980.

i 2 Sam. viii. 3; x. 8, 18.

a vs. 2, 3; ch. iii. 5; ix. 2.

b ch. vi. 12; ix. 6.

1 Heb. *is with thee.*

j ch. xii. 2; 2 Sam. xx. 21; 2 Chron. xiii. 6.

c ver. 31; ch. xii. 15, 16.

4 Heb. *closed.*

k ch. ix. 24.

5 Heb. *did work.*

6 Heb. *burden.*

d ch. xii. 20; Deut. xii. 11; 2 Sam. vii. 15; Ps. lxxxix. 33.

e 1 Chron. v. 26.

l ch. xiv. 2.

7 By this significant symbolical act, Ahijah, on meeting Jeroboam, announced to him the fate of Solomon's house, and his own future elevation.

m 1 Sam. xv. 27; xxiv. 5.

f Numb. xxiv. 19; Deut. xx. 13; 2 Sam. viii. 14; 1 Chron. xviii. 12, 13.

n vs. 11, 13.

o vs. 5—7.

2 Heb. *Send me away.*

p ch. xii. 16, 17.

g 1 Kings ii. 10, 34.

8 Heb. *lamp,* or, *candle.*

3 Heb. *Not.*

q 1 Kings xv. 4; 2 Kings viii. 19; Ps. cxxxii. 17.

h 2 Sam. viii. 3

his son and successor, and that to his son should remain only one part of the sovereignty and the power.

14. Solomon is to retain his empire during his life, but not in undisturbed possession. On the slaughter of the Edomites by Joab, Hadad fled to Egypt, where he remained till the death of David, and then returned to his native land. Now he appears in the attitude of hostility to David's son.

18. Midian is referred to the district lying within the Arabian peninsula, between Egypt and mount Sinai; and Paran borders on the east on Edom; on the north, it extends to the southern extremity of Palestine; and the wilderness lies between Idumea and Egypt.

23—25. A second adversary was Rezon, who deserted the service of Hadadezer, became the head of a party, assumed the name and prerogatives of a sovereign in Syria, and thus held Solomon at bay all his life.

26—40. While Hadad and Rezon stand in the attitude of adversaries to Solomon, his own servant Jeroboam now lifts his hand, and unfurls the flag of a proud rebellion. While Solomon was engaged in filling up the valley of Millo, in walling the city roundabout, and erecting public buildings, Jeroboam distinguished himself as a superior man, and therefore Solomon appointed him to superintend these public works, and it was in all likelihood during this period that Jeroboam sowed the seeds of disaffection and revolt.

Digitized by Google

commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.[a]

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.[1]

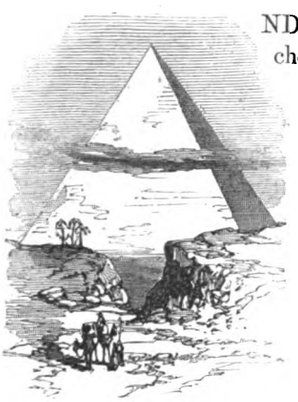
41 ¶ And the rest of the [2]acts of Solomon, and all that he did, and his wisdom, *are* they not written in the [3]book of the acts of Solomon?[b]

42 And the [4]time that Solomon reigned in Jerusalem over all Israel *was* forty years.[c]

43 And Solomon slept with his fathers, and was buried in the city of David his father: and [5]Rehoboam his son reigned in his stead.[d]

CHAPTER XII.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men, answereth them roughly.* 16 *Ten tribes revolting, kill Adoram, and make Rehoboam to flee.* 21 *Rehoboam, raising an army, is forbidden by Shemaiah.* 25 *Jeroboam strengtheneth himself by cities,* 26 *and by the idolatry of the two calves.*



AND Rehoboam went to [6]Shechem: for all Israel were come to Shechem to make him king.[e]

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)[f]

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.[g]

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

BEFORE CHRIST 975.

a Josh. i. 5; 2 Sam. vii. 11, 27.

1 Solomon is informed of the part which Jeroboam is playing, and now seeks his life. Jeroboam finds refuge in Egypt, under the shadow of royalty itself.

2 Or, *words*, or, *things*.

7 This is a proverbial expression, to signify that whatever had been the power possessed by his father Solomon, he, Rehoboam, possessed a power far exceeding it, and this power he would use to reduce his people to more humiliating service.

3 Whether this "book" refers to the record in Chronicles, or to any other document, we cannot say.

b 2 Chron. ix. 29.

4 Heb. *days*.

c 2 Chron. ix. 31.

5 Called *Roboam*, Matt. i. 7.

d 2 Chron. ix. 31.

8 Heb. *hardly*.

6 Shechem was situated in the mountains of Ephraim, between mount Ebal and Gerizim. The city of Penuel lay beyond Jordan, north-east of Succoth, on the north side of the Jabbok.

e 2 Chron. x. 1, &c.

h ver. 24; ch. xi. 11, 31; Judg. xiv. 4; 2 Chron. x. 15; xxii. 7; xxv. 20.

i 2 Sam. xx. 1.

f ch. xi. 26, 40.

j ch. xi. 13, 36.

9 Heb. *strengthened himself*.

k ch. iv. 6; v. 14.

10 Or, *fell away*.

l 2 Kings xvii. 21.

m ch. xi. 13, 32.

g 2 Chron. x. 7; Prov. xv. 1.

n 2 Chron. xi. 1.

o 2 Chron. xi. 2.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.[7]

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [8]roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.[h]

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.[i]

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.[j]

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam [9]made speed to get him up to his chariot, to flee to Jerusalem.[k]

19 So Israel [10]rebelled against the house of David unto this day.[l]

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.[m]

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.[n]

22 But the word of God came unto Shemaiah the man of God, saying,[o]

23 Speak unto Rehoboam, the son of Solomon,

CHAPTER XII.

1. Here we have the revolt of the ten tribes from the house of David, with the subsequent foundation of the kingdom of Israel by Jeroboam.

In order to receive the homage of the ten tribes, Rehoboam, the son of Solomon, proceeded to Shechem, where these tribes were assembled to inaugurate his accession.

2—4. Jeroboam being in Egypt, was sent for by the greater body of the nation. On his return, he identified himself with the people, and no doubt suggested their demand to Rehoboam, their newly-elected sovereign.

11. The word "scorpions" seems to point to some instrument of punishment and of violence; it may have been something like the Roman scourge, of which the ends were tipped with sharp-pointed iron to cut the flesh.

Digitized by Google



REHOBOAM ACCEPTING THE ADVICE OF HIS EVIL COUNSELLORS.

king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.[a]

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.[b]

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.[c]

BEFORE CHRIST 975.

1 In providing his people a substitute for the true temple-worship of Jehovah, at Jerusalem, the man Jeroboam at once introduced the elements of weakness and decay into his kingdom.

d Exod. xxxii. 4, 8; 2 Kings x. 29; xvii. 16.

e Gen. xxviii. 19; Judg. xviii. 29; Hos. iv. 15.

a ver. 15.

f ch. xiii. 34; 2 Kings xvii. 21.

b Judg. viii. 17; ix. 45.

g ch. xiii. 32, 33; Numb. iii. 10; 2 Kings xvii. 32; 2 Chron. xi. 14, 15; Ezek. xliv. 7, 8.

2 Or, *went up to the altar*, &c.

3 Or, *to sacrifice.*

c Deut. xii. 5, 6.

h ch. viii. 2, 5; Lev. xxiii. 33, 34; Numb. xxix. 12; Amos vii. 13.

28 Whereupon the king took counsel, and made two calves *of* gold, [1]and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.[d]

29 And he set the one in Beth-el, and the other put he in Dan.[e]

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.[f]

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.[g]

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he [2]offered upon the altar. So did he in Beth-el, [3]sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.[h]

15. "The cause was from the Lord" does not mean that Rehoboam's despotism and cruelty were from God, but it was by God that the people were stirred up to free themselves from the yoke of such a tyrant.

16. Had Rehoboam listened to the counsel of his old men, he would have taken from the disaffected tribes every pretext for separation, and the guilt of the revolt would not have been laid to his charge.

29. One image was set up in Bethel, on the borders of Benjamin and Ephraim—a place sacred in the tradition of the people; and the other was placed in Dan, on the north of Palestine, and therefore convenient to the people dwelling in that region.

31. "The house of high places" points to the fact that he built a temple in each place, and then set up his images; but from ver. 30, it appears that Bethel was preferred to Dan—"the people went to worship at the one in Bethel, in preference to that at Dan."

Digitized by Google



THE LION AND THE ASS STANDING BESIDE THE BODY OF THE DISOBEDIENT PROPHET.

33 So he [1]offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and [2]burnt incense.[a]

CHAPTER XIII.

1 *Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth,* 6 *and at the prayer of the prophet is restored.* 7 *The prophet, refusing the king's entertainment, departeth from Beth-el.* 11 *An old prophet, seducing him, bringeth him back.* 20 *He is reproved by God,* 23 *slain by a lion,* 26 *buried by the old prophet,* 31 *who confirmeth his prophecy.* 33 *Jeroboam's obstinacy.*

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar [3]to burn incense.[b]

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.[c]

3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.[d]

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and

BEFORE CHRIST 974.

1 Or, *went up to the altar, &c.*
c 2 Kings xxiii. 15, 16.

2 Heb. *to burn incense.*
a ch. xii. 1; Numb. xv. 39.
d Isa. vii. 14: John ii. 18.

3 Or, *to offer.*
b ch. xii. 32, 33; 2 Kings xxiii. 17.

CHAPTER XIII.

1—3. While Jeroboam is still engaged in burning incense upon the altar, there comes a prophet to Beth-el, bearing in his hand the commission of the living God, and proclaiming the overthrow of the altar; and then, addressing the altar instead of the guilty monarch, he predicts the birth of a son in the house of David, who, acting on behalf of Jehovah, should execute judgment on the priests of the high places; so that on the very same altar on which these priests offered sacrifice, they themselves would be offered, and their bones burned, and even the bones of those long since dead.

From Lev. xvi. 3, 4, we learn that the ashes of the animal offerings were carefully removed and laid up, but here they are poured out, as a sign of punishment.

Digitized by Google

pray for me, that my hand may be restored me again. And the man of God [1]besought the LORD, and the king's hand was restored him again, and became as *it was* before.[a]

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.[b]

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:[c]

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his [2]sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:[d]

17 [3]For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.[e]

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.[f]

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.[g]

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath [4]torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor [5]torn the ass.

BEFORE CHRIST 974.

1 Heb. *the face of the LORD.*

a Exod. viii. 8; ix. 28; x. 17; Numb. xxi. 7; Acts viii. 24; James v. 16.

b 1 Sam. ix. 7; 2 Kings v. 15.

c Numb. xxii. 18; xxiv. 13.

f ver. 9.

2 Heb. *son.*

g ch. xx. 36.

4 Heb. *broken.*

d vs. 8, 9.

3 Heb. *a word was.*

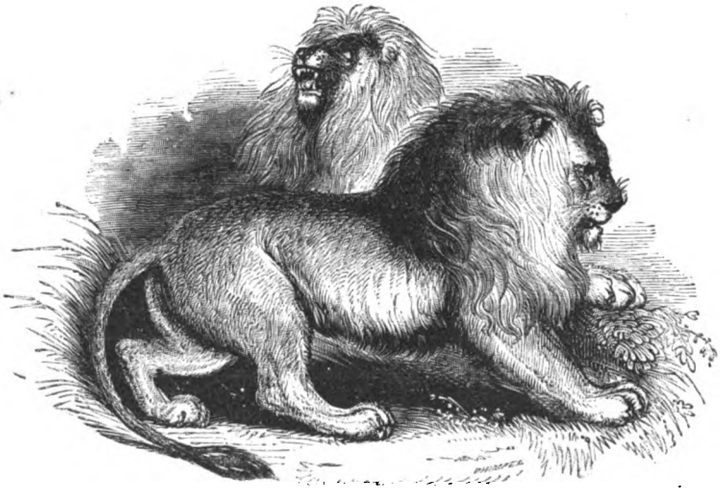
e ch. xx. 35; 1 Thess. iv. 15.

5 Heb. *broken.*

4—10. Jeroboam is offended with the prophet, and dares to lay his hand upon him. In a moment all vital power forsakes his hand, and it stands out stiffened and straightened. The king now becomes conscious of his guilt, and asks the prophet to intercede with God in his behalf; and his hand being restored, he affects to treat the man of God with more respect, by offering him the rites of his royal hospitality. But the prophet could have no fellowship with the man who was robbing God of his glory.

11—19. The man of God who had just declined the invitation of royalty, now allows himself to be imposed upon by an old prophet, who hastened after him on his way from Beth-el. It is not easy to comprehend the conduct of this old prophet; that he lied to the man of God there can be no doubt; and just as certain is it, that the true messenger of God sinned in listening to his invitation, after he had received such express and explicit instructions from the God whose commission he bore. Whatever the motive was that led the prophet of Beth-el to invite home the man of God, whether pure or impure, good or bad, the servant of Jehovah should have turned a deaf ear to everything but the voice of God.

20—32. Suppose we admit that the prophet of Beth-el had a good end in view, which we doubt, still the means were false and sinful; and yet he is made the organ of predicting the punishment which now impended over the man of God; the same lips which had uttered a lie must now speak the solemn truth to the disobedient prophet. On his way back, the man of God was met by a lion, which, contrary to its nature, did not tear him, but slew him, and left his lifeless form on the road; while the noble animal stood close to the body, to proclaim that the death of the prophet was not an accident, but a divine punishment. The sad intelligence soon reaches the lying prophet, who hastens to the spot, brings back the body, buries it in his own grave, and requests his sons to bury him, when dead, with the man of God; for, notwithstanding his mysterious death, his words were sure to come to pass.



LIONS OF SYRIA.

33, 34. This sad event made

Digitized by Google

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother![a]

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:[b]

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.[c]

33 ¶ After this thing Jeroboam returned not from his evil way, but [1]made again of the lowest of the people priests of the high places: whosoever would, he [2]consecrated him, and he became *one* of the priests of the high places.[d]

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.[e]

CHAPTER XIV.

1 *Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh.* 5 *Ahijah, forewarned by God, denounceth God's judgment.* 17 *Abijah dieth, and is buried.* 19 *Nadab succeedeth Jeroboam.* 21 *Rehoboam's wicked reign.* 25 *Shishak spoileth Jerusalem.* 29 *Abijam succeedeth Rehoboam.*



AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.[f]

3 And take [3]with thee ten loaves, and [4]cracknels, and a [5]cruse of honey, and go to him: he shall tell thee what shall become of the child.[g]

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes [6]were set by reason of his age.[h]

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [7]heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,[i]

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;[j]

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:[k]

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.[l]

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.[m]

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.[n]

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.[o]

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.[p]

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.[q]

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.[r]

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;[s]

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.[t]

BEFORE CHRIST 956.

a Jer. xxii. 18.
1 Heb. *hard.*
2 Kings xxiii. 17, 18.
i ch. xvi. 2; 2 Sam. xii. 7, 8.
c ver. 2; ch. xvi. 24; 2 Kings xxiii. 16, 19.
j ch. xi. 33, 38; xv. 5.
1 Heb. *returned and made.*
2 Heb. *filled his hand.*
d ch. xii. 31; Judg. xvii. 12; 2 Chron. xi. 15; xiii. 9.
k ch. xii. 28; 2 Chron. xi. 15; Neh. ix. 26; Ps. l. 17; Ezek. xxiii. 35.
e ch. xii. 30; xiv. 10.
l ch. xv. 29; xxi. 21; Deut. xxxii. 36; 2 Kings ix. 8; xiv. 26.
m ch. xvi. 4; xxi. 24.
n ver. 17.
o 2 Chron. xii. 12; xix. 3.
p ch. xv. 27—29.
f ch. xi. 31.
3 Heb. *in thine hand.*
4 Or, *cakes.*
5 Or, *bottle.*
q Exod. xxxiv. 13; Deut. xii. 3, 4; Josh. xxiii. 15, 16; 2 Kings xv. 29; xvii. 6; Ps. lii. 5.
g 1 Sam. ix. 7, 8.
r ch. xii. 30; xiii. 34; xv. 30, 34; xvi. 2.
6 Heb. *stood for his hoariness.*
h ch. xi. 29.
s ver. 12; ch. xvi. 6, 8, 15, 23.
t ver. 13.

no impression on Jeroboam. He still followed his own course of action—continued the high places, consecrated priests from among the people, and, in so doing, prepared the way for the overthrow of his kingdom, and the extirpation of his family.

CHAPTER XIV.

1—3. In the first part of this chapter we have a solemn prophecy against the house of Jeroboam and the kingdom of Israel, with an account of the king's death.

The son of Jeroboam is sick, and the king advises his queen to go in disguise, and consult the prophet of the Lord in Shiloh. But why should the queen thus disguise herself? Jeroboam was conscious that his whole conduct was contrary to the revealed will of God, and therefore he could expect no favourable intimation from his anointed servant. The very man who foretold his accession to the throne is now chosen to make known the speedy overthrow of his throne and family.

The gifts were designed as a present to the prophet, and were made purposely small, that the offerer might be taken, not for a queen, but for one of the common people.

4—11. Ahijah being blind, he could not have discerned the person of the queen; but, in the absence of sight, he received mental illumination. The king could not deceive the prophet; and the prophet, on the queen's entrance, addresses her by name, charges her with dissimulation, and then

Digitized by Google

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.[a]

20 And the days which Jeroboam reigned *were* two and twenty years: and he [1]slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.[b]

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.[c]

23 For they also built them high places, and [2]images, and groves, on every high hill, and under every green tree.[d]

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.[e]

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:[f]

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.[g]

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the [3]guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?[h]

30 And there was war between Rehoboam and Jeroboam all *their* days.[i]

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And [4]Abijam his son reigned in his stead.[j]

BEFORE CHRIST 955.

a 2 Chron. xiii. 2, &c.

1 Heb. *lay down*

k 2 Chron. xiii. 1, 2.

5 *Michaia, the daughter of Uriel*, 2 Chron. xiii. 2.

b ver. 31; ch. xi. 36; 2 Chron. xii. 13.

6 *Absalom*, 2 Chron. xi. 21.

l 2 Chron. xi. 20—22.

c Deut. xxxii. 21; 2 Chron. xii. 1; Ps. lxxviii. 58; 1 Cor. x. 22.

m ch. xi. 4; Ps. cxix. 80.

2 Or, *standing images*, or, *statues*.

d Deut. xii. 2; 2 Kings xvii. 9, 10; Isa. lvii. 5; Ezek. xvi. 24, 25.

7 Or, *candle*.

n ch. xi. 32, 36; 2 Chron. xxi. 7.

e ch. xv. 12; xxii. 46; Deut. xxiii. 17; 2 Kings xxiii. 7.

o ch. xiv. 8; 2 Sam. xi. 4, 15; xii. 9.

f ch. xi. 40; 2 Chron. xii. 2.

p ch. xiv. 30.

g ch. x. 17; 2 Chron. xii. 9—11.

q 2 Chron. xiii. 2, 3, 22.

3 Heb. *runners*.

r 2 Chron. xiv. 1.

8 That is, *grandmother's*, ver. 2.

h 2 Chron. xii. 15.

s 2 Chron. xiv. 2.

i ch. xii. 24; xv. 6; 2 Chron. xii. 15.

t ch. xiv. 24; xxii. 46.

9 Heb. *cut off*. So Exod. xxxii. 20.

4 Or, *Abijah*. Matt. i. 7, *Abia*.

j ver. 21; 2 Chron. xii. 16, 17.

u 2 Chron. xv. 16.

CHAPTER XV.

1 *Abijam's wicked reign.* 7 *Asa succeedeth him.* 9 *Asa's good reign.* 16 *The war between Baasha and him causeth him to make a league with Ben-hadad.* 23 *Jehoshaphat succeedeth Asa.* 25 *Nadab's wicked reign.* 27 *Baasha conspiring against him executeth Ahijah's prophecy.* 31 *Nadab's acts and death.* 33 *Baasha's wicked reign.*



NOW in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.[k]

2 Three years reigned he in Jerusalem. And his mother's name *was* [5]Maachah, the daughter of [6]Abishalom.[l]

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.[m]

4 Nevertheless for David's sake did the LORD his God give him [7]a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:[n]

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.[o]

6 And there was war between Rehoboam and Jeroboam all the days of his life.[p]

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.[q]

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.[r]

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his [8]mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.[s]

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.[t]

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa [9]destroyed her idol, and burnt *it* by the brook Kidron.[u]

gives her the startling tidings to carry back to her royal husband, that, in consequence of his enormous pride, folly, and sin, his kingdom would soon come to an end, and his posterity be given as meat to the dogs, which, in the East, run about the towns without owners, and are so greedy of flesh that they will sometimes consume a whole carcase.

12—16. The prophet sends the queen away with the heavy tidings, that, as soon as she entered her city, the child of her love would die; and this would be a sign that his word was true in relation to Jeroboam and his kingdom. To lie unburied was, to the Hebrew, a thought not to be endured; and therefore the prophet tells the queen that her royal child, in virtue of his piety, would have the honour of a solemn burial. This child was the heir presumptive, an object of popular favour, and hence their lamentation at his death.

The fourteenth verse may be thus read:—"The Lord shall raise him up a king over Israel, who will one day, and that very soon, cut off the house of Jeroboam. But what? even now it is at hand."

"A reed shaken in the water" is a striking metaphor for the judgments hanging over Israel; and just as a reed cannot resist the force of the wind and the wave, so it would be impossible for them to withstand the doings of the Lord, when he began to root them out of the land and scatter them beyond the river Euphrates, among the nations of heathendom.

21—24. Jeroboam is dead; and here we pass from the kingdom of Israel to the kingdom of Judah, over which reigned Rehoboam, the son of Solomon, as contemporary with Jeroboam; and between those two rival sovereigns there was the spirit of perpetual war. The subjects of Rehoboam, though he had Jerusalem, with its temple and its worship, for his capital, were sunk in idolatry, and vice, and sin of every kind. Though Rehoboam began his reign well, and for a time adhered to the worship of the true God, yet he soon degenerated, and hence the degeneracy of the people.

25—31. Judah is punished for her idolatry and sin. Shishak, king of Egypt—the first king in the twenty-second dynasty—invades the land, conquers all the finest cities, takes Jerusalem, and, but for divine interposition, would have made an end of the kingdom.

CHAPTER XV.

1—8. This portion of the narrative glances at the history of both kingdoms, and gives us some further insight into the character and reign of their respective monarchs.

Maachah appears to have been the grand-daughter of Absalom, that is, a daughter of Tamar, who, alone of Absalom's children, outlived her father (2 Sam. xiv. 27; xviii. 18).

Digitized by Google



ASA DESTROYING QUEEN MAACHAH'S IDOLS AT THE BROOK KIDRON.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.[a]

15 And he brought in the [1]things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.[b]

BEFORE CHRIST 955.

[a] ver. 3; ch. xxii. 43; 2 Chron. xv. 17, 18.

[1] Heb. *holy.*

[c] ch. xi. 23, 24; 2 Chron. xvi. 2

[b] ch. xii. 27; Josh. xviii. 25; 2 Chron. xvi. 1, &c.

[2] Heb. *go up.*

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,[c]

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may [2]depart from me.

"A lamp" is a beautiful symbol for a son or successor; one who is to bear our name, and stand in our room. The hostile spirit which prevailed between Rehoboam and Jeroboam survived the death of the former, and revealed itself in the days of Abijam, under whom there broke out a great open war, in which Jeroboam sustained a severe defeat (2 Chron. xiii. 3—20).

10. "His mother's name," that is, the name of his grandmother; and hence the word "queen," in the thirteenth verse, is to be taken in the sense of queen-mother.

11—15. The reign of Abijam was short; and when Asa, his son, ascended the throne, the first thing which he did was seriously to set himself to the work of a wide and thorough reformation. He removed all idol-abominations; deposed even his grandmother from her royal position, because of her idolatry; cut down the image which she had set up, and caused it to be burned in the valley by the brook of Kidron. Still, there were obstacles in his way, and the work of reform he could not carry out to its completion.

16—24. Though the kingdom of Judah had rest for ten years after the victory gained by Abijam over Jeroboam, which period Asa employed in rooting out idolatry, fortifying several cities, and strengthening his army, still the warlike spirit continued between the two kingdoms of Israel and Judah (2 Chron. xiv. 1—14; xv. 1—15). In the thirty-sixth year after the separation of the two kingdoms, Baasha, the king of Israel, commenced hostilities against Judah, and proceeded to fortify the town of Ramah, in the tribe of Benjamin, about six Roman miles from Jerusalem, and commanding the way to the capital. In occupying and fortifying this place, Baasha wished to prevent his own subjects from passing into the kingdom of Judah, and, by gaining a firm footing there, to cut off Asa and his people from the north. This led Asa to ask help from Ben-hadad, the Syrian king at Damascus, who compelled Baasha to abandon the fortification of Ramah; on which Asa summoned all Judah, and employed the materials which Baasha had brought hither for the fortification of Ramah in strengthening Geba and Mizpah. Geba of Benjamin and Mizpah are both situated near Ramah

Digitized by Google

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.[a]

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* [1]exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.[b]

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.[c]

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [2]Jehoshaphat his son reigned in his stead.[d]

25 ¶ And Nadab the son of Jeroboam [3]began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.[e]

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.[f]

28 Even in the third year of Asa king of Judah did [4]Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:[g]

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.[h]

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.[i]

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in [5]Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.[j]

BEFORE CHRIST 953.

a Judg. xviii. 29; 2 Sam. xx. 14; 2 Kings xv. 29.

1 Heb. *free.*

b Josh. xviii. 26; xxi. 17; 2 Chron. xvi. 6.

c 2 Chron. xvi. 12.

2 Called *Josaphat*, Matt. i. 8.

d 2 Chron. xvii. 1.

3 Heb. *reigned.*

e ch. xii. 30; xiv. 16.

f ch. xiv. 14; xvi. 15; Josh. xix. 44; xxi. 23.

4 As soon as Baasha ascended the throne, he destroyed the whole house of Jeroboam, and so fulfilled the prophecy of Ahijah (chap. xiv. 7).

g ch. xiv. 10, 14.

h ch. xiv. 9, 16.

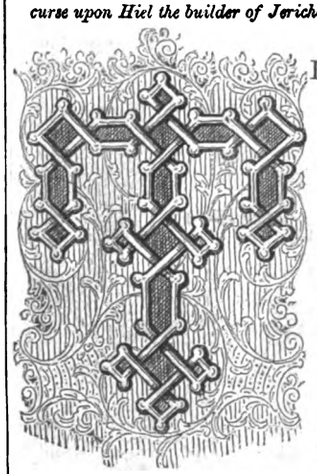
5 Tirzah lay about twelve miles east of Samaria.

i ver. 16.

j ch. xii. 28, 29; xiii. 33; xiv. 16.

CHAPTER XVI.

1, 7 *Jehu's prophecy against Baasha.* 6 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The kingdom being divided, Omri prevaileth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Joshua's curse upon Hiel the builder of Jericho.*



THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,[k]

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;[l]

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.[m]

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.[n]

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?[o]

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.[p]

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.[q]

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza [6]steward of *his* house in Tirzah.[r]

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, [7]neither of his kinsfolks, nor of his friends.[s]

k ver. 7; 2 Chron. xix. 2; xx. 34.

l ch. xiv. 7; xv. 34.

m ver. 11; ch. xiv. 10; xv. 29.

n ch. xiv. 11.

o 2 Chron. xvi. 1.

p ch. xiv. 17; xv. 21.

6 Heb. *which was over.*

q ver. 1; xv. 27, 29; Hos. i. 4.

r 2 Kings ix. 31.

7 Or, *both his kinsmen and his friends.*

s 1 Sam. xxv. 22.

of Benjamin. The subject of disease, Asa applied for help, not to the Lord, but to the physicians, which reveals the fact that his heart had become sadly estranged from God (2 Chron. xvi. 10—12).

25—34. Nadab's reign forms another dark page in the Sacred History; but, in the second year of his reign, he was slain by Baasha, of the house or tribe of Issachar, who conspired against him at the siege of Gibbethon.

Gibbethon—assigned by Joshua to the tribe of Dan, and then transferred to the Levites—stood upon the borders of the Philistines, by whom it was retaken, and from whom the Israelites, under Nadab and Elah, ineffectually endeavoured to wrest it by siege (Josh. xix. 44; xxi. 23).

CHAPTER XVI.

1—4. From 2 Chron. xvi. 7, we learn that Hanani, the father of Jehu, acted under Asa, in the kingdom of Judah. As the father prophesied against Asa, so Jehu the son prophesies against Baasha.

7. This verse may be placed before the fifth, or be taken as a supplementary remark.

The phrase, "because he killed him," refers to the fact that he had slain the house, or descendants, of Jeroboam.

8—14. Elah has scarcely ascended the throne, when the flag of rebellion is thrown out by one of his own captains, who heads a conspiracy, imbrues his hands in his master's blood, usurps the throne, and cuts off every one who stood

Digitized by Google

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha [1]by Jehu the prophet,[a]

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.[b]

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.[c]

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.[d]

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill [2]Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.[e]

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.[f]

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.[g]

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, [3]as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.[h]

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.[i]

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.[j]

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.[k]

BEFORE CHRIST 931.

1 Heb. *by the hand of.*

a vs. 1, 3.

2 Heb. *Shomeron.*

e ch. xiii. 32; 2 Kings xvii. 24; John iv. 4.

b Deut. xxxii. 21; 1 Sam. xii. 21; Isa. xli. 29; Jonah ii. 1; 1 Cor. viii. 4; x. 19.

f ver. 19.

g ver. 13.

c ch. xv. 27.

3 Heb. *was it a light thing, &c.*

d ch. xii. 28; xv. 26, 34.

h ch. xxi. 25, 26; Judg. xviii. 7; 2 Kings x. 18; xvii. 16.

i 2 Kings x. 21, 26, 27.

j ver. 30; ch. xxi. 25; 2 Kings xiii. 6; xvii. 10; xxi. 3; Jer. xvii. 2.

k Josh. vi. 26.

related to the king, and who might have avenged the death of their royal kinsman.

"Their vanities" is a phrase which points to their various forms and expressions of idol-worship.

15—20. Zimri reached the throne while his robe was yet dripping with the blood of his royal master; but his sovereignty was short-lived. Seven days only elapsed before a conspiracy was formed against him by the army which besieged Gibbethon, who to a man repudiated his authority, proclaiming Omri their captain as the sovereign of the kingdom. Leaving Gibbethon, they proceeded to besiege Tirzah, which was the royal residence. This struck such terror into the heart of Zimri, that he betook himself to his palace, which he set on fire, and he himself perished in the flames. Thus was he visited and punished for his sins.



BAAL.

21—24. The sovereignty of Omri was disputed and divided. During this state of internal division, it is supposed that Jehu was slain, and then Omri got entire possession of the power.

Zimri having destroyed the palace at Tirzah by fire, Omri removed the royal residence to some hill or high ground north-west of mount Ebal, which he bought for two talents of silver, and on which he built a city, which he named Samaria, and made the capital of his kingdom; and the capital continued from the time of Omri to the predicted overthrow of the kingdom.

29—34. Ahab, the son of Omri, next came to the throne. A dark-souled man was he, and fruitful of evil was his reign.

Ahab married the daughter of Ethbaal, king of Tyre. This Ethbaal was also a priest of Astarte, or Ashtaroth, who, after murdering the king of Philetes, raised himself to the throne; and of this king-murderer and idol-priest Jezebel was a fit descendant, for she, a prophet-murderer and tyrant, introduced the worst species of idolatry into Israel.



ASHTAROTH.

Baal was the chief male deity of the Canaanitish races and their descendants. The name itself signifies the sun-god, as the sun is preeminently the principle of physical life, and the propagating power of Nature.

Of the worship of Baal, in Israel, we learn that it was performed by a numerous priesthood, at whose head stood a high priest, in Tyre. The rites were accompanied with enthusiastic dances.

In the name of the Lord had Joshua, long ago, laid a ban upon Jericho, and had forbidden that it should be ever rebuilt; but Ahab dared the anger of the Lord. The curse pronounced by Joshua now falls on Hiel—the hand of Death spares neither his first-born nor his last-born; both of them, and all between, were taken from him.

Digitized by Google



ZIMRI DESTROYING HIMSELF IN THE KING'S HOUSE.

CHAPTER XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.* 24 *The woman believeth him.*

AND [1]Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.[a]

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

BEFORE CHRIST 918.

1 Heb. *Elijahu.* Luke i. 17, iv. 25, he is called *Elias.*

2 Heb. *at the end of the days.*

a Deut. x. 8; 2 Kings iii. 14; Luke iv. 25; James v. 17.

3 See Obad. 20. Called *Sarepta*, Luke iv. 26. Zarephath lay in the Mediterranean sea, between Tyre and Sidon, of which the name only now remains.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass [2]after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to [3]Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

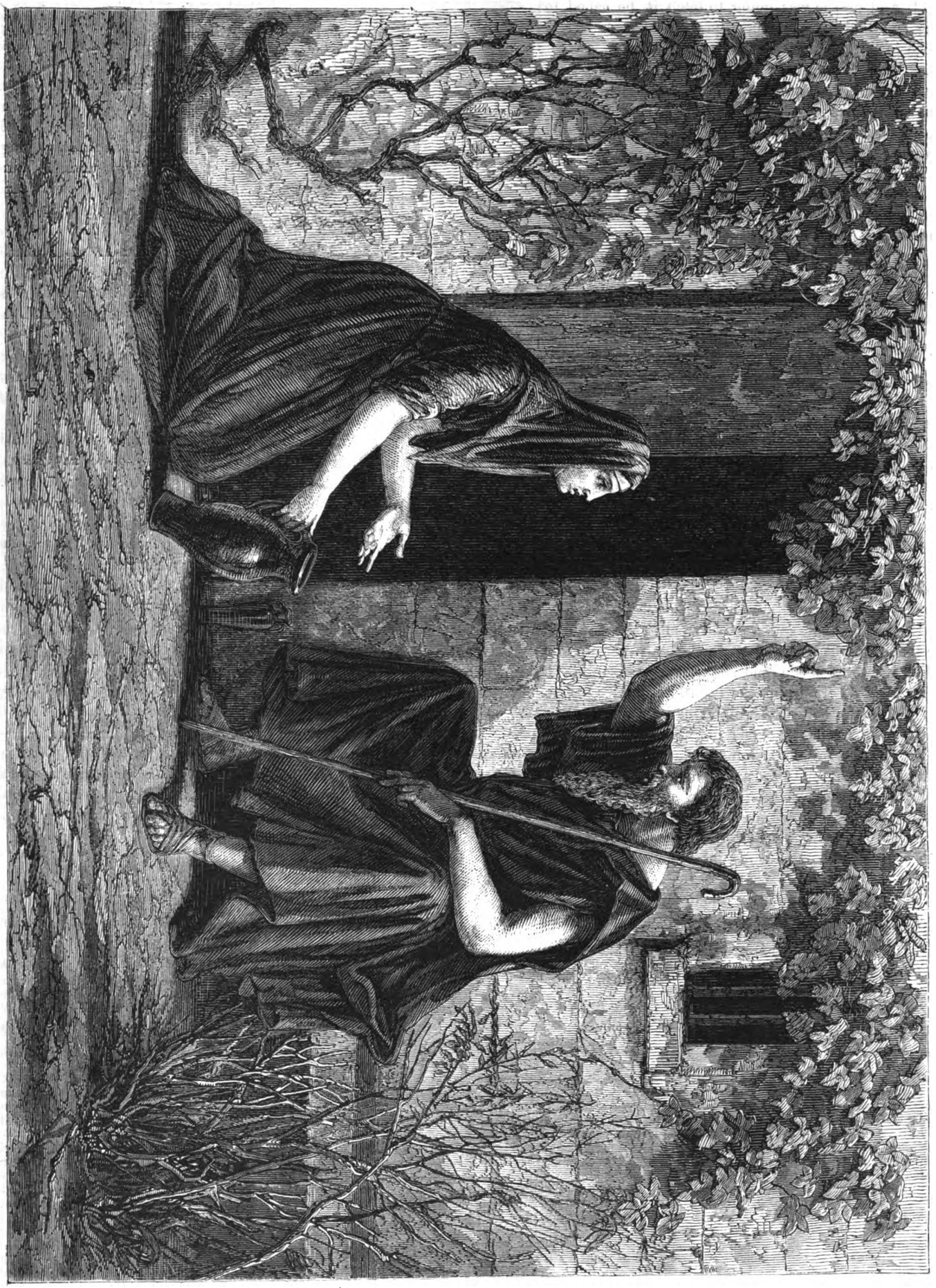
10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

CHAPTER XVII.

1. The worship of Baal is established by Ahab; and now the rule of the prince must give way to the power of the prophet. Elijah comes before us as a full-grown man, invested with all the attributes and all the prerogatives of the prophetic office. Of his parentage, the place of his nativity, and his early history, we know nothing. He stands before us a noble man and erect, one who will make himself to be felt and feared.

2—7. Elijah, having announced to Ahab the curse impending over him, goes, by divine command, and hides himself by the brook Cherith, in a solitary desert east of Samaria, now unknown.

Digitized by Google



ELIJAH CLAIMING THE HOSPITALITY OF THE WIDOW OF ZAREPHATH.

Digitized by Google

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD [1]sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [2]*many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake [3]by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he [4]stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come [5]into him again.[a]

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.[b]

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.[c]

BEFORE CHRIST 908.

d Deut. xxviii. 12; Luke iv. 25; James v. 17.

1 Heb. *giveth.*

6 Heb. *Obadiahu.*

7 Heb. *over his house.*

8 Heb. *Izebel.*

2 Or, *a full year*

3 Heb. *by the hand of.*

9 Heb. *that we cut not off ourselves from the beasts.*

4 Heb. *measured*

5 Heb. *into his inward parts.*

a 2 Kings iv. 34, 35.

b Heb. xi. 35

e 2 Kings ii. 16; Ezek. iii. 12, 14; Matt. iv. 1; Acts viii. 39.

c John iii. 2; xvi. 30.

CHAPTER XVIII.

1 *In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets.* 41 *Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.*

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.[d]

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called [6]Obadiah, which *was* [7]the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when [8]Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, [9]that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.[e]

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an

The fact that the prophet was thus miraculously fed, through the ministry of the most voracious of birds, was well calculated to strengthen his faith in the power and love of God, in his approaching conflict with idolatry, and in the midst of the sufferings and the sorrows inseparable from his high vocation.

7—9. While Elijah is secluded in a retired and scarcely accessible solitude, the brook which flowed at his feet at length dried up, from the want of rain; and, in this emergency, the prophet is sent to a widow in Sidonian Zarephath, whom God had influenced to receive and succour his servant.

10—16. The woman whom the prophet met at the gate of the city, in the act of picking up a little wood, turned out to be the very widow who, in her deeper poverty, was to succour and befriend him. The simple and interesting interview between them reveals the faith of both in the Infinite Wisdom and Goodness. The widow was suffering from the drought and the famine, which had extended even to the Phœnician coast, and she had nothing left but what was sufficient for one more meal for herself and her son, which she was then preparing, and, after that meal was exhausted, she had nothing to look forward to but death. How, then, could Elijah ask her for even a small cake? Or how could she be expected to divide her last morsel with any one but the son of her deceased husband? The prophet, in preferring his request, holds out a ground of faith; and on the assurance of the man of God she rests with child-like confidence.

17—24. The miraculous increase of the meal and the oil served not merely for sustaining the widow, her son, and the prophet, but the relief of temporal want only preceded the communication of richer spiritual blessing.

The widow's son falls sick and dies, even while Elijah is occupying an upper room in her house, as a hiding-place from his enemies. The event awakens the fears of the mother, and she thinks that she has sinned against God, in taking Elijah under her roof, who was not what he professed to be.

The words of Elijah, "hast thou brought evil upon this widow?" are not to be taken in the sense of complaint or of reproach, but as the expression of his heartfelt sympathy with the bereaved mother. He felt that God could not leave her son in death, and hence he pleads till the Lord of Life answers his prayer.

Digitized by Google

hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?[a]

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.[b]

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.[c]

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.[d]

21 And Elijah came unto all the people, and said, How long halt ye between two [1]opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.[e]

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.[f]

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, [2]It is well spoken.[g]

BEFORE CHRIST 908.

3 Or, *answer*

4 Or, *heard.*

5 Or, *leaped up and down at the altar.*

h Ps. cxv. 5; Jer. x. 5; 1 Cor. viii. 4; xii. 2.

a ch. xxi. 20; Josh. vii. 25; Acts xvi. 20.

6 Heb. *with a great voice.*

7 Or, *he meditateth.*

8 Heb. *hath a pursuit.*

b 2 Chron. xv. 2.

9 Heb. *poured out blood upon them.*

i Lev. xix. 28; Deut. xiv. 1.

10 Heb. *ascending.*

c ch. xvi. 33; Josh. xix. 26.

11 Heb. *attention.*

j ver. 26; 1 Cor. xi. 4, 5.

d ch. xxii. 6.

1 Or, *thoughts?*

k ch. xix. 10

e Josh. xxiv. 15; 2 Kings xvii. 41; Matt. vi. 24.

f ver. 19; ch. xix. 10, 14.

l Gen. xxxii. 28; xxxv. 10; 2 Kings xvii. 34.

m Lev. i. 6—8; Judg. vi. 20.

2 Heb. *The word is good.*

g ver. 38; 1 Chron. xxi. 26.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, [3]hear us. But *there was* no voice, nor any that [4]answered. And they [5]leaped upon the altar which was made.[h]

27 And it came to pass at noon, that Elijah mocked them, and said, Cry [6]aloud: for he *is* a god; either he is [7]talking, or he is [8]pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, [9]till the blood gushed out upon them.[i]

29 And it came to pass, when midday was past, and they prophesied until the *time* of the [10]offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor [11]any that regarded.[j]

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.[k]

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:[l]

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.[m]

34 And he said, Do *it* the second time. And they

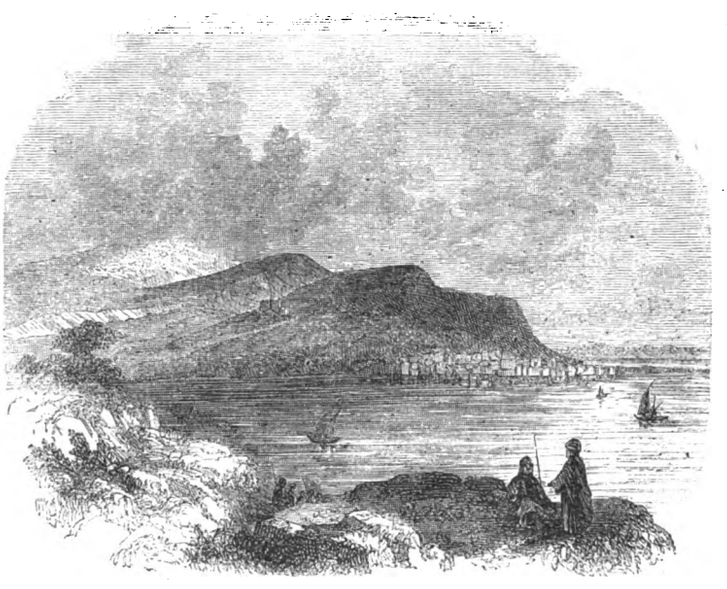
CHAPTER XVIII.

1, 2. For three years Elijah has been hiding away from the wrath of Ahab, and now, in the third year of his sojourn at Zarephath, he receives a divine command to go and show himself to the enraged monarch. In yielding obedience to the command, there is no halt in the prophet's step.

3—8. Obadiah seems to have been a holy and devout man, and one who had taken a most active interest in the protection and well-being of God's servants, for, when they were cruelly persecuted by Jezebel, he concealed one hundred of them in caves, and supplied them with bread and water.

In connection with his royal master, this pious man undertook an excursion through the land in search of fodder for the horses and the mules, that no portion of the cattle might perish. Each took a separate division of the land, and in this fact we find the meeting point between the monarch and the man of God.

9—16. While Obadiah is out on his forage, he is met by Elijah, who tells him to go back to his master, and inform him of the prophet's present locality. Obadiah at first declines; he is afraid that the prophet may again withdraw into some unknown, inaccessible retreat. Elijah had already done so, after announcing to Ahab the approaching drought, and all search for him had proved in vain. So it might be again. And if the fact, by any possibility, came out, that Obadiah had favoured the cause of God's servants and prophets, Ahab was the last man to forgive him, and his life would be the penalty of his conduct. Elijah gives to Obadiah the solemn assurance that he will show himself to Ahab. Obadiah then goes and intimates to Ahab where Elijah may be found, and the monarch goes to meet the prophet.



MOUNT CARMEL.

17—30. This proposal of Elijah to Ahab was designed by the prophet to strike a deadly blow at the worship of idols in Israel, by bringing before the eyes of the people a visible, practical proof of the reality and divinity of Jehovah. In the method proposed, it is left to the Deity himself to decide who is God, whether Jehovah or Baal. Elijah gives every possible advantage to the prophets and the worshippers of Baal. They accept the challenge, and proceed to bring the question to its issue.

When it is said (verse 26) that the prophets of Baal "leaped upon the altar," it refers to some pantomimic dance which they performed, and which was part of their base and defiling worship.

Digitized by Google



ELIJAH WARNING AHAB OF THE COMING RAIN: THE DESTRUCTION OF THE PRIESTS OF BAAL.

did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water [1]ran round about the altar; and he filled the trench also with water.[a]

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.[b]

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

BEFORE CHRIST 908.

1 Heb. *went.*

a vs. 32, 38.

c Lev. ix. 24; Judg. vi. 21; 1 Chron. xxi. 26, 2 Chron. vii. 1.

2 Or, *Apprehend.*

b ch. viii. 43; Exod. iii. 6; Numb. xvi. 28; 2 Kings xix. 19; Ps. lxxxiii. 18.

d Deut. xiii. 5; xviii. 20; 2 Kings x. 25.

3 Or, *a sound of a noise of rain.*

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.[c]

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [2]Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.[d]

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* [3]a sound of abundance of rain.

The irony and manifest mockery of Elijah must have cut them like a sword to the inmost heart; and they so acted upon the priests of Baal that they became enraged, madly vociferous, and even cut themselves in despair.

30. When this altar of Jehovah was built on Carmel, and when it was thrown down, we have no means of knowing.

31. "Twelve stones" were meant to indicate that the twelve tribes should form one covenant-people, and have one common altar of sacrifice. To the twelve tribes, and not to the ten, did the collective name Israel belong.

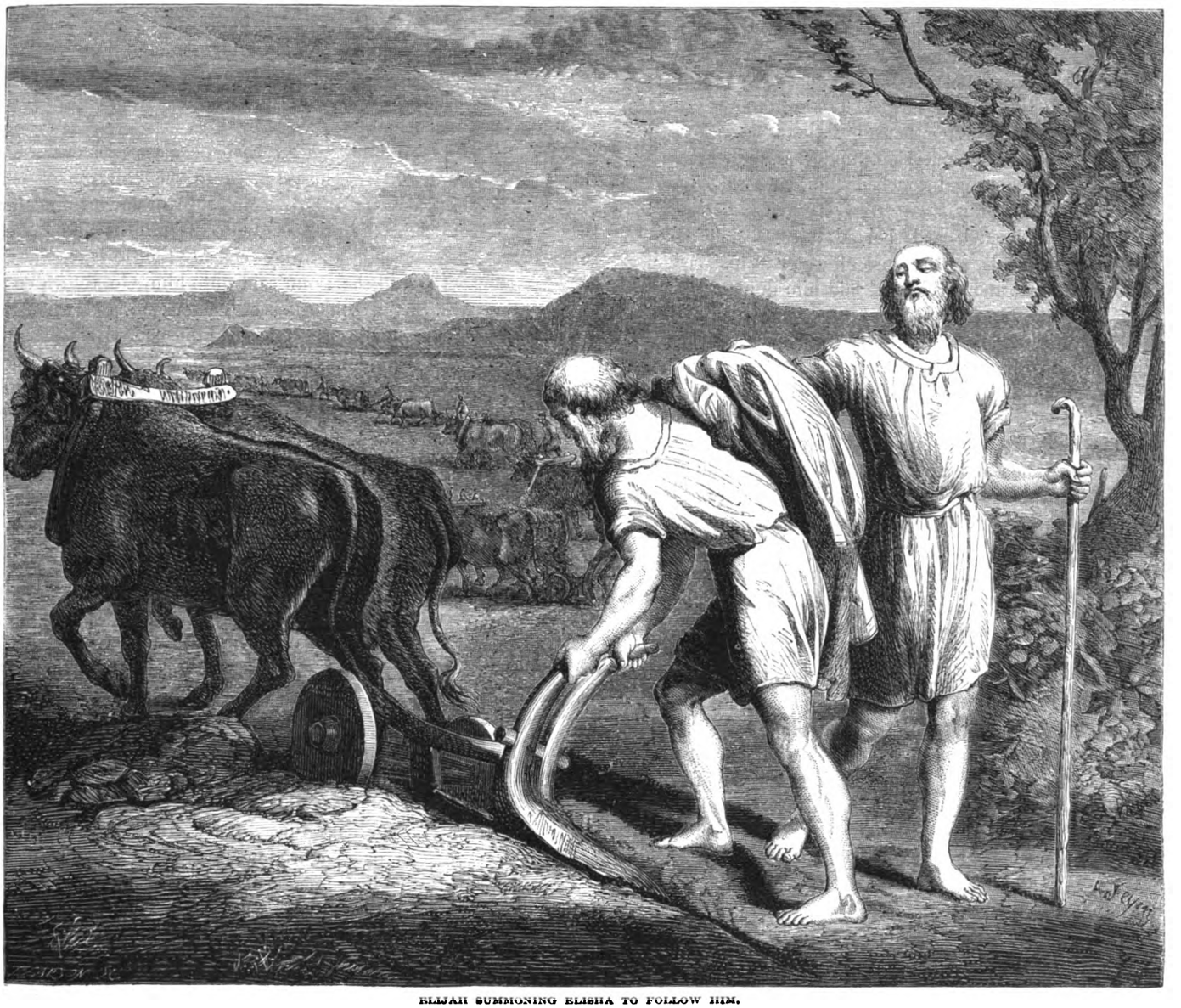
33—35. This was to prevent even the suspicion of fraud. With such frauds the idolaters were familiar, for they were wont to kindle the wood from concealed excavations under the altar, in order to make the deluded people believe that the Deity miraculously kindled the sacrifice.

36—39. All is ready on the part of Elijah; and, while in the very attitude and exercise of prayer, fire descends from heaven, and Jehovah is proclaimed the only true God, and Elijah accredited as his true prophet.

40. Idolatry was forbidden by God on the pain of death (Deut. xiii. 14—18; xvii. 2—7), and therefore Elijah, in adopting this severe line of conduct, was only fulfilling the will of God.

46. What a poor thing is a king in the presence of a prophet! and yet the prophet, endowed with supernatural strength, comes down from the mount, runs till he overtakes and gets before the chariot of Ahab, takes his place at the entrance of Jezreel, and then, as a subject, pays his homage to the sovereign. Elijah had no personal enmity towards Ahab; he hated not him, but his idolatry and his sin; and Elijah's present position speaks well for his loyalty and his piety. He recognised in Ahab a minister of God, and therefore offered him the homage due to his office.

Digitized by Google



ELIJAH SUMMONING ELISHA TO FOLLOW HIM.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,[a]

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, [1]Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab [2]to the entrance of Jezreel.[b]

BEFORE CHRIST 906.

a James v. 17, 18.

c ch. xviii. 40.

1 Heb. *Tie*, or *Bind*.

d ch. xx. 10; Ruth i. 17; 2 Kings vi. 31.

2 Heb. *till thou come to Jezreel*.

b 2 Kings iv. 29; ix. 1.

CHAPTER XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beer-sheba.* 4 *In the wilderness, being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.[c]

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.[d]

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

CHAPTER XIX.

1—8. How strange that the same Elijah, whom we have seen invested with such an amount of prophetic power and authority, should now sink into the very depth of human weakness! His courage and his zeal alike forsake him, and, before the threat of a woman, he abandons the post of duty, and flees for his life!

Digitized by Google

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested [1]for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.[a]

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his [2]head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.[b]

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.[c]

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:[d]

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

BEFORE CHRIST 906.

1 Heb. *for his life.*

a Numb. xi. 15; Jonah iv. 3, 8.

c ver. 9; Exod. iii. 6; Isa. vi. 2.

2 Heb. *bolster*

e ver. 10.

g 2 Kings viii. 12, 13.

3 Called *Eliseus*, Luke iv. 27.

b Exod. iii. 1; xxxiv. 28; Deut. ix. 9, 18; Matt. iv. 2.

h 2 Kings ix. 1—3.

i 2 Kings viii. 12; ix. 14, &c.; x. 6, &c.; xiii. 3; Hos. vi. 5.

4 Or, *I will leave.*

j Hos. xiii. 2; Rom. xi. 4

c ch. xviii. 4, 22; Numb. xxv. 11, 13; Ps. lxix. 9; Rom. xi. 3.

5 Heb. *Go return.*

k Matt. viii. 21, 22; Luke ix. 61, 62.

d Exod. xxiv. 12; Ezek. i. 4; xxxvii. 7

l 2 Sam. xxiv. 22.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?[e]

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.[f]

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:[g]

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [3]Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.[h]

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.[i]

18 Yet [4]I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.[j]

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, [5]Go back again: for what have I done to thee?[k]

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.[l]

Beer-sheba was in the south border of Canaan, and stood at the farthest extremity of the kingdom of Judah. In Beer-sheba Elijah might have been safe, but he would not remain there. He forced his way into the wilderness, and there, in petulance and peevishness, longed for death.

The juniper is said to be a kind of fir, one of the most common shrubs in the water-beds of Arabian deserts, near to which the Arabs pitch their tents.

After partaking of the cake and the water, he had nothing to depend on for forty days other than what the wilderness or desert could supply.

Horeb is called the mount of God, in virtue of the scenes which there took place in the times of the patriarchs and in the days of Moses. It was about two hundred miles distant from Beer-sheba, which it could not have taken forty days to traverse. Elijah may have been kept so long in the desert for moral discipline and correction.

9. Some contend that this "cave" is the same as that in which Moses dwelt, but of this there is no proof.

10. This language sounds like reproach against God; but the prophet had come to a wrong conclusion. Jehovah had still many faithful and devoted followers.

11—14. As storm, earthquake, and fire, are to be taken as symbols of divine punishment, the object of this vision was to teach the prophet that the fierce and fiery measures which he would have adopted for the reformation of God's worship and the manners of the people, were not to be compared with the merciful conduct of God, who is slow to anger and rich in grace.



THE JUNIPER.

15—18. Elijah is here instructed to pass some time in the wilderness of Damascus, where, secure from the revenge of Jezebel, and yet not far from the scene of future action, he might be prepared to move in obedience to the will of God. These three men were to be instruments in the hand of God for clearing the land of idolatry. Hazael was to chastise the people for their apostasy; Jehu was to extirpate the authors of idolatrous worship; and Elisha, as the successor of Elijah, is to use the sword in the punishment of the godless and the faithless. Still there were seven thousand true to God.

CHAPTER XX.

1. This Ben-hadad was son of the Ben-hadad who, under Baasha, had seized several towns of Galilee (ch. xv. 20).

These thirty-two kings were not confederate, but vassal powers. With what wretched pusillanimity does Ahab yield to Ben-hadad!

2—8. Ben-hadad proceeded so far in his demands as to lead Ahab to refer the case to his people. They advise him to refuse the claims of his adversary.

10. On Ahab's refusal, Ben-hadad threatens to cover Samaria with so great an army that its dust or ruins would be insufficient to give each of his soldiers one single handful.

12. These "pavilions" were booths or tents erected in the camp for royalty.

13. Who this prophet was, or whence he came, we are not informed.

14. "The young men of the princes of the provinces" denote their armour-

Digitized by Google

CHAPTER XX.

1 Ben-hadad, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is [1]pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and [2]I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [3]follow me.[a]

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this [4]message, as he *was* drinking, he and the kings in the [5]pavilions, that he said unto his servants, [6]Set *yourselves in array*. [7]And they set *themselves in array* against the city.[b]

13 ¶ And, behold, [8]there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.[c]

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [9]young men of the princes of the provinces. Then he said, Who shall [10]order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.[d]

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.[e]

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army [11]that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, [12]to fight against Israel.[f]

27 And the children of Israel were numbered, and [13]were all present, and went against them: and the

BEFORE CHRIST 901.

8 Heb. *approached.*

c ver. 28.

9 Or, *servants.*

10 Heb. *bind*, or *tie.*

d ver. 11; ch. xvi. 9.

1 Heb. *desirable.*

2 Heb. *I kept not back from him.*

e 2 Sam xi. 1.

11 Heb. *that was fallen.*

3 Heb. *are at my feet.*

a ch. xix. 2; Exod. xi. 8; Judg. iv. 10.

4 Heb. *word.*

5 Or, *tents.*

6 Or, *Place the engines.*

12 Heb. *to the war with Israel.*

f Josh. xiii. 4.

7 Or, *And they placed engines.*

b ver. 16.

13 Or, *were victualled.*

---

bearers—a small and feeble band compared with the immense army of Ben-hadad; but God was on their side.

15—21. While carousing with his vassals, Ben-hadad is informed of the presence of an armed force in the city, and, in drunken madness, commands that, whether they had come in peace or in war, they should be taken alive. In the conflict that followed, the Israelites, through supernatural strength, attained the victory, and Ben-hadad only escaped by flight.

22. The same prophet here warns Ahab that the Syrians would renew hostilities at the beginning of the following year, and therefore enjoins upon him a due preparation.

23—30. As the prophet had foretold, so the Syrians acted. There was another battle, and again the Israelites were victorious.

31. These were tokens of surrender; and the Syrians felt that they and their sovereign were at the mercy of Ahab.

32—34. Ahab spared Ben-hadad; and this false delicacy, or rather this vanity and self-elation, proved his ruin.

Digitized by Google

children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.[a]

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, [1]into an inner chamber.[b]

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.[c]

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab,* I will send thee away with this covenant. So he made a covenant with him, and sent him away.[d]

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.[e]

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.[f]

37 Then he found another man, and said, Smite me, I pray thee. And the man [2]smote him, so that in smiting he wounded *him.*

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

BEFORE CHRIST 900.

3 Heb *weigh.*

g 2 Sam. xii. 1, &c.; 2 Kings x. 24.

a ver. 13.

4 Heb. *he was not.*

1 Or, *from chamber to chamber.* Heb. *into a chamber within a chamber.*

b ch. xxii. 25.

h ch. xxii. 31—37

i ch. xxi. 4.

c Gen. xxxvii. 34.

5 Heb. *be good in thine eyes.*

j 1 Sam. viii. 14.

d ch. xv. 20.

k Lev. xxv. 23; Numb. xxxvi. 7; Ezek. xlvi. 18

e ch. xiii. 17, 18; 2 Kings ii. 3, 5, 7, 15

f ch. xiii. 24.

2 Heb. *smiting and wounding.*

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt [3]pay a talent of silver.[g]

40 And as thy servant was busy here and there, [4]he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it.*

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.[h]

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.[i]

CHAPTER XXI.

1 *Ahab being denied Naboth's vineyard is grieved.* 5 *Jezebel writing letters against Naboth, he is condemned of blasphemy.* 15 *Ahab taketh possession of the vineyard.* 17 *Elijah denounceth judgments against Ahab and Jezebel.* 25 *Wicked Ahab repenting, God deferreth the judgment.*

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or,* if it [5]seem good to thee, I will give thee the worth of it in money.[j]

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.[k]

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

The phrase, "make streets for thee in Damascus," denotes residence and free intercourse to the Israelites in the capital of the Syrian kingdom.

35—43. The prophet, by this disguise and this fable, makes Ahab pass the sentence of condemnation on his own conduct: hence Ahab's sullen mood.

CHAPTER XXI.

1—4. Near to the palace of Ahab there was a vineyard, which belonged to one of his subjects, but which the king desired to appropriate to himself, and add to his royal grounds. At first, he offered to Naboth another vineyard in exchange, or even to give the price of it in money; but Naboth peremptorily declined either to sell it or exchange it. Provoked by this refusal, Ahab withdrew into his palace, abandoned himself to his mortified pride and indignation, threw himself upon his couch, and refused even to eat.

Now, whether was Ahab or Naboth to blame in this matter? Had Naboth's refusal proceeded from obstinate self-will, it would be impossible to justify his conduct; but his opposition to the royal request rested on strong religious

Digitized by Google



ELIJAH DENOUNCING THE CRIME OF AHAB IN NABOTH'S VINEYARD.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth [1]on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.[a]

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

BEFORE CHRIST 899.

[b] 2 Kings ix. 26.

[1] Heb. *in the top of the people.*

[a] Exod. xxii. 28; Lev. xxiv. 14—16; Acts vi. 11.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.[b]

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to

grounds. By the law of Moses, every Israelite was forbidden to sell his paternal inheritance; or, if in any case his poverty compelled him to part with it, the sale was to be effected on the condition that it might be redeemed at any time; otherwise, it reverted, in the year of jubilee, to the original owner, or his heir (Lev. xxv. 13—28; Numb. xxxvi. 7).

Keeping in mind that the law of Moses had still its firm roots in Israel, we see that Naboth had not only a personal right, but was bound by the divine law, to refuse the demand of the king; and therefore his words, "the Lord forbid it me," are to be taken as expressive of a deep inward repugnance to an act so at variance with the ordination of God.

5—10. The behaviour of Ahab reveals at once his tyranny and his imbecility. How he fails in the requisite energy of purpose to carry the dark

Digitized by Google

the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,[a]

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.[b]

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.[c]

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.[d]

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,[e]

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.[f]

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [1]wall of Jezreel.[g]

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.[h]

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife [2]stirred up.[i]

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.[j]

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.[k]

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.[l]

BEFORE CHRIST 897.

a Ps. ix. 12

b ch. xiii. 32; 2 Chron. xxii. 9

c ch. xxii. 38.
m 2 Chron. xviii. 2, &c.

d ch. xvii. 17; 2 Kings xvii. 17; Rom. vii. 14.
3 Heb. *silent from taking it.*
n Deut. iv. 43.

e ch. xiv. 10; 1 Sam. xxv. 22; 2 Kings ix. 8.
o 2 Kings iii. 7.

f ch. xv. 29; xvi. 3, 11.

1 Or, *ditch.*

g 2 Kings ix. 36.

h ch. xiv. 11; xvi. 4.
p ch. xviii. 19

2 Or, *incited.*

i ch. xvi. 30, 31
q 2 Kings iii. 11.

j Gen. xv. 16; 2 Kings xxi. 11

4 Or, *eunuch.*

k Gen. xxxvii. 34.

5 Heb. *floor.*

l 2 Kings ix. 25.

CHAPTER XXII.

1 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead.* 37 *The dogs lick up his blood, and Ahaziah succeedeth him.* 41 *Jehoshaphat's good reign.* 45 *His acts.* 50 *Jehoram succeedeth him.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.[m]

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we [3]*be* still, *and* take it not out of the hand of the king of Syria?[n]

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.[o]

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king.[p]

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?[q]

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an [4]officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a [5]void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him

design of his heart into effective action! But for his ineffable weakness, and he would himself have done that which he leaves his royal consort to perform. At first Jezebel upbraids him with his want of energy and of action, and then tells him to use his royal power and prerogative; to rouse himself from his lethargy, and exercise his right as the sovereign of the people; she promises to procure for him the coveted vineyard; she herself sits down and writes a letter, in the name of her royal husband; seals it with his seal, which perhaps bore his name, to give it the character of a royal mandate; and sends it to the elders and the nobles of Jezreel.

The words "dwelling with Naboth" simply mean that these nobles and elders dwelt in the same city with him, and therefore had the opportunity of observing his manner of life.

Although Ahab and Jezebel had a palace at Jezreel, yet their proper regal residence was in Samaria, from which this letter was sent to Jezreel.

Under the pretence that some heavier crime, or guilt, lay upon the city, which must be expiated, this worthless woman enjoins upon these elders to proclaim a fast, to assemble the people, to charge Naboth, in their assembled presence, with the sin of blasphemy, to get two sons or professed followers of Belial to swear to his guilt, and then to inflict upon him the punishment due to such an offence. There was thus the appearance of justice in this line of action; while the fact of Naboth having opposed the wishes of the king, involved, or seemed to involve, a like opposition to God, whose servant and representative the king was supposed to be; and thus the stamp of truth seemed to be impressed on the charge preferred against Naboth. Blasphemy against the king, as the visible representative of God in his kingdom, was regarded and treated as blasphemy against God (Exod. xxii. 28; Deut. xvii. 6; xix. 15).

11—16. That the elders of Jezreel should have so readily complied with this mandate, only proves the point of moral feeling to which they had fallen, and how they were the merest slaves of the royal will.

17—19. Naboth is stoned to death, and Ahab hastens to take possession of his vineyard; but in the very act of making it his own, he suddenly finds himself in the presence of Elijah the prophet, who rings in his ears the curse and condemnation of God on himself and his posterity.

"In the place where dogs licked the blood of Naboth shall dogs lick thy blood" is a prediction which was literally fulfilled — not in Ahab, for he repented, but in his son (2 Kings ix. 25, 26).

23, 24. For the affecting yet literal fulfilment of this prediction, see 2 Kings ix. 30—35.

25—29. There are those who believe that Ahab's repentance was true, but only temporary. True repentance is repentance unto life.

CHAPTER XXII.

1—3. Three years had elapsed since the defeat of Ben-hadad, king of Syria, and during these three years peace had been maintained between the kingdoms

Digitized by Google

horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.[a]

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the Lord?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.[b]

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.[c]

20 And the LORD said, Who shall [1]persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.[d]

BEFORE CHRIST 897.

[e] Ezek. xiv. 9

[f] 2 Chron. xviii. 23.

[2] Or, *from chamber to chamber.* Heb. *a chamber in a chamber.*

[g] ch. xx. 30.

[a] Numb. xxii. 38.

[h] Numb. xvi. 29; Deut. xviii. 20—22.

[3] Or, *when he was to disguise himself, and enter into the battle.*

[b] Matt. ix. 36.

[i] 2 Chron. xxv. 22.

[c] Job i. 6; ii. 1; Ps. ciii. 20, 21; Isa. vi. 1; Dan. vii. 9, 10; Zech. i. 10; Matt. xviii. 10; Heb. i. 7, 14.

[j] 2 Chron. xviii. 31; Prov. xiii. 20.

[1] Or, *deceive.*

[4] Heb. *in his simplicity.*

[5] Heb. *joints and the breastplate.*

[6] Heb. *made sick.*

[k] 2 Sam. xv. 11.

[7] Heb. *ascended.*

[d] Judg. ix. 23; Job xii. 16; Ezek. xiv. 9; 2 Thess. ii. 11.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.[e]

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?[f]

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go [2]into an inner chamber to hide thyself.[g]

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.[h]

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I [3]will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.[i]

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.[j]

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow [4]at a venture, and smote the king of Israel between the [5]joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am [6]wounded.[k]

35 And the battle [7]increased that day: and the king was stayed up in his chariot against the Syrians, and

---

of Israel and Syria, yet Ben-hadad had not fulfilled the conditions of peace; had not surrendered, as he promised (xx. 34), all the cities of Israel taken by his father, but still retained Ramoth in Gilead. To recover this city was now the object and the aim of Ahab. He is visited by Jehoshaphat, the king of Judah, to whom he proposes the union of their forces, to bring Ben-hadad into entire submission.

4. The words of Jehoshaphat embody and express his assent to the common expedition, and correspond with the simpler formula of 2 Chron. xviii. 3—"I am with thee in the war."

5—8. Before setting out on this warlike expedition, Jehoshaphat proposes a reference to the One Infallible Oracle. Ahab was not in a position to accept this proposal, but gathered together his prophets, about four hundred in number—not the priests of Baal, nor the four hundred prophets of Astarte, who did not appear before Elijah on the mount Carmel, but those who professed to worship Jehovah under the image of a calf, who were in the true sense of the word idolaters, and therefore no true prophets of God, and who were, if not in the pay, at least in the service, of the idolatrous king of Israel. Jehoshaphat refuses to stake the issue of the warfare on their word alone. He asks if there is no other prophet to whom they can refer, and to whom Jehovah would be likely to reveal his will? Ahab names Micaiah, the son of Imlah, but towards this man of God the king of Israel cherished a deadly hatred. Micaiah had previously spoken to Ahab in terms of solemn and uncompromising faithfulness, and for this Ahab had thrown him into prison (verses 26, 27), and now wishes to have nothing to do with him. Jehoshaphat overcomes the opposition of Ahab, and Micaiah is sent for into the royal presence.

9—12. While the messenger is sent to call Micaiah, the prophets of Ahab are consulted as to the expediency of the war.

The two monarchs, clothed in royal attire, or in the robes of their regal office, sat on some temporary structure, which served as a throne; and this was set up in "a void place in the entrance of the gate"—that is, in some open, level place which was used as a threshing-floor; and here Zedekiah, one of these idolatrous prophets of Ahab, speaks in the name and on behalf of all the rest, and encourages the two kings to proceed with the war.

In the blessing which Moses pronounced upon Joseph, recorded in Deut. xxxiii. 17, we read:—"His horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth;" and here Zedekiah speaks of "horns of iron," to indicate that the power of the two monarchs was more than enough to overcome the Syrian forces—the horn being employed as a symbol of strength.

13—18. The messenger, who is on his way back with Micaiah, tries to persuade the man of God to make his words accord with the words of the prophets of Ahab. What! did he think that the servant of the Most High God was to be either coaxed or bribed into falsehood? Micaiah leaves him in no uncertainty on this point.

Micaiah appears in the presence of the two crowned heads; at first speaks to them in words of irony, as if he would throw contempt and mockery on the prophets of Ahab—since you are bent on your own course, take it, and, in taking it, take all the consequences;—and then, as Zedekiah had spoken to them in a symbol, he speaks to them in a figure, in which he represents Israel scattered, Ahab slain in battle, and every man returning to his own house without being even pursued by the enemy.

Digitized by Google

died at even: and the blood ran out of the wound into the [1]midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and [2]was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.[e]

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?[f]

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa [3]began to reign over Judah in the fourth year of Ahab king of Israel.[c]

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.[d]

BEFORE CHRIST 897.

1 Heb. *bosom.*

e 2 Chron. xix. 2

2 Heb. *came.*

f ch. xiv. 24; xv. 12.

g Gen. xxv. 23; 2 Sam. viii. 14; 2 Kings iii. 9; viii. 20.

a ch. xxi. 19.

4 Or, *had ten ships.*

h ch. ix. 26; x. 22; 2 Chron. xx. 35, 37, &c.

b Amos iii. 15

3 He began to reign alone.

i 2 Chron. xxi. 1.

c ver. 51; 2 Chron. xx. 31.

5 Now he begins to reign alone.

j ver. 40.

k ch. xv. 26.

d ch. xiv. 23; xv. 14; 2 Kings xii. 3.

l ch. xvi. 31; Judg. ii. 11.

44 And Jehoshaphat made peace with the king of Israel.[e]

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.[f]

47 *There was* then no king in Edom: a deputy *was* king.[g]

48 Jehoshaphat [4]made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.[h]

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.[i]

51 ¶ Ahaziah the son of Ahab [5]began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.[j]

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:[k]

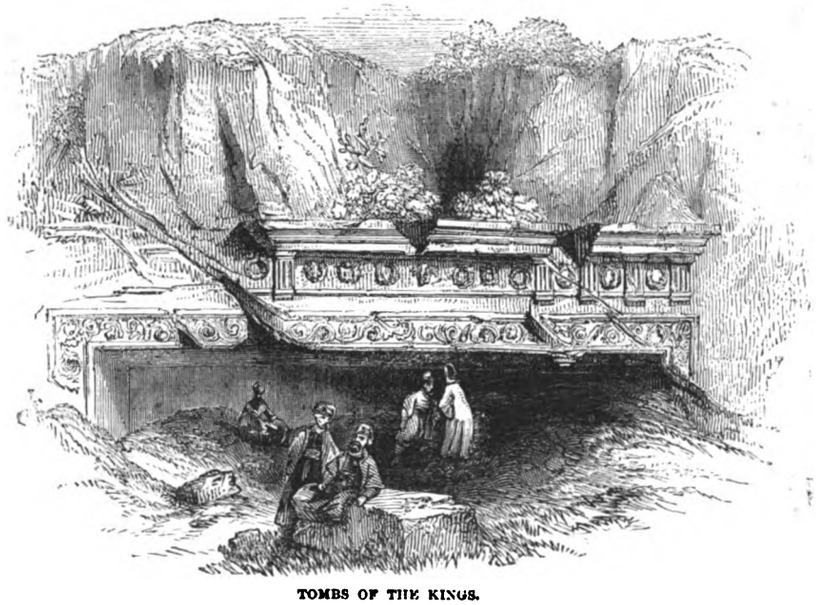
53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.[l]

19—23. Ahab would fain interpret the words of Micaiah as an evidence of the prophet's personal enmity; but from this ground Micaiah at once drives him, by telling him of the vision which had been vouchsafed to him from Heaven.

This lying spirit—which entered into the prophets of Ahab, to seduce him into a false and fatal line of action—is to be looked upon as a judgment from God for his defiant attitude and continued rebellion. He was given up to believe a lie. And here we see how true it is that "God undoubtedly stands in a living, influential relation to evil in the creature, subjecting it to his orders, and, at the same time, adapting his universal plan to it; directing its development, and assigning to its appearance in the world of reality the place which Eternal Wisdom has provided for it." Nor does this at all affect the principle and the truth, that "the efficient causality of evil, as evil, lies altogether in the creature."

25. This sentence was carried into effect in the issue of the war, when Ahab's followers and friends or his royal consort herself, made these false prophets, contrary to the principle of justice, suffer for the loss sustained in battle.

29. Why Jehoshaphat consented to take the field after Micaiah's solemn utterances it is difficult to say, unless he felt that his previous promise had committed him to Ahab.



TOMBS OF THE KINGS.

34. Some think that the fatal wound was inflicted in the neck, and others believe that it was in the abdomen.

35—40. How affectingly were the words of Elijah fulfilled in the death of Ahab! "The wages of sin is death!"

His "ivory house" was his palace in Jezreel, or in Samaria, richly adorned or wholly overlaid with ivory. But the blood of the man who lived in a house of ivory is licked up by the tongues of dogs!

41. For a more copious history of the reign of Jehoshaphat, see 2 Chron. xvii.—xxi. 3.

43. In the latter years of his reign, the heart of Asa became more and more estranged from God; but Jehoshaphat, his son, departed not from the ways of the Lord his God.

Digitized by Google





THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED THE FOURTH BOOK OF THE KINGS.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

BEFORE CHRIST 896.

1 THEN Moab rebelled against Israel after the death of Ahab.[a]

a ch. iii 5; 2 Sam. viii. 2.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.[b]

b 1 Sam. v. 10

3 But the angel of the LORD said to Elijah the Tishbite,

CHAPTER I.

1. The previous Book concluded with the intimation that Ahaziah succeeded to the throne of Ahab his father, and that his reign was characterised by the exhibition of the same godless and profligate spirit.

The Moabites, who had been subjected by David (2 Sam. viii. 2; xxiii. 20), and who, in the partition of the kingdom, had remained tributary to the kingdom of the Ten Tribes, revolted after the death of Ahab, and endeavoured to sever themselves from Israel. At this juncture, Ahaziah had a serious fall, which seemed to threaten his life, and therefore he was not in a position to take the field against these Moabites, and reduce them to submission.

2. Ekron was the most northern of the five cities of the Philistines, situated between

Digitized by Google

Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, [1]Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [2]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.[a]

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.[b]

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and [3]fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.[c]

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And [4]Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.[d]

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

BEFORE CHRIST 896.

1 Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

4 The second year that *Jehoram* was *Prorex*, and the eighteenth of *Jehoshaphat.*

d ch. iii. 1.

2 Heb. *What was the manner of the man?*

a Zech. xiii. 4; Matt. iii. 4.

e 1 Kings xix. 21.

b Luke ix. 54.

3 Heb. *bowed.*

g vs. 5, 7, 15; ch. iv. 1, 38; ix. 1; 1 Kings xx. 35.

c 1 Sam. xxvi. 21; Ps. lxxii. 14.

CHAPTER II.

1 *Elijah, taking his leave of Elisha, with his mantle divideth Jordan,* 9 *and, granting Elisha his request, is taken up by a fiery chariot into heaven.* 12 *Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor.* 16 *The young prophets, hardly obtaining leave to seek Elijah, could not find him.* 19 *Elisha with salt healeth the unwholesome waters.* 23 *Bears destroy the children that mocked Elisha.*

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.[e]

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.[f]

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace.[g]

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

f vs. 4, 6; ch. iv. 30; 1 Sam. i. 26.

Ashdod and Samaria, bordering on Judah in the low lands. Baal-zebub was the tutelary deity against vermin.

3, 4. Ahaziah sends to consult this deity as to the probability of his recovery; but the messengers are met by Elijah, who sends them to their royal master with the heavy tidings that his sickness was unto death. Ahaziah had virtually renounced Jehovah, and now God leaves him without hope.

5—8. The messengers did not recognise Elijah; but when they returned and described the prophet's appearance, their sovereign at once knew that it was he.

"A hairy man" refers not to his person, but to his clothing, which, composed of goat's skin, or of camel's hair, he wore as symbolic of his office.

9—12. After Elijah had revealed to the messengers the impending death of their royal master, we are told, in verse fourth, that "he departed;" but whither, we are not informed; only the king knew the place of his retreat, and sent one of his captains to invite him to come down to him.

The tone and bearing of these men indicated that they had no belief in the prophetic character or miraculous power of Elijah; and hence the conviction was forced upon them by divine judgment. The contempt which they poured upon the prophet was a daring insult to the God of the prophet.

13—16. The third captain takes quite a different attitude in the presence of Elijah, which bespeaks his belief in the character and the claims of the prophet. The prophet is in the presence of the king; but a king is a little thing in the presence of a prophet, and Elijah rings in his ears—"Thou shalt surely die;"—and he did die.

17. As Ahaziah had no son, he was succeeded by Jehoram his brother, whose accession took place in the second year of the Jehoram who occupied the throne of Judah, as successor to his father Jehoshaphat.

CHAPTER II.

1. Gilgal is, by some, described as being east of Jericho, towards the Jordan; and by others, in the mountains not far from the heights of Ebal and Gerizim.

2. If Elijah wished no one to witness his ascent, then it is easy to understand how he sought to relieve himself from Elisha, his companion.

Digitized by Google

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [1]to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.[a]

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, [2]Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.[b]

12 ¶ And Elisha saw *it,* and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.[c]

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the [3]bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.[d]

15 And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.[e]

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [4]strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon [5]some mountain, or into some valley. And he said, Ye shall not send.[f]

BEFORE CHRIST 896

6 Heb. *causing to miscarry.*

1 Heb. *in sight, or over against.*

a ver. 14; Exod. xiv. 21; Josh. iii. 16.

g ch. iv. 41; vi. 6; Exod. xv. 25; John ix. 6.

2 Heb. *Thou hast done hard in asking.*

b ch. vi. 17; Ps. civ. 4.

c ch. xiii. 14.

3 Heb. *lip*

d ver. 8.

e ver 7

7 Heb. *statue.*

h 1 Kings xvi. 31, 32.

4 Heb. *sons of strength.*

5 Heb. *one of the mountains.*

f 1 Kings xviii. 12; Ezek. viii. 3; Acts viii. 39.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground [6]barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land.*[g]

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER III.

1 *Jehoram's reign.* 4 *Mesha rebelleth.* 6 *Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory.* 21 *The Moabites, deceived by the colour of the water, coming to spoil, are overcome.* 26 *The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.*

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the [7]image of Baal that his father had made.[h]

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred

3—8. At Beth-el, as in Gilgal, there seems to have been a school of the prophets; and to the sons of the prophets, who resided there, God revealed the fact, as he had done to Elisha, that the hour of Elijah's translation was at hand. From Beth-el, Elijah, accompanied by Elisha, went on to Jericho, where they were joined by fifty sons of the prophets, and, with the Jordan in sight, they stood to be eye-witnesses of the ascent of their great master. The man of God visited these schools previous to his departure, that he might settle them on a sure foundation, and pronounce on them his parting benediction.

The mantle was the outward symbol of the prophetic and miraculous power which lay within, as the result of the indwelling Spirit.

9—11. "A double portion of thy spirit" refers to miraculous endowment; but he that is departing cannot bequeath more than he himself has; nor is there any evidence that the powers of Elisha exceeded those of Elijah.

12. Just as the inmates of the schools are called "the sons of the prophets," and just as Elijah was the founder of these schools, so Elisha addresses him by the designation of father; while the chariots and their riders are emblematic of the protection which Elijah afforded to the kingdom.

13—15. Elisha is at once endowed with miraculous power, and is thus accredited among the sons of the prophets, and among the people, as the divinely-appointed successor of Elijah.

19—22. In this miracle, which was designed to support the claim of Elisha, salt was used as the symbol of incorruptibility. It was not the salt that changed the water, but that Divine Power of which salt was the emblem.

CHAPTER III.

1—3. This Jehoram was the brother of Ahaziah, who had died without issue (chap. i. 17); in some respects, a better man than his father, for he removed the pillar of Baal which Ahab had set up in Samaria, but still allowed the worship of Baal, and the calf-worship, as the predominant religion of the state.

Digitized by Google



ELIJAH ASCENDING TO HEAVEN IN THE PRESENCE OF ELISHA.

thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.[a]

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.[b]

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle [1]that followed them.[c]

BEFORE CHRIST 896.

a ch. i. 1.

2 After they had made a circuit of seven days in the march through a deep, rocky valley which separated the boundaries of Edom and Moab, they were reduced to the greatest straits from want of water. Jehoram believes their ruin to be inevitable; but Jehoshaphat takes heart, and desires to refer their case to God himself.

d 1 Kings xxii. 7.

b 1 Kings xxii. 4.

e ch. ii. 25.

1 Heb. *at their feet.*

c Exod. xi. 8.

f Judg. x. 14; Ruth i. 15; 1 Kings xviii. 19; Ezek. xiv. 3.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him?[2] And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.[d]

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.[e]

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.[f]

4, 5. From chap. i. 1, we learned that the Moabites had made a strenuous effort to free themselves from the dominion of the Israelites. Here the fact is repeated. Nothing is more common among Asiatic nations than for a vassal prince to pay his tribute in the natural products and fruits of the earth.

6, 7. Jehoram first numbers all Israel, with a view of levying from his own people an army of sufficient strength to inspire confidence, and then invites Jehoshaphat to join him in the campaign against the Moabites. Jehoshaphat consents to divide with him the glory or the disgrace of the war.

8. The question, "Which way shall we go up?" is that of Jehoram, and the answer is that of Jehoshaphat.

Digitized by Google



ELISHA PROPHESYING BEFORE JEHOSHAPHAT AND TWO OTHER KINGS.

Digitized by Google

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.[a]

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.[b]

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and [1]mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.[c]

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they [2]gathered all that were able to [3]put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely [4]slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: [5]but they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: [6]only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.[d]

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.[e]

BEFORE CHRIST 895.

6 Heb. *until he left the stones thereof in Kir-haraseth.*

d Isa. xvi. 7, 11

a ch. v. 16 1 Kings xvii. 1.

b 1 Sam. x. 5; Ezek. i. 3; iii. 14, 22; viii. 1.

e ch. viii. 20; Amos ii. 1.

1 Heb. *grieve.*

c Exod. xxix. 39, 40.

2 Heb. *were cried together.*

3 Heb. *gird himself with a girdle.*

4 Heb. *destroyed.*

7 Or, *scant not.*

5 Or, *they smote in it even smiting.*

CHAPTER IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.*

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.[f]

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [7]borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

f Lev. xxv. 39; 1 Kings xx. 35; Matt. xviii. 25.

13, 14. Though Elisha was not in the camp itself, he must have been in its immediate neighbourhood; and now three crowned men came down to consult him as to the issue of this war. Jehoram, the king of Israel, found no favour in the eyes of the man of God, and but for the presence and the piety of Jehoshaphat, the king of Judah, very certain is it that Elisha would have left Jehoram to sink under the weight of his misfortunes.

15. It may be that the spirit of the prophet was rather chafed and disturbed, and therefore, to calm and tranquilise his own nature, and to teach these three kings that he could be cheerful and happy in the midst of impending dangers, he called for a minstrel and for music. Amidst its soft and soothing tones, he rose above the din and distraction of the outside world—rose into the quiet of God's nature, and then the spirit of revelation inspired him.

16, 17. The prophet commands them to dig pits, and assures them that in the absence of both wind and rain—rain in the East being always preceded by wind—these pits would be filled with water. It was from the want of water that they had been reduced to such straits and necessities, and therefore the very element which was needful to save the camp is here promised them in abundance.

Not far from the camp, on the western mountains of Edom, a great fall of rain—a kind of cloud-burst—took place, which filled the Wady, and then flowed into the pits which they had dug and prepared for its reception.

19. In besieging these Canaanitish towns, which were designed for their own future possession, the Israelites were commanded not to destroy the fruit-bearing trees, but this law was to have no force in the land of Moab.

22. The water had assumed this appearance from the red earth of the pits in which it had been collected, and this ruddy appearance was, no doubt, greatly increased by the rays of the sun rising and falling upon it. The Moabites knew that the Wady had been dry, and never dreaming of an optical illusion, they rushed to attack the camp of Israel. This was followed by defeat and flight,

25. The meaning is, that they strewed the ruins of the cities on the fields. Kir-haraseth is supposed to be the castle of Moab, which the allied kings besieged, which the slingers surrounded and smote, and whose ruins were left on the very spot.

26. The king of Moab tried to force his way through the besiegers to the point occupied by the king of Edom, under the idea, that from him he would meet with less opposition. It was a grand deception. His attempt failed; and then, in the agony of despair, he offered his own first-born son in sacrifice to Chemosh, his idol, not privately, but publicly, on the walls of the castle, and in the sight of the besiegers.

27. "There was great indignation," on the part of Jehoshaphat and the Idumean king, against the Israelites, say some; against the king of Moab on the part of the Israelites, say others; against the whole camp on the part of God, says a third class of expositors. The probability is, that some divine judgment came upon Israel, which caused the allied powers, with one consent, to raise the siege.

CHAPTER IV.

In the four following chapters we have a record of a series of miraculous doings on the part of Elisha, performed in the reign of Jehoram, king of Israel—miracles performed in favour of the sons of the prophets and of private individuals, and then those which bore upon the political destinies of the people, and on their king, as their head and leader.

1—7. To understand the application and the language of this widow to the prophet, it must be borne in mind, that the law of Moses gave the creditors a right to the person and the children of the debtor, who, because they could not pay their creditor, were reduced to the condition of bondmen, and compelled to serve him till the year of jubilee, when they again became free.

The widow was to shut her door, that no one might intrude, and that the hand of God alone might appear in the miracle.

8. The phrase, "a great woman," means a woman of wealth and influence

Digitized by Google

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy [1]debt, and live thou and thy children of the rest.

8 ¶ [2]And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she [3]constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.[a]

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this [4]season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.[b]

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

BEFORE CHRIST 894.

5 Heb. *peace.*

6 Heb. *restrain not for me to ride.*

1 Or, *creditor.*

2 Heb. *There was a day.*

3 Heb. *laid hold on him.*

c ch. ii. 25.

a Josh. xix. 18.

7 Heb. *by his feet.* Matt. xxviii. 9.

8 Heb. *bitter.* 1 Sam. i. 10

d ver. 16.

e ch. ii. 8, 14; ix. 1; Exod. vii. 19; xiv. 16; 1 Kings xviii. 46.

f ch. ii. 2.

9 Heb. *attention.*

4 Heb. *set time.*

b ver. 28; Gen. xviii. 10, 14.

g ver. 4; 1 Kings xvii. 20; Matt. vi. 6.

h 1 Kings xvii. 21; Acts xx. 10.

10 Heb. *once hither and once thither.*

i ch. viii. 1, 5; 1 Kings xvii. 21.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* [5]well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; [6]slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:[c]

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught him [7]by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* [8]vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?[d]

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.[e]

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.[f]

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor [9]hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.[g]

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.[h]

35 Then he returned, and walked in the house [10]to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.[i]

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there*

5 Heb. *peace.*

6 Heb. *restrain not for me to ride.*

7 Heb. *by his feet.* Matt. xxviii. 9.

8 Heb. *bitter.* 1 Sam. i. 10

9 Heb. *attention.*

10 Heb. *once hither and once thither.*

It would seem that Elisha had made her acquaintance before this, and under her roof he now enjoyed the rites of a richer hospitality.

Shunem was situated in the plain of Esdraelon.

19. The child no doubt had a sun-stroke, and the disease of which he died was inflammation of the brain—an effect still common in the East.

23. From this verse it would appear that the pious in Israel were accustomed to assemble in order to be instructed and edified by the prophets. According to the law, these days were to be religiously observed (Numb. xxviii. 1—25).

29—32. Elisha sent his servant forward to the house of mourning with all possible speed, and put into his hand his own prophetic staff, not in the belief that Gehazi could perform the miracle, but to inspire the heart of the Shunammite and her family, and even of Gehazi himself, with the belief that the power to work a miracle did not lie magically in himself, or in his staff, but in the omnipotence of God. Up to this height, the faith of the Shunammite had already risen, for she said to Elisha, "As thy soul liveth, I will not leave thee." She believed in Elisha as a man of God; and she believed that through him God would restore the life of her child.

38. These sons of the prophets did not live with Elisha, but came to him for instruction, and were seated at his feet as disciples.

Digitized by Google

was a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no [1]harm in the pot.[a]

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn [2]in the husk thereof. And he said, Give unto the people, that they may eat.[b]

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*.[c]

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.[d]

CHAPTER V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha, sending him to Jordan, cureth him.* 15 *He refusing Naaman's gifts granteth him some of the earth.* 20 *Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.*

NOW Naaman, captain of the host of the king of Syria, was a great man [3]with his master, and [4]honourable, because by him the LORD had given [5]deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.[e]

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she [6]waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* [7]with the prophet that *is* in Samaria! for he would [8]recover him of his leprosy.

BEFORE CHRIST 894.

9 Heb. *in his hand.*

f ch. viii. 8, 9; 1 Sam. ix. 8.

1 Heb. *evil thing.*

a ch. ii. 21; v. 10; Exod. xv. 25; John ix. 6.

g Gen. xxx. 2; Deut. xxxii. 39; 1 Sam. ii. 6.

2 Or, *in his scrip*, or, *garment.*

b 1 Sam. ix. 4, 7; 1 Cor. ix. 11; Gal. vi. 6.

c Luke ix. 13, 17; John vi. 9, 11.

d Matt. xiv. 20; xv. 37; John vi. 13.

h ch. iv. 41; John ix. 7.

10 Heb. *I said*, or, *I said with myself, He will surely come out*, &c.

11 Heb. *move up and down.*

12 Or, *Amana.*

3 Heb. *before.*

4 Or, *gracious.* Heb. *lifted up*, or, *accepted in countenance.*

5 Or, *victory.*

e Exod. xi. 3; Luke iv. 27.

6 Heb. *was before.*

i Job xxxiii. 25; Luke iv. 27

7 Heb. *before.*

8 Heb. *gather in.*

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took [9]with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.[f]

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.[g]

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.[h]

11 But Naaman was wroth, and went away, and said, Behold, [10]I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and [11]strike his hand over the place, and recover the leper.

12 *Are* not [12]Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.[i]

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him:

39. This "wild vine" was some running plant similar to the wild vine. But what was the plant? Some say, that it was that of the wild cucumber; and others, that of the coloquintida, which also belongs to the family of cucumbers, which runs along the ground, and whose round, yellow fruit, is of the size of a large orange, very bitter, stringent, and affecting the whole nervous system, and which, if eaten in any quantity, would cause death.

The meal, as a means of wholesome nutriment, was employed by Elisha as only a symbol, to assure these sons of the prophets that the pottage was deprived, through the intervention of Supernatural Power, of its deadly element.

42—44. These firstfruits were sent to the prophet for his personal acceptance. In the feeding of a hundred men with these twenty barley loaves, with something left over, we have a type of that miracle of our Lord in which he fed a great multitude on even five loaves.

CHAPTER V.

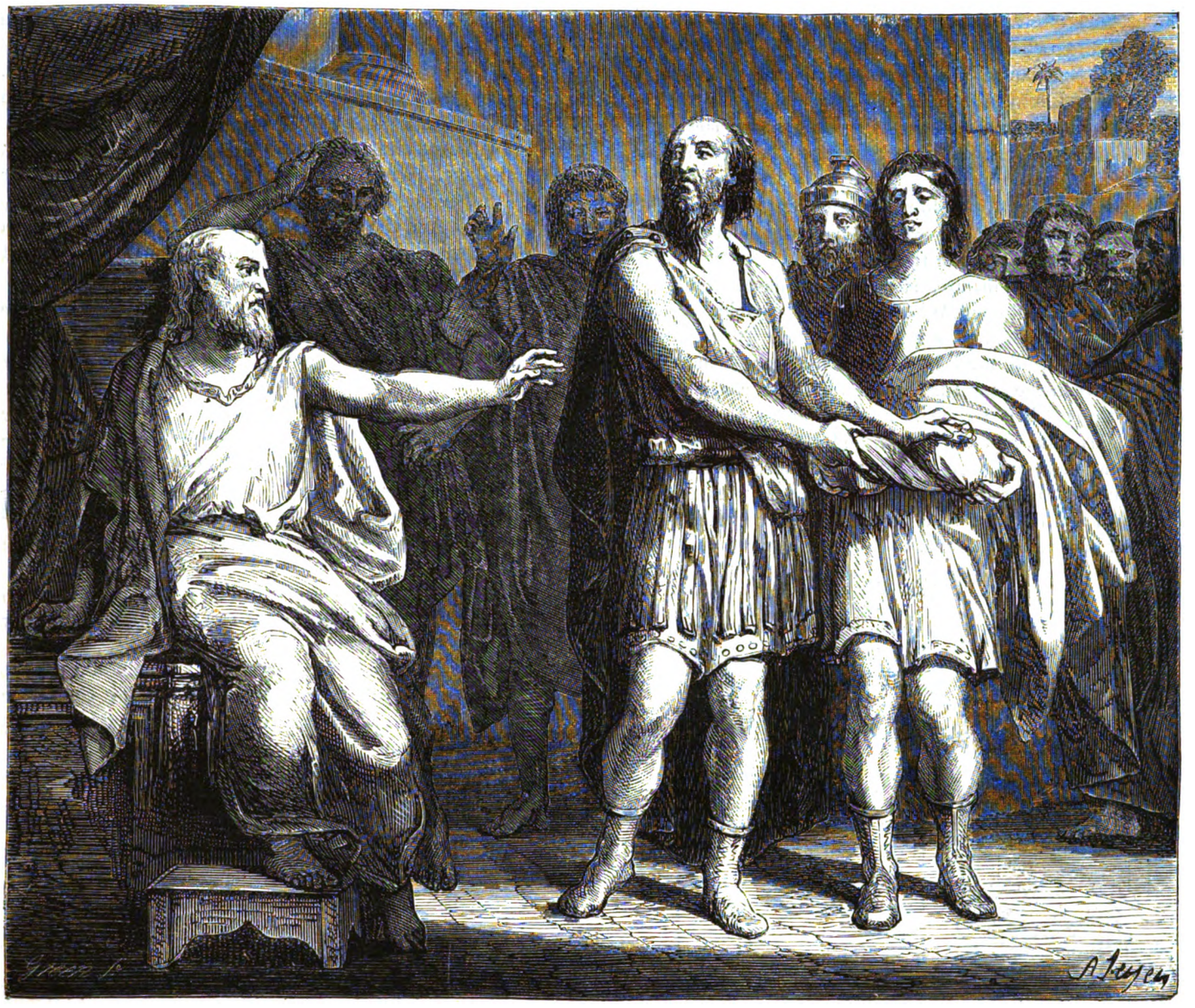
1. Naaman, who was in the service of the king of Syria, appears to have been not only a valiant warrior, but held in the highest esteem by his royal master. But he was a leper. And here we see the difference of views which obtained among the Israelites and the Syrians on the subject of leprosy. In the Hebrew commonwealth, every leper was excluded from all society; while a leper in Syria was not only allowed free intercourse with those around him, but he might continue invested with high office in the state, and fill one of the first places in the court. For the law of leprosy, see Lev. xiii., xiv., and the notes.

2, 3. This little Hebrew maid had been taken captive by the Syrians in some one of their incursions against Israel; but how she came to find a place in the house and the family of Naaman we are not told. The condition of her master deeply affected her, and her pious thoughts reverted to her fatherland and to the man of God who had there performed so many miracles, and through her Naaman had his attention directed to Elisha, the prophet. Naaman receives from his sovereign a letter of introduction to the king of Israel, through whom he hoped to come into contact with the prophet.

5. The Orientals are known to be fond of changes of raiment, and these were state dresses of great value, which were worn on festal occasions. These, with the gold and the silver, were designed as a present to Elisha; and, as no physician in his own land could cure him, they were not too much to give for the blessing of restored health.

7, 8. Naaman, on reaching Samaria, presents the letter of his royal master to the king of Israel, who looks upon it as a pretext for war. Jehoram was

Digitized by Google



NAAMAN THE SYRIAN OFFERING PRESENTS TO ELISHA AFTER HIS MIRACULOUS CURE.

and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.[a]

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused.[b]

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.[c]

19 And he said unto him, Go in peace. So he departed from him [1]a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, [2]*Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of

BEFORE CHRIST 894.

c ch. vii. 2, 17.

a Gen. xxxiii. 11; Dan. ii. 47; iii. 29; vi. 26, 27.

1 Heb. *a little piece of ground*, as Gen. xxxv. 16.

b Gen. xiv. 23; Matt. x. 8; Acts viii. 18, 20.

2 Heb. *Is there peace?*

alarmed. He rent his clothes, and was in great distress. Elisha hears of his alarm, and sends to Jehoram to order Naaman to come to him.

12. Both these rivers seem to have descended from Antilibanus, and to have flowed through Damascus. Their waters, clear and transparent, formed a perfect contrast to the clay-colour of the Jordan.

17. Naaman attaches some superstitious sacredness to the very soil on which the prophet stood, and he asks for so much earth to erect an altar to Jehovah in his own land.

18. "He leaneth on my hand," must be taken as pointing to some service which Naaman had to perform for his royal master, not as a worshipper, but as a sovereign, and which could be done by Naaman without entering into the worship of Rimmon.

20—27. Gehazi's conduct is unaccountable; and his punishment was not too severe for his crime. He covets what his master persistingly refused—he lies—he uses the prophet's name to gain his object, and, on his return, he lies again. Elisha lays open to him his heart, and then pronounces upon him

Digitized by Google

the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the [1]tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went [2]no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.[a]

CHAPTER VI.

1 *Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.* 8 *He discloseth the king of Syria's counsel.* 13 *The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness.* 19 *Being brought into Samaria, they are dismissed in peace.* 24 *The famine in Samaria causeth women to eat their own children.* 30 *The king sendeth to slay Elisha.*

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.[b]

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the [3]ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.[c]

BEFORE CHRIST 893.

4 Or, *encamping.*

1 Or, *secret place.*

2 Heb. *not hither or thither.*

5 Heb. *No.*

a ch. xv. 5; Exod. iv. 6; Numb. xii. 10; 1 Tim. vi. 10.

d Gen. xxxvii. 17.

6 Heb. *heavy.*

7 Or, *minister*

e 2 Chron. xxxii. 7; Ps. lv. 18; Rom. viii. 31.

b ch. iv. 38.

f ch. ii. 11; Ps. xxxiv. 7; lxviii. 17; Zech. i. 8; vi. 1—7.

g Gen. xix. 11.

8 Heb. *come ye after me.*

3 Heb. *iron.*

c ch. ii. 21.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* [4]my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, [5]None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 ¶ And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.[d]

14 Therefore sent he thither horses, and chariots, and a [6]great host: and they came by night, and compassed the city about.

15 And when the [7]servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.[e]

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.[f]

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.[g]

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: [8]follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

---

the punishment, that the leprosy of Naaman should cleave to him and his family for ever. The address of Elisha is very pointed. It is as if he had said to Gehazi, "Is this a time, when so many hypocrites, from selfishness and from avarice, pretend to be prophets, and bring the prophetic office into contempt, and cause the God of Israel to be blasphemed among the unbelieving and idolatrous nations—is it a time for a servant of Jehovah to seek to enrich himself, and to acquire for himself power and property in virtue of that which God has wrought by him? Thou hast sinned; and thou must suffer!"

CHAPTER VI.

1—7. The sons of the prophets had so increased in numbers, that the building in which they were wont to assemble became too small; and therefore they resolved, with the concurrence of Elisha, to erect another in some other locality, and proceed for this purpose to the banks of the Jordan, which were overgrown with trees, and there cut down the needful timber.

The place chosen for this new structure is fixed by some in Gilgal; but with more probability, by others, in Jericho. The building was not a dwelling, but a school.

5. After the exclamation, "Alas, my master!" we must supply the words, "my axe is lost!" The word "borrowed" seems to indicate that the axe had been given as a gift; while the loser was too poor to buy another.

8—10. It would seem that the king of Syria laid ambuscade in several places, in order to seize on the king of Israel, whereupon Elisha warned Jehoram not to visit such places, and to beware of the snares which had been laid for him; others think that the prophet advises him to leave certain places unoccupied, because the Syrians were meditating an attack upon them.

11—14. Chagrined and mortified, the king of Syria conceives that there must be a traitor in his own camp—some one who betrayed his plans to the enemy; but on learning that the informant was no other than Elisha, the prophet of Jehovah, he sends forth a body of his troops to search for him, and take him as a prisoner.

13. Dothan, the place where Joseph was sold by his brethren, lay several miles north of Samaria, in the plain of Esdraelon, on the road from Gilead to Egypt.

17. "Open his eyes, that he may see," refers not to bodily, but to inward

Digitized by Google

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.[a]

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.[b]

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, [1]If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we boiled my son, and did eat him: and I said unto her on the [2]next day, Give thy son, that we may eat him: and she hath hid her son.[c]

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.[d]

BEFORE CHRIST 892.

[e] Ruth i. 17; 1 Kings xix. 2.

[a] Rom. xii. 20.

[f] 1 Kings xviii. 4; Ezek. viii. 1; xx. 1; Luke xiii. 32.

[b] vs. 8, 9; ch. v. 2.

[1] Or, *Let not the LORD save thee.*

[g] vs. 18, 19.

[3] Heb. *a lord which belonged to the king leaning upon his hand.*

[2] Heb. *other.*

[c] Lev. xxvi. 29; Deut. xxviii. 53, 57.

[h] vs. 17, 19, 20; ch. v. 18; Mal. iii. 10.

[d] 1 Kings xxi. 27.

[i] Lev. xiii. 46.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.[e]

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?[f]

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

CHAPTER VII.

1 *Elisha prophesieth incredible plenty in Samaria.* 3 *Four lepers, venturing on the host of the Syrians, bring tidings of their flight.* 12 *The king, finding by spies the news to be true, spoileth the tents of the Syrians.* 17 *The lord, who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.*



THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.[g]

2 Then [3]a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.[h]

3 ¶ And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?[i]

spiritual vision—that which is present to the mind in a state of supernatural elevation.

18. The "blindness" was not mental, but physical. For the time they lost their sight, and were probably left to mental delusion.

19. Elisha here departed from truth—a proceeding which admits of no justification. Why he adopted it, it is impossible to say.

21—23. As Jehoram had not taken them in war, Elisha forbids him to slay them, but rather to entertain them well, and send them back to their sovereign, by which both they and their royal master might learn that they had to do with a man of God, against whom they could not prevail. Omnipotence stood on his side against them.

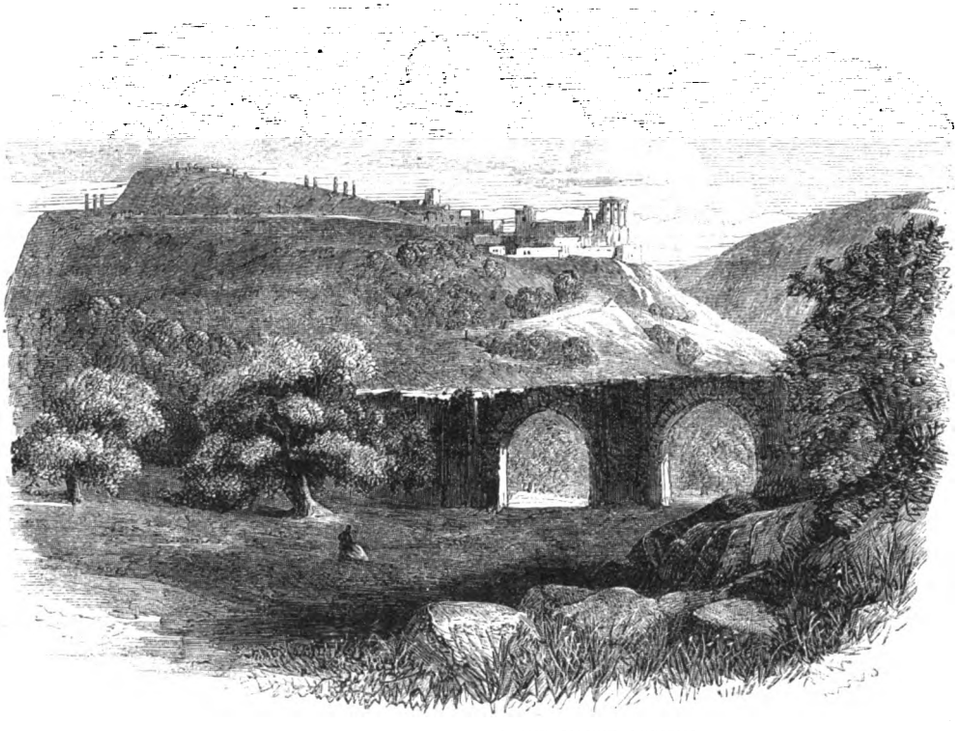
25. The ass was an unclean animal, and its flesh was forbidden; but necessity knows no law. Josephus tells us, that in the siege of Jerusalem, old dung was used even for food.

27. The meaning is, that he could help with neither corn nor wine—with nothing either to eat or drink.

30, 31. Elisha having deceived the Syrians, and, when they were in the hand of Jehoram, the king of Israel, having ordered him to send them back unhurt to their royal master, Jehoram now looks upon Elisha as the prime cause of this dire calamity, and hence he is resolved upon compassing his death.

32. "The elders" were the chief men of the city, who had come to Elisha for counsel and advice.

33. The king followed close upon the messenger, obtained an entrance into the



GENERAL VIEW OF SAMARIA AND MOUNT GERIZIM.

Digitized by Google



THE FOUR LEPERS DISCOVERING THE DESERTED CAMP OF THE SYRIANS.

BEFORE CHRIST 892.

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.[a]

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.[b]

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, [1]some mischief will come upon us: now therefore come, that we may go and tell the king's houshold.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left [2]in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

1 Heb. *we shall find punishment.*

a ch. xix. 7; 2 Sam. v. 24; 1 Kings x. 29; Job xv. 21.

b Ps. xlviii. 4—6; Prov. xxviii. 1.

2 Heb. *in it.*

presence of the prophet, and then exclaimed, "This evil, or calamity, is of the Lord." The words which follow express his desire to know what to do, and prove that he still felt some struggles of conscience.

CHAPTER VII.

1, 2. Elisha foretells such a change, that, ere one short day should have elapsed, provisions should be as plentiful as the dearth had been great, and as cheap as formerly they had been dear. Jehoram's minister treated the words of the prophet with contempt; and then Elisha tells him of his impending death, which took place next day (see ver. 17).

3—12. This simple historical account shows us how the word of the Lord, by his servant Elisha, came to be fulfilled.

"Lepers before the gate," in some separate building, as by the law of Moses they were shut out from the congregation (Lev. xiii., xiv.).

It is well known that in mountainous regions, if the ear be laid to the ground, the sound of an army on the march may be heard at a considerable distance.

Digitized by Google



HAZAEL BRINGING PRESENTS TO ELISHA FROM BEN-HADAD.

BEFORE CHRIST 892.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.[a]

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.[b]

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:[c]

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

[a] ver. 1

[b] ver. 2; ch. vi. 32.

[c] ver. 1.

Jehoram concluded that it was a feigned retreat on the part of the Syrians—a stratagem to decoy the besieged Israelites from their fortress, so as to fall upon them in the open field, and take the city.

13—15. To determine whether the king's suspicion was well-founded or not, one of his counsellors proposed to send out a reconnoitering force, which followed the Syrian host unto the Jordan, and found the whole way strewed with garments and vessels which the enemy had thrown away in their precipitate flight.

The meaning of verse 13 seems rather obscure; but the following rendering will make it plain:—"Let us take, I pray thee, two of the five horses which remain (for, behold, they only remained of all the multitude which were unconsumed, or fit for service—since a like consumption had taken place among the horses as among the people; and the few that remained were likely to be starved, as the people were), and let us send and see."

The phrase "two horses," may mean two pair of horses yoked to two chariots.

Digitized by Google

CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land restored by the king. 7 Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.[e]

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.[b]

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.[c]

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [1]officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?[d]

BEFORE CHRIST 892.

2 Heb. *in his hand.*

e ver. 15

3 Heb. *and set it*

f ch. x. 32; xii. 17; xiii. 3, 7; xv. 16; Hos. xiii. 16; Amos i. 3, 13.

a ch. iv. 35; Ps. cv. 16; Hagg. i. 11.

g 1 Sam. xvii. 43; 1 Kings xix. 15.

b ch. v. 27.

4 Heb. *reigned.* Began to reign in consort with his father.

h 2 Chron. xxi. 3, 4.

c ch. iv. 35.

i 2 Chron. xxi. 5, &c.

1 Or, *eunuch.*

j ver. 26.

5 Heb. *candle*, or, *lamp.*

k 2 Sam. vii. 13; 1 Kings xi. 36; xv. 4; 2 Chron. xxi. 7.

l ch. iii. 27; Gen. xxvii. 40; 1 Kings xxii. 47; 2 Chron. xxi. 8—10.

d ch. i. 2; v. 5; 1 Sam. ix. 7; 1 Kings xiv. 3; xix. 15.

9 So Hazael went to meet him, and took a present [2]with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.[e]

11 And he settled his countenance [3]stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.[f]

13 And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.[g]

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram[a] the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah [4]began to reign.[h]

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.[i]

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.[j]

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a [5]light, *and* to his children.[k]

20 ¶ In his days Edom revolted from under the hand[a] of Judah, and made a king over themselves.[l]

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the

16—20. The retreat of the Syrians turned out to be a reality; and such was the amount of plunder taken from the Syrian camp, that on the day following, the price of provisions was reduced to the scale predicted by Elisha.

To prevent any evil that might arise from the rush and violent crowding of the famishing people out of the city, the king had ordered to the gate the very minister who, the day before, had derided both Elisha and his prophecy; and such was the throng and the pressure, that he was thrown down and crushed to death. Was ever prediction more literally fulfilled?

CHAPTER VIII.

1—6. There are those who infer from the fact of the king speaking with Gehazi, after the return of the Shunammite to her native land, that this section of the history belongs to the time which preceded the healing of Naaman the Syrian, otherwise the king would be placed in the contradictory position of holding converse with a leper. But this he might do without coming into contact with the person of the leper, and it was such contact that the law forbade.

The words, "the Lord called for a famine," indicate that the famine was a punishment from God, for the gross and persevering idolatry of the people.

It would seem that during the woman's sojourn in the land of the Philistines, some one had taken possession unlawfully of her house and her lands, and hence her petition to the king for redress.

9. "Forty camels' burden" bespeaks not so much the largeness of the present, as the Oriental custom of making a great display. Nothing was more natural than for the king to send as many servants and beasts of burden as possible, to impress the man of God, and thus conciliate his favour.

10. There was nothing in the disease of Ben-hadad to render impossible his recovery—nay, he would have recovered, but Elisha knew that Hazael would compass his death, and hence he adds, "howbeit the Lord hath shewed me that he shall surely die."

11. That is, Elisha fixed his eye long upon Hazael, and then wept when he thought of the wrongs and the sufferings which this wretched man would inflict on Israel.

12, 13. When God appeared to Elijah in Horeb, he gave him a commission to anoint Hazael king over Syria (1 Kings xix. 15). Now, this commission is about to be fulfilled by Elisha.

14. Hazael reported to his royal master only the first and favourable part of the prophet's answer; for he was conscious of the dark design which lay deep in his own breast.

15. It was Hazael who laid this thick cloth, or plaited coverlet, on Ben-hadad's face, and thus suffocated him.

16. Jehoshaphat resigned the sovereignty to his son Jehoram two years before his death. But the reign of Jehoram proved a fearful contrast to that

Digitized by Google

captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day.[1] Then Libnah revolted at the same time.[a]

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [2]Ahaziah his son reigned in his stead.[b]

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the [3]daughter of Omri king of Israel.[c]

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.[d]

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.[e]

29 And king Joram went back to be healed in Jezreel of the wounds [4]which the Syrians had given him at [5]Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was [6]sick.[f]

CHAPTER IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet having done his message fleeth.* 11 *Jehu, being made king by the soldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is slain at Gur, and buried at Jerusalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:[g]

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an [7]inner chamber;[h]

3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.[i]

BEFORE CHRIST 884.

1 And so fulfilled Gen. xxvii. 40.

a 2 Chron. xxi. 10.

b 2 Chron. xxii. 1.

c 2 Chron. xxii. 2.

d 2 Chron. xxii. 3, 4.

e 2 Chron. xxii. 5.

f ver. 28; ch. ix. 15, 16; 2 Chron. xxii. 6, 7.

g ch. iv. 29; viii. 28, 29; 1 Kings xx. 35; Jer. i. 17.

h vs. 5, 11.

i 1 Kings xix. 16.

2 Called *Azariah*, 2 Chron. xxii. 6; and *Jehoahaz*, 2 Chron. xxi. 17; xxv. 23.

3 Or, *granddaughter*, ver. 18.

4 Heb. *wherewith the Syrians had wounded.*

5 Called *Ramoth*, ver. 28.

6 Heb. *wounded.*

7 Heb. *chamber in a chamber.*

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.[j]

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.[k]

8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:[l]

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:[m]

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.[n]

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu [8]is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But king [9]Joram was returned to be healed in Jezreel of the wounds which the Syrians [10]had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* [11]let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.[o]

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.[p]

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu

8 Heb. *reigneth.*

9 Heb. *Jehoram.*

10 Heb. *smote.*

11 Heb. *let no escaper go*, &c.

j ch. viii. 29.

k ch. viii. 29.

l 1 Kings xxi. 21.

m 1 Kings xiv. 10; xv. 29; xvi. 3, 11; xxi. 22.

n vs. 35, 36; 1 Kings xxi. 23.

o ch. viii. 29.

p ch. viii. 29.

---

of his father; and but for the promise of God to David, the royal family of Judah would have soon ceased to exist.

CHAPTER IX.

1—10. In this anointing of Jehu was fulfilled the last commission which Elijah received in Horeb (1 Kings xix. 16). But why should the son of the prophet betake himself to flight? Had he lingered, his life would have been sacrificed; and if life can be preserved, no one is at liberty to throw it away.

11—13. The comrades of Jehu, as soon as they for certainty knew the end for which the son of the prophet had come, at once proclaimed him king, and went with him to Jezreel. The spreading of their garments on the floor was in token of their submission to his sway.

14. Ramoth was in possession of the Israelites, but was threatened by the Syrians.

15—21. Joram was at Jezreel, sick of the wounds which he had received in battle; and it was during his absence that Jehu raised the flag of an open rebellion. With his adherents surrounding him, Jehu set out for Jezreel. The watchman on the tower discerned the approach of some armed force; and at length the king, suspecting that all was not right, set out with Ahaziah to meet Jehu. They met on the very spot where Ahab had formerly put Naboth to death.

22. The answer of Jehu revealed to him his sins and the sins of his father's house, and also startled him with the fact that the spirit of rebellion now threatened his throne and his life.

Digitized by Google

said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the [1]driving *is* like the driving of Jehu the son of Nimshi; for he driveth [2]furiously.

21 And Joram said, [3]Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [4]met him in the portion of Naboth the Jezreelite.[a]

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu [5]drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he [6]sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;[b]

26 Surely I have seen yesterday the [7]blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this [8]plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.[c]

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to [9]Megiddo, and died there.[d]

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.[10]

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she [11]painted her face, and tired her head, and looked out at a window.[e]

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three [12]eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.[f]

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake [13]by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:[g]

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.[h]

CHAPTER X.

1 *Jehu, by his letters, causeth seventy of Ahab's children to be beheaded.* 8 *He excuseth the fact by the prophecy of Elijah.* 12 *At the shearing house he slayeth two and forty of Ahaziah's brethren.* 15 *He taketh Jehonadab into his company.* 18 *By subtilty he destroyeth all the worshippers of Baal.* 29 *Jehu followeth Jeroboam's sins.* 32 *Hazael oppresseth Israel.* 34 *Jehoahaz succeedeth Jehu.*

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and [14]to them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [15]mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy

BEFORE CHRIST 884.

f 1 Kings xvi. 31.

1 Or, *marching.*

2 Heb. *in madness.*

3 Heb. *Bind.*

13 Heb. *by the hand of.*

g 1 Kings xxi. 23.

4 Heb. *found.*

a 2 Chron. xxii. 7.

h Ps. lxxxiii. 10.

5 Heb. *filled his hand with a bow.*

6 Heb. *bowed.*

14 Heb. *nourishers.*

b 1 Kings xxi. 29.

7 Heb. *bloods.*

8 Or, *portion.*

c 1 Kings xxi. 19.

9 In the kingdom of Samaria.

d 2 Chron. xxii. 9.

10 Then he began to reign as Viceroy to his Father in his sickness, 2 Chron. xxi. 18, 19; but in Joram's twelfth year he began to reign alone, ch. viii. 25.

11 Heb. *put her eyes in painting.*

15 Heb. *for me.*

e 1 Kings xvi. 9—20; Ezek. xxiii. 40.

12 Or, *chamberlains.*

25, 26. Jehu here gives the sense or spirit of the divine sentence on Ahab; but the sentence was not executed on Ahab, because of his repentance, but was now fulfilled in the case of his son (1 Kings xxi. 14—19).

27. Ahaziah fled to Samaria, whither he was followed by Jehu's men, brought back mortally wounded by an arrow shot at him by Jehu's command, and died at Megiddo. 2 Chron. xxii. 9 is thus reconciled with the account before us.

Ibleam lay near Megiddo, in the tribe of Issachar (Josh. xvii. 11).

30—37. What a solemn and what an affecting fulfilment was this of the divine word as it fell from the lips of God's servant!

CHAPTER X.

1—11. Jehu is but an instrument in the hand of God to execute judgment on the house of Ahab. In Samaria were residing seventy descendants of Ahab, and Jehu sent letters thither, to the rulers of Jezreel—the elders and guardians of the royal princes—with a challenge to elect one of their

Digitized by Google



CORONATION OF JOASH INTERRUPTED BY ATHALIAH.

Digitized by Google

persons, and put their heads in baskets, and sent him *them* to Jezreel.[a]

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?[b]

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [1]by his servant Elijah.[c]

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [2]kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the [3]shearing house in the way,

13 Jehu [4]met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down [5]to salute the children of the king and the children of the queen.[d]

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he [6]lighted on Jehonadab the son of Rechab *coming* to meet him: and he [7]saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.[e]

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.[f]

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.[g]

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.[h]

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.[i]

20 And Jehu said, [8]Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal [9]was full from one end to another.[j]

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.[k]

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with [10]the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the [11]images out of the house of Baal, and burned them.[l]

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.[m]

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.[n]

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.[o]

31 But Jehu [12]took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.[p]

BEFORE CHRIST 884.

a 1 Kings xxi. 21.

i 1 Kings xxii. 6.

8 Heb. *Sanctify.*

9 Or, *so full, that they stood mouth to mouth.*

b ch. ix. 14, 24.

j 1 Kings xvi. 22.

1 Heb. *by the hand of.*

c 1 Sam. iii. 19; 1 Kings xxi. 19, 21, 29.

2 Or, *acquaintance.*

3 Heb. *house of shepherds binding sheep.*

4 Heb. *found.*

5 Heb. *to the peace of, &c.*

k 1 Kings xx. 39.

d ch. viii. 29; 2 Chron. xxii. 8.

10 Heb. *the mouth.*

6 Heb. *found.*

11 Heb. *statues.*

l 1 Kings xiv. 23.

7 Heb. *blessed.*

m Ezra vi. 11; Dan. ii. 5; iii. 29.

e 1 Chron. ii. 55; Ezra x. 19; Jer. xxxv. 6, &c.

f 1 Kings xix. 10.

n 1 Kings xii. 28, 29.

g ch. ix. 8, 1 Kings xxi. 21; 2 Chron. xxii. 8.

o ver. 35; ch. xiii. 1, 10; xiv. 23; xv. 8, 12.

h 1 Kings xvi. 31, 32.

12 Heb. *observed not.*

p 1 Kings xiv. 16.

---

master's sons or descendants to fill the throne, and then take the field in favour of their master's house. This, on the part of Jehu, was an artifice, by which he sought to sound the feeling of those grandees who stood nearest to the royal house, ere he attempted, with his small number of followers, to exterminate the surviving members of the house of Ahab.

How did it happen that the elders of Jezreel were in Samaria? Ahab had a royal residence in Jezreel, and these men of rank, or superior court-officials of Jezreel, were, at the time, in Samaria.

"Ye be righteous."—Here Jehu openly confesses his conspiracy and slaughter of his royal master; and now he calls upon the whole body of the people to say whether his conduct was to be deemed a punishable offence, since the chief men of Jezreel had beheaded all the descendants of Ahab, in Samaria, of which the proof was now before them, in the pile of skulls at their feet. He was, however, careful to conceal the fact that these princes had been beheaded by his own express command.

13. The word "brethren" does not mean brothers, but nephews, and other blood relatives.

14. Jehu put these men to death, to prevent the royal house of Judah, with any remaining adherents of the house of Ahab, from conspiring against him.

15. Rechab was the son of Hemath, and belonged to the tribe of the Kenites, to which tribe, also, Hobab, the father-in-law of Moses, belonged (1 Chron. ii. 55). Jehonadab, the son of Rechab, may be looked upon as the patriarch of the Rechabites, since he prescribed to his sons and descendants a simple, nomadic life, with abstinence from wine; and, for their faithful adherence to their father's injunction, they were exempted from the calamities of the Chaldee invasion (Jer. xxxv.).

17. "All that remained unto Ahab;" that is, all who still professed to adhere to the dynasty of Ahab.

18—27. This was a mere artifice on the part of Jehu to exterminate the followers of Baal, and to attach to himself and his cause the worshippers of the true God. Idolatry was punishable with death.

"The house of Baal" denotes the temple devoted to his worship. In this temple were kept the sacred white robes which were worn by the officiating priests.

"Went to the city of the house of Baal" is a phrase which has greatly perplexed the commentators. It is not unlikely that the word rendered "city," which means an inclosed place, is to be taken in the sense of the inner sanctuary, out of which they brought forth the image of Baal himself.

Digitized by Google

32 ¶ In those days the LORD began [1]to cut Israel short: and Hazael smote them in all the coasts of Israel;[a]

33 From Jordan [2]eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, [3]even Gilead and Bashan.[b]

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And [4]the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAPTER XI.

1 *Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God.* 4 *Jehoiada, giving order to the captains, in the seventh year anointeth him king.* 13 *Athaliah is slain.* 17 *Jehoiada restoreth the worship of God.*

AND when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the [5]seed royal.[c]

2 But [6]Jehosheba, the daughter of king Joram, sister of Ahaziah, took [7]Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.[d]

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;[e]

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep *the* watch of the house, [8]that it be not broken down.

7 And two [9]parts of all you that go forth on the *sabbath*, even they shall keep the watch of the house *of the* LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.[f]

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right [10]corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, [11]God save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.[g]

14 And when she looked, behold, the king [12]stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.[h]

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.[13]

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.[i]

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed [14]officers over the house of the LORD.[j]

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the [15]city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.[k]

BEFORE CHRIST 884.

1 Heb. *to cut off the ends.*
a ch. viii. 12.
2 Heb. *toward the rising of the sun.*
3 Or, *even to Gilead and Bashan.*
b Amos i. 3.
f 2 Chron. xxiii. 8.
4 Heb *the days were.*
10 Heb. *shoulder.*
11 Heb. *Let the king live.*
g 1 Sam. x. 24; 2 Chron. xxiii. 12, &c.
12 "Stood by a pillar, as the manner was," intimates that he was placed on some throne-like eminence, according to right, or as it behoved him.
5 Heb. *seed of the kingdom.*
c ch. viii. 26; 2 Chron. xxii. 10.
6 Called *Jehoshabeath*, 2 Chron. xxii. 11.
h ch. xxiii. 3; 2 Chron. xxxiv. 31.
7 Or, *Jehoash.*
13 Athaliah, no doubt, fled from the temple back to her palace, followed by her friends and adherents, and there both she and they were put to death.
i 2 Sam. v. 3; 2 Chron. xxiii. 16.
d 2 Chron. xxiii. 1, &c.
14 Heb. *offices.*
j Deut. xii. 3; 2 Chron. xii. 17; xxiii. 18, &c.
e 1 Chron. ix. 25
8 Or, *from breaking up*
9 Or, *companies.* Heb. *hands.*
15 "The city was in quiet" denotes that the fact of Athaliah having been put to death, and of Joash being elevated to the throne, occasioned no disturbance—no outbreak of popular fury.
k 2 Chron. xxiv. 1.

32—36. From the reign of Jehu in Israel, and of Athaliah in Israel, to the fall of the Israelitish kingdom in the sixth year of Hezekiah, we have an epoch of which the history extends to nearly the end of the eighteenth chapter. "To cut Israel short" means to rend away parts of the kingdom. Hazael seized the whole land east of the Jordan.

CHAPTER XI.

1. "Destroyed all the seed royal," that is, all the sons of Ahaziah, or all the descendants of the royal family who could lay claim to the throne.

2. Jehosheba, who married Jehoiada, the high-priest, was not, properly speaking, a daughter of Athaliah, but begotten of Joram by a wife of the second rank. The "bedchamber" is, in the East, a chamber in the palace in which the beds, or bed materials, are kept, and which is not otherwise occupied.

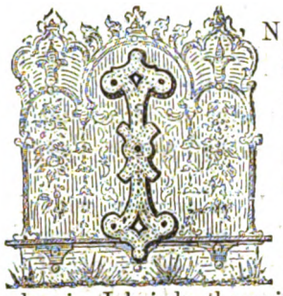
3. "The house of the Lord" denotes the temple buildings.

4—12. In these verses, we have the covenant which Jehoiada, the priest, made with the officers of the royal guards in the temple for the overthrow of Athaliah the tyrant, and the placing of Joash, the son of Ahaziah, who had been preserved and concealed by Jehosheba, on the throne of his father.

Digitized by Google

CHAPTER XII.

1 *Jehoash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 17 *Hazael is diverted from Jerusalem by a present of the hallowed treasures.* 19 *Jehoash being slain by his servants, Amaziah succeedeth him.*



IN the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.[a]

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.[b]

4 ¶ And Jehoash said to the priests, All the money of the [1]dedicated things that is brought into the house of the LORD, *even* [2]the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that [3]cometh into any man's heart to bring into the house of the LORD,[c]

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

BEFORE CHRIST 878.

4 Heb. *in the twentieth year and third year.*

d 2 Chron. xxiv. 5.

e 2 Chron. xxiv. 6.

a 2 Chron. xxiv. 1.

5 The king himself took the whole matter into his own hands, and under his own royal superintendence.

6 Heb. *threshold.*

f 2 Chron. xxiv. 8, &c.

b ch. xiv. 4; 1 Kings xv. 14; xxii. 43.

7 Or, *secretary.*

8 Heb. *bound up.*

1 Or, *holy things.* Heb. *holinesses.*

2 Heb. *the money of the souls of his estimation.*

3 Heb. *ascendeth upon the heart of a man.*

c ch. xxii. 4; Exod. xxx. 13; Lev. xxvii. 2.

9 Heb. *brought it forth.*

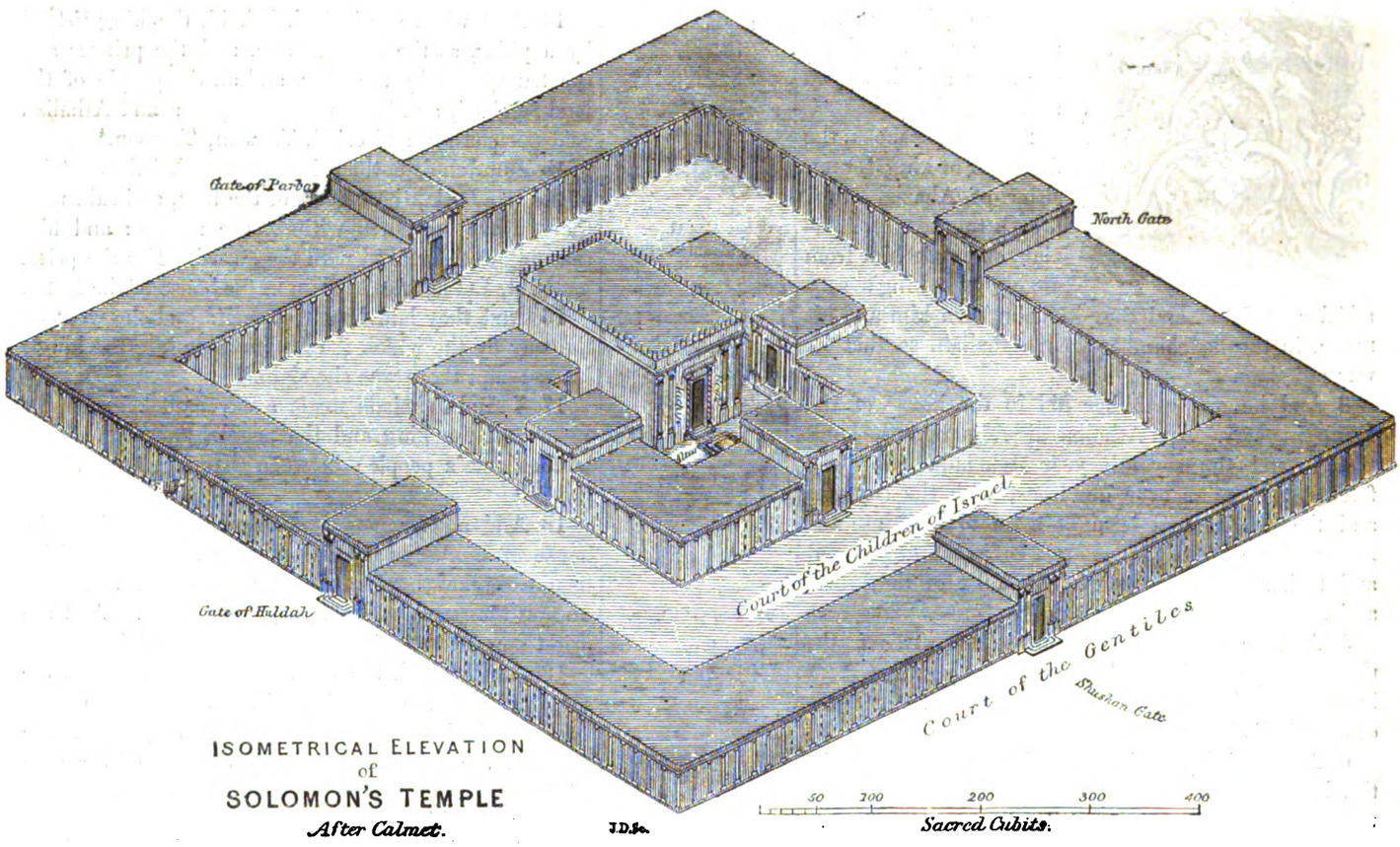
6 But it was *so, that* [4]in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.[d]

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.[e]

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.[5]

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept [6]the door put therein all the money *that was* brought into the house of the LORD.[f]

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's [7]scribe and the high priest came up, and they [8]put up in bags, and told the money that was found in the house of the LORD.



ISOMETRICAL ELEVATION of SOLOMON'S TEMPLE *After Calmet.* J.D.Sc.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [9]laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy

CHAPTER XII.

1—3. Not only to Jehoiada was Joash indebted for his life and his throne, but for continued counsel and instruction; and yet, on the death of Jehoiada, he yielded to the request of the princes of Judah, and consented to idolatry.

4. Settled on the throne, Joash made arrangements for repairing the temple.

"Every one that passeth the account," that is, every one that has been numbered, and is included in the enumeration.

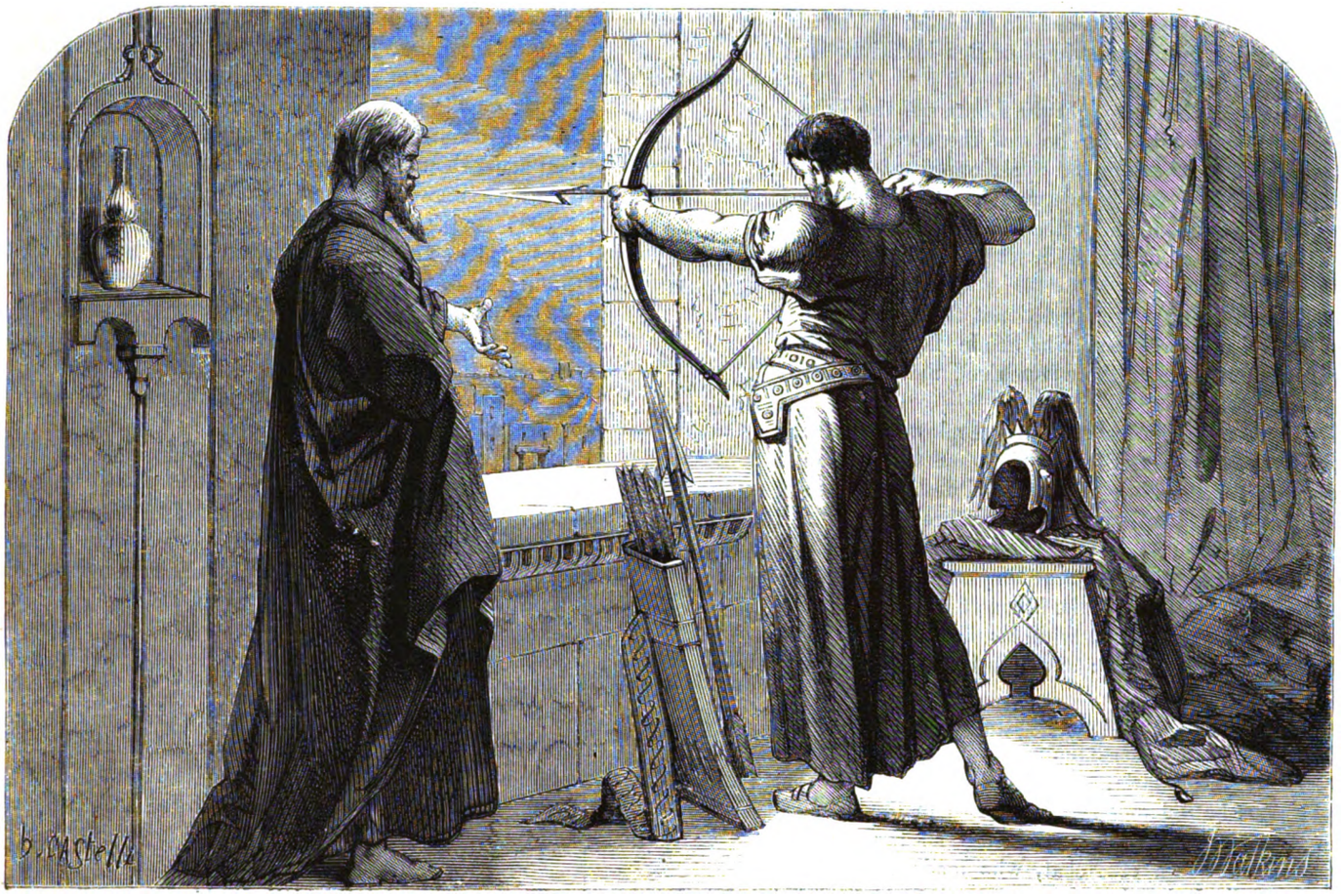
"The money that every man is set at," or the money at which the redemption of every one was reckoned.

"All the money that cometh into any man's heart," that is, to offer as a free-will offering.

7. "Receive no more money of your acquaintance," that is, no more for any other purpose than the repairs of the temple.

9—21. These verses show how the money was collected and disbursed.

Digitized by Google



JOASH, KING OF ISRAEL, AT THE COMMAND OF ELISHA THE PROPHET, SHOOTING ARROWS FROM A WINDOW.

timber and hewed stone to repair the breaches of the house of the LORD, and for all that [1]was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:[a]

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.[b]

16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.[c]

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his *face to* go up to Jerusalem.[d]

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he [2]went away from Jerusalem.[e]

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the [3]house of Millo, which goeth down to Silla.[f]

21 For [4]Jozachar the son of Shimeath, and Jehozabad the son of [5]Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.[g]

BEFORE CHRIST 856.

1 Heb. *went forth.*

3 Or, *Beth-millo.*

f ch. xiv. 5; 2 Chron. xxiv. 25.

4 Or, *Zabad*, 2 Chron. xxiv. 26.

a 2 Chron. xxiv. 14.

5 Or, *Shimrith.*

g 2 Chron. xxiv. 27.

b ch. xxii. 7.

c Lev. v. 15, 18; vii. 7; Numb. xviii. 9.

6 Heb. *the twentieth year and third year.*

d ch. viii. 12; 2 Chron. xxiv. 23.

7 Heb. *walked after*

2 Heb. *went up.*

e ch. xvIII. 15, 16; 1 Kings xv. 18.

CHAPTER XIII.

1 *Jehoahaz's wicked reign.* 3 *Jehoahaz, oppressed by Hazael, is relieved by prayer.* 8 *Joash succeedeth him.* 10 *His wicked reign.* 12 *Jeroboam succeedeth him.* 14 *Elisha dying prophesieth to Joash three victories over the Syrians.* 20 *The Moabites invading the land, Elisha's bones raise up a dead man.* 22 *Hazael dying, Joash getteth three victories over Ben-hadad.*

IN [6]the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and [7]followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against

CHAPTER XIII.

1—7. Under the reign of Jehoahaz and Joash, idolatry and sin greatly increased, and hence Hazael, king of Syria, and his son, Ben-hadad, were employed as scourges to chastise the Israelites in their apostasy and disobedience.

10—13. These verses should be placed at the end of this chapter.

Digitized by Google

Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.[a]

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.[b]

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, [1]as beforetime.[c]

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* [2]walked therein: and there [3]remained the grove also in Samaria.)[d]

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.[e]

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and [4]Joash his son reigned [5]in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah [6]began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?[f]

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.[g]

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, [7]Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.*[h]

BEFORE CHRIST 839.

a ch. viii. 12; Judg. ii. 14.

b ch. xiv. 26; Exod. iii. 7; Ps. lxxviii. 34.

c ver. 25.

1 Heb. *as yesterday, and third day.*

d ver. 25; ch. xiv. 25, 27.

2 Heb. *he walked.*

3 Heb. *stood.*

d 1 Kings xvi. 33.

8 Heb. *went down.*

e ch. viii. 12.

e Amos i. 3.

9 Heb. *face.*

f ch. xiv. 27; Exod. ii. 24, 25; xxxii. 13.

4 Or, *Jehoash*, ver. 10.

5 Or, *alone.*

10 Heb. *returned and took.*

6 In consort with his father, ch. xiv. 1.

f vs. 14, 25; ch. xiv. 9, 15; 2 Chron. xxv. 17, &c.

g ch. ii. 12.

7 Heb. *Make thine hand to ride.*

h ch. xii. 3.

h 1 Kings xx. 26.

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.[i]

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man [8]was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.[j]

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his [9]presence as yet.[k]

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz [10]took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.[l]

CHAPTER XIV.

1 *Amaziah's good reign.* 5 *His justice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah, provoking Jehoash, is overcome and spoiled.* 15 *Jeroboam succeedeth Jehoash.* 17 *Amaziah slain by a conspiracy.* 21 *Azariah succeedeth him.* 23 *Jeroboam's wicked reign.* 28 *Zachariah succeedeth him.*



IN the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.[m]

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.[n]

5 ¶ And it came to pass, as soon as the

i ch. xiii. 10; 2 Chron. xxv. 1.

j ch. viii. 12.

k Amos i. 3.

l vs. 18, 19

m ch. xiii. 10; 2 Chron. xxv. 1.

n ch. xii. 3.

14—19. Elisha being now the subject of a sickness which was unto death, the king hastened down to the house of the man of God to express his grief.

The prophet assures the king, by the striking symbolic act of a discharged arrow, of the presence and the interposition of God on his behalf.

If the discharge of one arrow signified a victory over the Syrians, it follows that the more arrows the king shot, the greater would be the deliverance, and the more numerous the conquests which would be vouchsafed to him.

"Open the window eastward;" because the Syrians had established themselves in the east.

"Smite upon the ground," to denote the subjugation of the Syrians.

20, 21. The special object of this miracle was to impress the people with the fact, that the divine power had not disappeared from Israel.

CHAPTER XIV.

1—4. As Joash of Israel came to the throne towards the end of the thirty-seventh year of Joash's reign in Judah, so Amaziah is said to have come to the sovereignty of Judah in the second year of Joash, king of Israel. Though the reign of Amaziah could not be compared to that of David, still it was more or less theocratic in its character. Like the administration of his royal father, it began well, but ended badly.

5—7. From chap. xii. 20, we learn that the servants of Joash entered into

Digitized by Google

kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.[a]

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.[b]

7 He slew of Edom in the valley of salt ten thousand, and took [1]Selah by war, and called the name of it Joktheel unto this day.[c]

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.[d]

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.[e]

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry [2]at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?[f]

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.[g]

12 And Judah was [3]put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.[h]

BEFORE CHRIST 839.

a ch. xii. 20.

c ch. xiii. 12.

b Deut. xxiv. 16; Ezek. xviii. 4, 20.

1 Or, *the rock.*

c Josh. xv. 38; 2 Sam. viii. 13; 2 Chron. xxv. 11; Ps. lx. title.

d 2 Chron. xxv. 17, 18, &c.

4 This verse should come in after verses 19, 20.

f Josh. x. 31; 2 Chron. xxv. 27.

e Judg. ix. 8—15; 1 Kings iv. 33.

5 Or, *on a chariot drawn by the king's horses.*

2 Heb. *at thy house.*

k Called *Uzziah*, ch. xv. 13; 2 Chron. xxvi. 1.

f Deut. viii. 14; 2 Chron. xxxii. 25; Ezek. xxviii. 2, 5, 17; Hab. ii. 4.

l ch. xvi. 6; 2 Chron. xxvi. 2.

6 Now he begins to reign alone.

g Josh. xix. 38; xxi. 16.

3 Heb. *was smitten.*

h Neh. viii. 16; xii. 39; Jer. xxxi. 38; Zech. xiv. 10.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?[i]

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 [4]And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.[j]

20 And they [5]brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah,[k] which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.[l]

23 ¶ [6]In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to

a conspiracy against him, and put him to death "in the house of Millo," which stood on mount Zion. Amaziah, his son, now avenges this act of regicide, by the execution of his father's murderers; but, in doing so, he still adheres most strictly to the law of Moses (Deut. xxiv. 16).

Under Joram the Edomites had revolted from the supremacy of Judah (viii. 20), and now Amaziah undertakes to reduce them again; and he so far succeeded, that he totally routed their army, and took their capital; so that Uzziah, his successor, incorporated Elath, the Edomite seaport, into his kingdom. (See verse 22.)

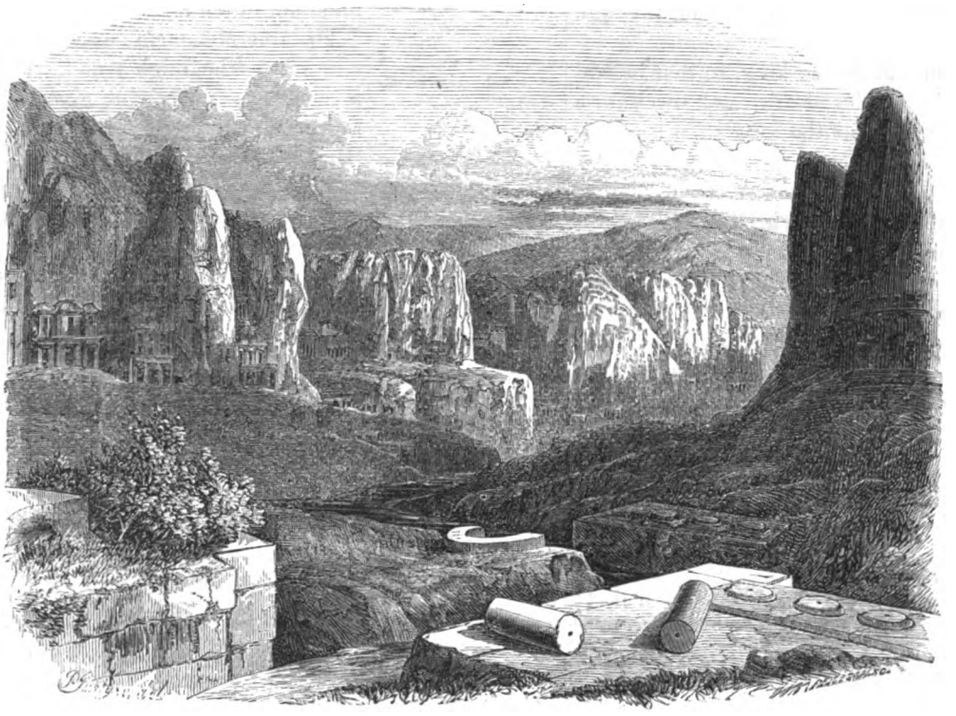
"The valley of salt" separated the territories of Judah and Edom. The city of Selah, or Petra, was, in all likelihood, the capital of the Edomites. Its name was changed to Joktheel, to express the fact of its having been reduced, and this name it retained so long as the city continued in the power of the Jews, till the time of Ahaz (chap. xvi. 6).

8—10. By the fable of the thistle, or the briar, assuming authority over the stately cedar, and then being trodden down under the foot of a wild beast, Jehoash rebukes the pride of Amaziah.

The phrase, "let us look one another in the face," means, to meet in open combat—to stand face to face in the field of warfare.

14. The "hostages" were given for the liberation of Amaziah, who remained king in Jerusalem, and outlived Jehoash fifteen years (see verses 15—17).

Lachish was a Canaanitish royal city,



THE VALLEY OF SALT, BETWEEN THE TERRITORIES OF JUDAH AND EDOM.

Digitized by Google

the word of the LORD God of Israel, which he spake by the hand of his servant [1]Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.[a]

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* [2]not any shut up, nor any left, nor any helper for Israel.[b]

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.[c]

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?[d]

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and [3]Zachariah his son reigned in his stead.

CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper, Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN the [4]twenty and seventh year of Jeroboam king of Israel began [5]Azariah son of Amaziah king of Judah to reign.[e]

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.[f]

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.[g]

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.[h]

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria [6]six months.

BEFORE CHRIST 810.

1 Called *Jonas*, Matt. xii. 39, 40.

a Numb. xiii. 21; xxxiv. 8; Deut. iii. 17; Josh. xix. 13; Jonah i. 1.

2 "Not any shut up," &c., means that Israel was sunk down to the most hopeless misery: bond and free—all ranks and all classes—were alike weak and helpless (Deut. xxxii. 16—42; 2 Kings xiii. 23).

b ch. xiii. 4; Deut. xxxii. 36.

i As prophesied, Amos vii. 9.

c ch. xiii. 5.

d 2 Sam. viii. 6; 1 Kings xi. 24; 2 Chron. viii. 3.

j ch. x. 30.

3 After an interregnum of eleven years, ch. xv. 8.

7 Called *Ozias*, Matt. i. 8, 9; and *Azariah*, ver. 1.

8 Heb. *a month of days.*

k 1 Kings xiv. 17.

4 This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.

5 Called *Uzziah*, vs. 13, 30, &c.; 2 Chron. xxvi. 1.

e ch. xiv. 21; 2 Chron. xxvi. 1, 3, 4.

l ch. viii. 12; 1 Kings iv. 24.

m ch. xiv. 5; 1 Chron. v. 26; Isa. ix. 1; Hos. viii. 9.

f ver. 35; ch. xii. 3; xiv. 4.

9 Heb. *caused to come forth.*

g Lev. xiii. 46; 2 Chron. xxvi. 19—21.

h 2 Chron. xxvi. 23.

6 There having been an interregnum of eleven years.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.[i]

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.[j]

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [7]Uzziah king of Judah, and he reigned [8]a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.[k]

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women therein that were with child he ripped up.[l]

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.[m]

20 And Menahem [9]exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of

situated in the lowlands of Judah, several miles from Eleutheropolis, but it is now irrecoverably lost.

23—29. Here we have the reign of the second Jeroboam in Israel. Like his father, he was an idolater; still he raised his kingdom to great political fame.

"The entering of Hamath" was the northern boundary of the kingdom under Solomon, and "the sea of the plain" was the Salt or Dead Sea.

Gath-hepher was in, and belonged to, the tribe of Zebulun (Josh. xix. 13).

CHAPTER XV.

1—4. If Amaziah ascended the throne in the fifteenth year of Joash of Israel, and outlived him about fifteen years (xiv. 2—17); if Jeroboam succeeded his father, Joash, in the fifteenth year of Amaziah (xiv. 23); and if Amaziah died in the fifteenth year of Jeroboam; it follows that Azariah, or Uzziah, must have become king in the fifteenth year of Jeroboam, and therefore it is proposed so to alter the text before us: that is, to reduce "the twenty and seventh year" to the fifteenth.

Without specifying any particular act of Uzziah's long and eventful reign, the writer here confines himself to the spirit of his reign.

For his successful deeds and his public works, see the record in 2 Chron. xxvi. 5—15.

5. Uzziah, like the heathen monarchs around him, wished to make himself sovereign-pontiff of his kingdom, and dared to intrude into the sacred functions of the priesthood (2 Chron. xxvi. 16).

8. As Jeroboam died in the twenty-sixth year of the reign of Uzziah, there

Digitized by Google



THE PEOPLE OF NAPHTALI CARRIED INTO CAPTIVITY BY THE ASSYRIANS.

the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.[a]

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

BEFORE CHRIST 810.

[b] 1 Kings xv. 20; 1 Chron. v. 26; Isa. ix. 1.

[1] After an Anarchy of some years, ch. xvii. 1; Hos. x. 3, 7, 15.

[2] In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign: *Ush.*

[a] Isa. vii. 1.

[c] 2 Chron. xxvii. 1.

29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried [1]them captive to Assyria.[b]

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and [1]reigned in his stead, [2]in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.[c]

33 Five and twenty years old was he when he began

must have been an interregnum of nearly twelve years between the death of Jeroboam and the accession of Zachariah his son.

12. On the death of Jeroboam, the kingdom of Israel virtually ceased to exist. In the sixty-two years from the death of Jeroboam to the conquest of Samaria by Shalmaneser, two anarchies, making up twenty years, prevailed, and six kings followed one another, of whom only one, Menahem, died a natural death, so that his son succeeded him on the throne, while the remaining five were dethroned and murdered by rebels (Hosea i. 4).

14. Menahem was, perhaps, the commander-in-chief of the forces.

16. Tirzah is supposed to have been situated about twelve miles east of Samaria; and Tiphsah is said to be no other than Thapsacus, on the Euphrates, the border city of the kingdom of Israel under Solomon.

Digitized by Google

to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.[a]

35 ¶ Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.[b]

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 [1]In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.[c]

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

1 *Ahaz's wicked reign.* 5 *Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them.* 10 *Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brasen altar to his own devotion.* 17 *He spoileth the temple.* 19 *Hezekiah succeedeth him.*



IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.[d]

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.[e]

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.[f]

5 ¶ Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.[g]

6 At that time Rezin king of Syria recovered [2]Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.[h]

7 So Ahaz sent messengers to [3]Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.[i]

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.[j]

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against [4]Damascus, and [5]took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.[k]

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of [6]his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.[l]

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.[m]

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.[n]

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

BEFORE CHRIST 742.

t ch. xv. 29.

a ver. 3.

j ch. xii. 18; 2 Chron. xxviii. 21.

b ver. 4; 2 Chron. xxvii. 3, &c.

4 Heb. *Dammesek.*

5 Foretold, Amos i. 5.

1 At the end of Jotham's reign.

c ver. 27; Isa. vii. 1

k 2 Chron. xxvi. 16, 19.

6 Heb. *which were his.*

d 2 Chron. xxviii. 1, &c.

l 2 Chron. iv. 1

e Lev. xviii. 21; Deut. xii. 31; 2 Chron. xxviii. 3; Ps. cvi. 37, 38.

m Exod. xxix. 39—41.

f Deut. xii. 2; 1 Kings xiv. 23; 2 Chron. xxiv. 18; Isa. i. 29; Jer. xvii. 2.

g Isa. vii. 1, 4, &c.

n Exod. xxxviii. 8; 1 Kings vii. 23—28; 2 Chron. xxviii. 24.

2 Heb. *Eloth.*

h ch. xiv. 22.

3 Heb. *Tilgath-pileser.* Called *Tilgath-pilneser*, 1 Chron. v. 26; 2 Chron. xxviii. 20.

25. Argob and Arieh are supposed by some to have been the accomplices of Pekah, as well as the fifty Gileadites; but others think that they were chief men in the service of Pekahiah; and Pekah, fearing their influence, put them to death, as well as the king.

29. With respect to the towns Ijon and Abel-beth-maachah, see 1 Kings xv. 20. Janoah is to be sought in the neighbourhood of Kadesh, which was a city of refuge in the mountains of Naphtali. Tiglath-pileser first took the several partially-fortified cities bordering on the sea of Merum, then turned to Gilead, conquered this district, and, on his return thence, the remaining part of Galilee—the land of Naphtali.

CHAPTER XVI.

1—4. We have only to turn to the book of the prophet Isaiah to discover to what a depth of voluptuousness and sensuality—of self-confidence and forgetfulness of God, the people sank under the reign of Ahaz.

"Made his son to pass through the fire" points to the fact of dedicating his son to Moloch, whose worship included human sacrifices. Add to this, that by him the worship of images, high places, and of false gods of every kind was introduced, and, through him, polluted the whole land.

5. In 2 Chron. xxviii. 5—15, we are told that these two kings did smite Ahaz, and carried hence many captives, with abundant spoil; but the Israelites, at the expostulation of the prophet Oded, released their captives, and sent them back, fed and clothed, to the city of palm-trees. But the record in Chronicles refers not to a campaign, which followed the expedition mentioned in our verse, but to events which happened before it.

7. Ahaz having called Tiglath-pileser to his aid, Rezin and Pekah were compelled, without having effected their object, to retire from Jerusalem into their own country, to defend it against the mighty Assyrian foe.

9. As to the situation of Kir, the authorities are by no means agreed.

10. This altar was substituted for Solomon's brasen altar of burnt-offering. It was not consecrated either to the Syrian or the Assyrian gods, but was erected in the temple, and set apart to the sacrifices prescribed by the law of Moses.

17, 18. It is very likely that Ahaz removed them, not so much to destroy them,

Digitized by Google

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David:[1] and Hezekiah his son reigned in his stead.[a]

CHAPTER XVII.

1 Hoshea's wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria for their sins is captivated. 24 The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.



IN the twelfth year of Ahaz king of Judah began [2]Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and [3]gave him [4]presents.[b]

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.[c]

6 ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.[d]

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.[e]

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.[f]

BEFORE CHRIST 730.

5 Heb. *statues.*

g ch. xvi. 4; Exod. xxxiv. 13; Deut. xii. 2; xvi. 21; Micah v. 14.

1 Ahaz was buried in the city of David, but not in the sepulchre of the kings (2 Chron. xxviii. 27). His life and his reign were godless, and he went down to the grave unhonoured and unwept.

a 2 Chron. xxviii. 27.

h Exod. xx. 3, 4; Lev. xxvi. 1; Deut. iv. 19; v. 7, 8.

6 Heb. *by the hand of all.*

i 1 Sam. ix. 9; Jer. xviii. 11; xxv. 5; xxxv. 15.

2 After an interregnum, ch. xv. 30.

j Deut. xxxi. 27; Prov. xxix. 1.

k Deut. xxix. 25; xxxii. 21; 1 Kings xvi. 13; Ps. cxv. 8; Rom. i. 21; 1 Cor. viii. 4.

3 Heb. *rendered,* 2 Sam. viii. 2.

4 Or, *tribute.*

b ch. xviii. 9.

l ch. xi. 18; Exod. xxxii. 8; 1 Kings xii. 28; xiv. 15, 23; xv. 13; xvi. 31, 33; xxii. 53.

m ch. xvi. 3; Lev. xviii. 21; Deut. xviii. 10; 1 Kings xxi. 20; Ezek. xxiii. 37.

n 1 Kings xi. 13, 32.

c ch. xviii. 9.

o Jer. iii. 8.

d ch. xviii. 10, 11; foretold, Hos. xiii. 16; Lev. xxvi. 32, 33; Deut. xxviii. 36, 64; xxix. 27, 28; 1 Chron. v. 26.

p ch. xiii. 3; xv. 29.

q 1 Kings xi. 11, 31; xii. 20, 28.

e ch. xvi. 3; Lev. xviii. 3; Deut. xviii. 9.

f ch. xviii. 8.

r ver. 6; 1 Kings xiv. 16.

10 And they set them up [5]images and groves in every high hill, and under every green tree:[g]

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.[h]

13 Yet the LORD testified against Israel, and against Judah, [6]by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.[i]

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.[j]

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.[k]

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.[l]

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.[m]

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.[n]

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.[o]

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.[p]

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.[q]

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.[r]

---

or to give them away, but to employ the elaborate sculpture on the borders, or panels of the bases on which the laver and the brasen oxen bearing the laver, stood, in adorning his own palace, or some heathen temple.

"The covert for the Sabbath-day" was, in all likelihood, some covered porch through which the priests entered the temple on that sacred day.

CHAPTER XVII.

1. The death of Pekah was followed by an anarchy of some eight years, after which Hoshea forced his way to the throne. He was the last king of Israel.

2. The reign of Hoshea was not in harmony with the will of God; and yet it seems to have contrasted favourably with that of his predecessors; but in what the difference lay we are not told, and conjecture is useless.

3—6. In his thirst for conquest, Shalmaneser came against Hoshea, made him his vassal, and compelled him to pay tribute.

4—6. Hoshea having applied to So, king of Egypt, for succour and relief, and having refused to pay further tribute, Shalmaneser seized him, cast him bound into prison, overran his whole kingdom, advanced to Samaria, his capital, besieged it three years, took it in the ninth year, and carried away Israel to Assyria and Media.

The exact position of the localities Halah and Habor is much disputed.

7. The fall of the kingdom of the Ten Tribes, and the removal of these tribes into exile, the writer ascribes to the revolt of Israel from Jehovah as their God and Sovereign, their gross and growing idolatry, their disobedience to the voice of the prophets, and the separation of the Ten Tribes from the house of David.

9. "From the tower of the watchmen to the fenced city" is a proverbial expression to denote the universality of sin and crime.

15. "They followed vanity, and became vain," is a phrase which denotes

Digitized by Google

BEFORE CHRIST 730.

24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from [1]Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.[a]

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,[b]

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.[c]

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.[d]

33 They feared the LORD, and served their own gods, after the manner of the nations [2]whom they carried away from thence.[e]

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;[f]

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:[g]

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out

1 Called *Ivah*, ch. xviii. 34.

b ver. 24.

a ver. 30; Ezra iv. 2, 10.

c Lev. xviii. 21; Deut. xii. 31.

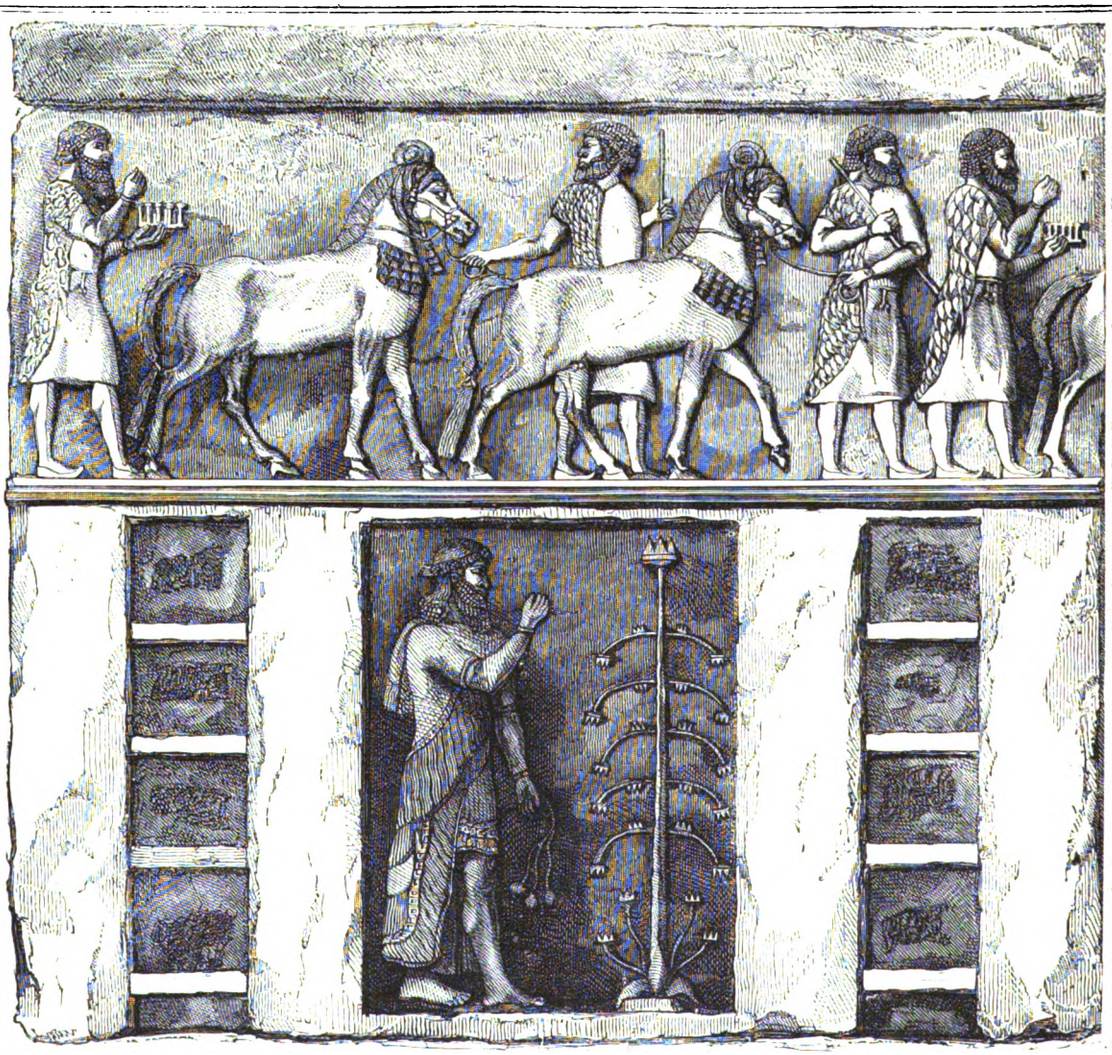
d 1 Kings xii. 31.

2 Or, *who carried them away from thence.*

e Zeph. i. 5.

f Gen. xxxii. 28; xxxv. 10.

g Exod. xx. 5; Judg. vi. 10.



ASSYRIAN SCULPTURE, SHOWING THE KING, THE HOLY TREE, HORSES, SERVANTS, ETC.

the utter nothingness of man's life, when that life is separated from God.

18. "The tribe of Judah" means the kingdom of Judah, from which the others had revolted.

24. The king of Assyria having taken Israel into captivity, transplanted heathen colonists from several provinces of his kingdom into the cities of Samaria.

Of Cuthah, Ava, and other localities here named, it is difficult to fix the exact spot.

25—28. In the first period of their settlement, the new colonists being attacked by lions, attributed their danger to the anger of the God of the land, and therefore petitioned the king of Assyria to send them an Israelitish priest to teach them the true worship.

That there were lions in Palestine before this time cannot be denied, and during the depopulation of the land, from Shalmaneser to Esarhaddon, they had much increased.

"The manner of the God of the land" means the true mode of his worship.

The priest sent was one of the priests of the calves, as may be inferred from the fact, that he settled in Beth-el, the chief city of the calf-worship; and also, that each one was still allowed to have his own deity and his own worship.

30, 31. What these deities were, it is impossible to say.

34. That is, they neither adhered solely to the worship of Jehovah, nor solely to their former idolatry, but made a compound of both. What a riddle is the human heart!

Digitized by Google



THE SERVANTS OF HEZEKIAH REPORTING THE MESSAGE OF THE KING OF ASSYRIA.

arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.[a]

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.[b]

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.[c]

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.[d]

BEFORE CHRIST 726.

a Exod. vi. 6; Deut. x. 20

b Deut. v. 32

c Deut. iv. 23

CHAPTER XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.* 13 *Sennacherib invading Judah is pacified by a tribute.* 17 *Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.*

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign.[e]

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* [1]Abi, the daughter of Zachariah.

e 2 Chron. xxviii. 27; xxix. 1. Called *Ezekias*, Matt. i. 9

1 Called *Abijah*, 2 Chron. xxix. 1.

d vs. 32, 33.

37—41. The time here indicated is the period of the Babylonian captivity, during which the narrative embodied in these two books of Kings was composed. Nothing could be more distinct or emphatic than the instructions which Moses published in his own day, and which, at his death, he left on record for the guidance of the congregation of Israel; but these divine instructions the people failed to follow: and here, even at a late day from the time of Moses, they are charged with the guilt of giving only an outward service to Jehovah, while their hearts clung to idolatry.

CHAPTER XVIII.

1—3. We here enter on the history of the kingdom of Judah from the dissolution of the kingdom of the Ten Tribes to the Babylonish captivity. This

Digitized by Google

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the [1]images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it [2]Nehushtan.[a]

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.[b]

6 For he clave to the LORD, *and* departed not [3]from following him, but kept his commandments, which the LORD commanded Moses.[c]

7 And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.[d]

8 He smote the Philistines, *even* unto [4]Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.[e]

9 ¶ And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.[f]

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.[g]

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:[h]

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.[i]

13 ¶ Now in the fourteenth year of king Hezekiah

BEFORE CHRIST 726.

5 Heb. *Sanherib.*

j 2 Chron. xxxii. 1, &c.; Isa. xxxvi. 1, &c.

1 Heb. *statues.*

2 That is, *a piece of brass.*

a Numb. xxi. 9; 2 Chron. xxxi. 1.

b ch. xix. 10; xxiii. 25; Job xiii. 15; Ps. xiii. 5.

3 Heb. *from after him*

k ch. xvi. 8.

c Deut. x. 20; Josh. xxiii. 8.

6 Heb. *them.*

d ch. xvi. 7; 1 Sam. xviii. 5, 14; 2 Chron. xv. 2; Ps. lx. 12.

4 Heb. *Azzah.*

7 Heb. *heavy.*

e ch. xvii. 9; 1 Chron. iv. 41; Isa. xiv. 29.

l Isa. vii. 3

f ch. xvii. 3.

8 Or, *secretary.*

g ch. xvii. 6.

m 2 Chron. xxxii. 10, &c.

9 Or, *talkest*

10 Heb. *words of the lips.*

11 Or, *But counsel and strength are for the war.*

h ch. xvii. 6; 1 Chron. v. 26.

12 Heb *trustest thee.*

i ch. xvii. 7; Dan. ix. 6, 10.

n Ezek. xxix. 6, 7

did [5]Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.[j]

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.[k]

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [6]it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a [7]great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.[l]

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the [8]scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?[m]

20 Thou [9]sayest, (but *they are but* [10]vain words,) [11]*I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou [12]trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.[n]

history embraces a period of one hundred and thirty-four years—that is, from the sixth year of the reign of Hezekiah to the burning of Jerusalem by the Chaldeans—B. C. 722—588.

From the very first the kingdom of Judah was sorely pressed by Sennacherib, the Assyrian monarch, and so it continued to be till, through the entreaty and the efforts of the pious Hezekiah, it was miraculously delivered from the crushing and deadly grasp of this powerful foe. But, in the fifty-seven years which followed the reign of Hezekiah—in which the profane and idolatrous Manasseh and his son Amon held the sceptre—the internal condition of the kingdom became such as to indicate an impending and speedy fall.

The age of Hezekiah, at the beginning of his reign, is rather perplexing. His father, Ahaz, ascended the throne when only twenty years old, and reigned only sixteen years. He was thus but thirty-six years of age at his death; and, if Hezekiah was then twenty-five, it follows that he must have been born when his father was but eleven years of age. This is not likely. It is probable that some error has crept into the text.

The highest testimony is here borne to his unaffected piety, his sincere obedience, and his earnestness in the worship of the God of his fathers. While, in the passage before us, the writer contents himself with a mere reference to the extirpation of idolatry, and the faithful observance of the law of Moses on the part of Hezekiah, there is a much more lengthened detail given in 2 Chron. xxix. 3—xxxi. 19.

4. The brazen serpent which Moses set up in the wilderness at the command of God, as a symbol of His own healing, saving power, the people had converted into an object of idolatrous veneration; just as among the Egyptians, Phœnicians, and other heathen nations, the serpent was adored as the bearer of a healing virtue, and the type of immortality. Hence it was that Hezekiah brake it in pieces, and henceforth gave it the name of NEHUSHTAN—a piece of cold, lifeless brass.

5. "None like him" is a proverbial phrase, to express rare excellence and merit.

7. Judah had been brought into dependence on Assyria by Ahaz, which Hezekiah resisted, after the withdrawal of Shalmaneser from Palestine.

8. As the Philistines had invaded Judah under Ahaz, the good Hezekiah, finding himself firmly seated on his throne, now avenged the wrong which they had done; smote all the stations of the Philistines, from "the tower of the watchmen even to the fenced city;" that is, from the smallest and the weakest, to the greatest and the strongest; took from them the cities which they had formerly conquered, and reduced them to their old boundary, even to Gaza.

9—12. The destruction of the kingdom of Israel by Shalmaneser, narrated in chap. xvii. 3—6, is here repeated from the annals of the kingdom of Judah, in which it was registered as an event of the first importance in the history of the theocracy.

13. We now come to the narrative of Sennacherib's invasion of Judah, with his subsequent defeat.

"All the fenced cities" must not be taken in too rigid a sense, for, beside this strong capital of Jerusalem, the fortresses of Lachish and Libnah were not yet conquered:—verse 17 and chap. xix. 8.

14—16. At first, Hezekiah made preparations to oppose Sennacherib. Not only did he more strongly fortify Jerusalem, but he cut off the water from the enemy, he sealed up the fountains of the upper Gihon, as well as the brook which flowed close to the city. Meanwhile, Sennacherib had penetrated as far as Lachish, which lay southward of Jerusalem, on the way to Egypt, when Hezekiah, distrusting his resources, sent to Sennacherib and offered terms of submission.

17. "The conduit of the upper pool" is the conduit from the upper Gihon to the lower pool; and "the highway of the fuller's field" points to the highway which either lay close to it, or led to it.

18. The Assyrian generals having arrived at Jerusalem, called for Hezekiah, to demand of him the surrender of his capital, to whom he sent out his three chief ministers.

19—25. Rab-shakeh's address was so framed as to intimidate Hezekiah, and induce him to surrender.

As Judah formed the key to the conquest of Egypt for the Assyrians, as well as for all upper Asiatic conquerors, it is not at all unlikely that Judah had formerly allied herself to Egypt: hence the reference to the land of the Pharaohs. The allusion to the bruised reed is truly apt, inasmuch as the reed belongs properly to Egypt.

Rab-shakeh would represent the reforms which Hezekiah had introduced into the house and service of Jehovah as an act of impiety, so as to shake the faith of his people in the presence and the power of their God.

He then pours contempt on Hezekiah's military forces, and offers him two thousand horses, if he can put as many riders upon them; that is, two thousand men who could serve as horsemen.

Nay more, Rab-shakeh professes that his royal master had been moved to undertake this expedition in harmony with the mind and will of Jehovah himself. He may have been aware of some of Isaiah's predictions concerning the fate of Hezekiah's kingdom, and hence the assumption, that he was acting according to the will of God.

Digitized by Google

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?[a]

23 Now therefore, I pray thee, give [1]pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:[b]

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, [2]Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his [3]cistern:[c]

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [4]persuadeth you, saying, The LORD will deliver us.[d]

BEFORE CHRIST 710.

e ch. xix. 12; 2 Chron. xxxii. 14; Isa. x. 10, 11.

a ver. 4; 2 Chron. xxxi. 1; xxxii. 12.

5 Or, *Ava*, ch. xvii. 24.

1 Or, *hostages.*

f ch. xix. 13.

g Dan. iii. 15.

h Isa. xxxiii. 7.

Isa. xxxvii. 1, &c.

b 2 Chron. xxxii. 15.

6 Called *Esaias*, Luke iii. 4.

2 Or, *Seek my favour.* Heb. *Make with me a blessing*

7 Or, *provocation.*

3 Or, *pit.*

c Gen. xxxii. 20; xxxiii. 11; Prov. xviii. 16.

4 Or, *deceiveth.*

8 Heb. *found.*

j ch. xviii. 35; 2 Sam. xvi. 12; Ps. l. 21.

d Deut. viii. 7, 8.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?[e]

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [5]Ivah? have they delivered Samaria out of mine hand?[f]

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?[g]

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.[h]

CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.



AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.[i]

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [6]Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and [7]blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are [8]left.[j]

5 So the servants of king Hezekiah came to Isaiah.

31. "Eat ye every man of his own vine," &c., means to enjoy the fruit of his own property in rest and peace.

32—37. Nothing could have been more arrogant or more impious than Rab-shakeh's whole address; and failing to influence the ministers of Hezekiah, he then turned and appealed to the people, as they crowded the walls of the city, and listened to his harangue. But they, too, maintained a profound and perfect silence. It only remained to inform Hezekiah of the attitude taken by the representative of the Assyrian monarch. A dark cloud was impending over Judah. Is it to burst in storm, or is it to clear away, and leave a brighter sky behind?

CHAPTER XIX.

1—5. As soon as the address of the Assyrian ambassador was reported to Hezekiah, he rent his clothes in very horror of the mockery which had been uttered against God, put on mourning as the outward sign of his inward sorrow, and, with his soul bowed down, repaired to the temple to humble himself before God, while he sent Eliakim and Shebna, with the elders of the priests, all clothed in mourning, to the prophet Isaiah, that he might intercede for the people in this hour of deeper need.

"The children are come to the birth" was used as a proverb, to denote the most perilous condition and the most perfect helplessness.

6, 7. Ere the delegates from Hezekiah had arrived at the prophet's house, Isaiah had received a distinct intimation from God of what he should say, or what message he should send back to Hezekiah. It was by no calculation or conjecture of his own, that the prophet foretold the impending doom of Sennacherib, but by immediate revelation. "The blast" refers to some sudden and terrific stroke that was to fall upon him, and which did fall upon him with all the fury of a hurricane when the angel passed through the camp, and in one single night smote one hundred and eighty-five thousand of his army, and left their lifeless forms to proclaim the fact, that "verily there is a God that judgeth in the earth."

"The rumour" was the report of the approach of the Ethiopian sovereign Tirhakah, in hostile array, which soon reached the ears of Sennacherib, and filled him with consternation.

8—13. Having taken Lachish, the king of Assyria next turned his arms to the conquest of Libnah; and thither Rab-shakeh hastened, that he might inform his sovereign of the result of his interview with the ministers of Hezekiah. Now, it was while engaged in subduing Libnah, that Sennacherib heard of the approach of the Ethiopian force; and therefore the more successfully to oppose this approaching force, he at once made a second attempt, by sending messengers bearing a letter from himself to Hezekiah, to force the surrender of Jerusalem. In this letter, Sennacherib only repeats the

Digitized by Google

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.[a]

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.[b]

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.[c]

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,[d]

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.[e]

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?[f]

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?[g]

BEFORE CHRIST 710.

[h] Isa. xxxvii. 14, &c.

[a] Isa. xxxvii. 6, &c.

[b] vs. 35—37; Jer. li. 1.

[c] 1 Sam. iv. 1; 1 Kings xviii. 59; Ps. lxxx. 1; Isa. xliv. 6; Jer. x. 10—12.

[c] ch. xviii. 14.

[d] ver. 4; 2 Chron. vi. 40; Ps. xxxi. 2.

[d] 1 Sam. xxiii. 27.

[1] Heb. *given.*

[e] Ps. cxv. 4; Jer. x. 3.

[e] 2 Chron. xxxii. 15.

[f] Ps. lxxxiii. 18.

[f] ch. xviii. 33; Ezek. xxvii. 23.

[m] Ps. lxv. 2; Isa. xxxvii. 21, &c.

[g] ch. xviii. 34.

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.[h]

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.[i]

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.[j]

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have [1]cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.[k]

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.[l]

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.[m]

21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the

proud language of his servant and representative, Rab-shakeh, with the view, if possible, of impressing Hezekiah with the irresistible might of the Assyrian arms.

Tirhakah is supposed to be the Tarakos of Manetho, the successor of Sevechos, the third king of the twenty-fifth dynasty. Although designated the king of Ethiopia, he ruled, at the same time, over Egypt, and is represented, like Sesostris, as one of the great conquerors of the old world.

Gozan is supposed to have been some Assyrian province or district beyond the Tigris; Haran, an ancient city in the north-west of Mesopotamia, in which Terah, the father of Abraham, died; Rezeph, situated, according to some, about a day's journey west of the Euphrates, and, according to others, in the district of Bagdad; the phrase, "the children of Eden which were in Thelasar," seems to point to a city in, or even to the capital of, the district of Eden.



ASSYRIAN WARRIORS IN BATTLE. AFTER A NINEVEH MARBLE.

14. The conduct of Hezekiah, at this serious juncture, reveals that child-like faith which feels itself impelled to utter in prayer all that is in the heart.

15. "Between the cherubims" is a phrase derived from the holiest of all in the temple; there—above the mercy-seat and between the cherubic figures which overshadowed it—was the Shekinah, or symbol of the Divine presence.

16. As Rab-shakeh had been sent to Jerusalem by Sennacherib, and only spoke in conformity with the mind and design of his royal master, the sin and the impiety of his address are charged, not to him, but to Sennacherib.

20. While Hezekiah is in the temple, in the act of pouring out his heart to God in prayer, the Spirit of revelation is filling the mind of Isaiah with a message of mercy to the pious monarch.

21—24. In these verses Sennacherib is addressed; and the prediction begins with opposing to his proud and haughty boasting the contempt and the infamy which would befall him should he retreat from Judah, without having effected his purpose.

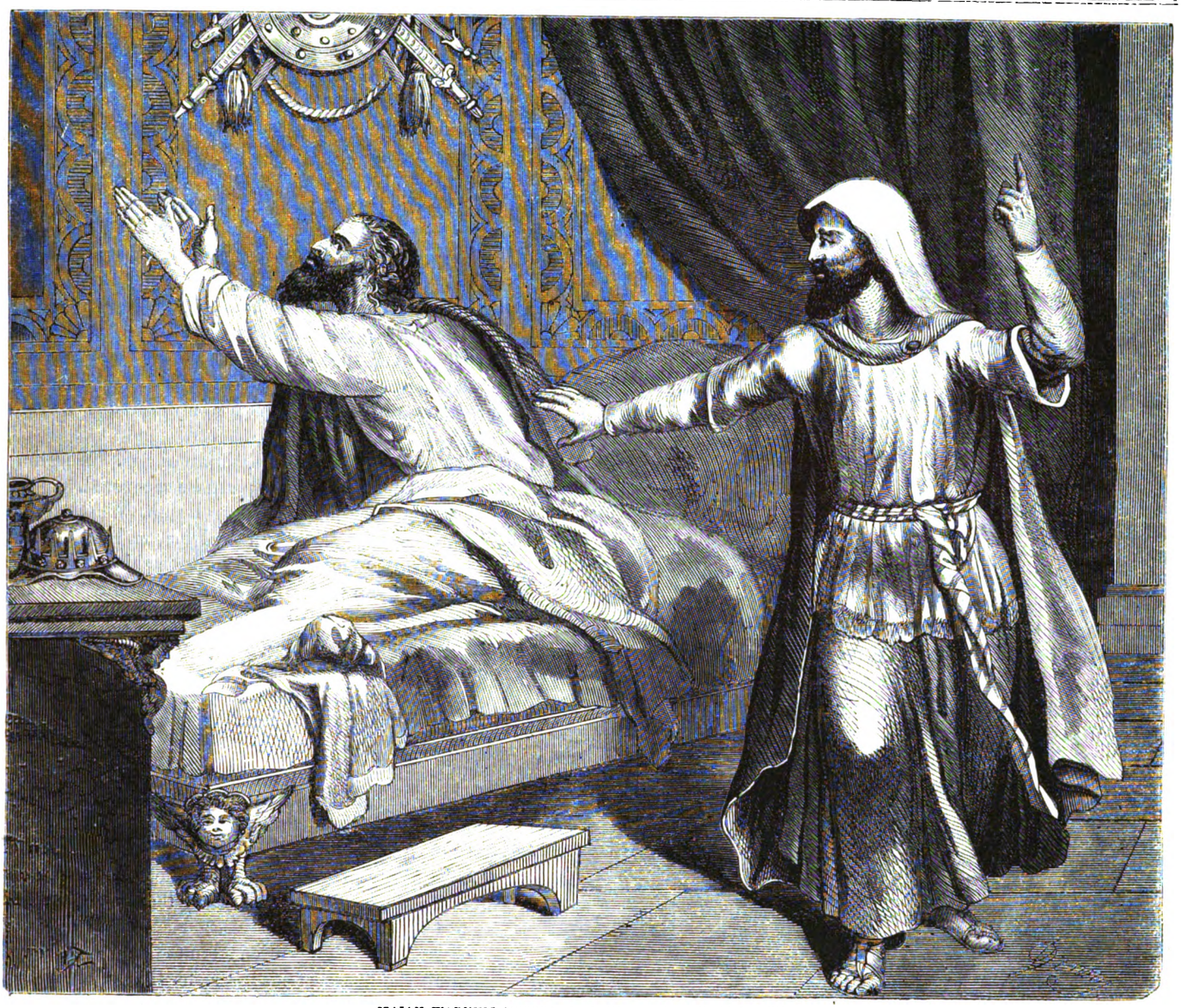
"The virgin daughter of Zion" is a figure for the city and its inhabitants. The words, "with the multitude of my chariots," &c., are an individualising picture of the plans of conquest entertained by the Assyrian monarch, in which Lebanon, as the northern barrier of the land of Canaan, is named as a mountain inaccessible to chariots, by the conquest of which he would have made himself master of the whole country.

Lebanon is the highest mountain in Palestine, and the utmost sides of it are its highest ridges; and the hewing down of its cedars—those grand evidences of the creative power of God—denotes the devastation and the desolation of the whole land.

The twenty-fourth verse refers to Sennacherib's intended expedition against Egypt, which was opposed by two mighty, natural obstacles—the arid desert and the waters of the Nile. But these he imagines he can easily overcome—that he can penetrate the desert, and, by deeper digging, find springs of water, while the very arms of the Nile will dry up under the feet of his countless host! What ineffable pride! What contempt of God and man!

25. What he boasted of doing had already been done by God; and the same

Digitized by Google



ISAIAH WARNING HEZEKIAH OF HIS APPROACHING DEATH.

daughter of Jerusalem hath shaken her head at thee.[a]

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.[b]

23 [1]By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down [2]the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* [3]the forest of his Carmel.[c]

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of [4]besieged places.

25 [5]Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.[d]

26 Therefore their inhabitants were [6]of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.[e]

27 But I know thy [7]abode, and thy going out, and thy coming in, and thy rage against me.[f]

28 Because thy rage against me and thy tumult is

BEFORE CHRIST 710.

a Job xvi. 4; Ps. xxii. 7, 8; Lam. ii. 13, 15.
4 Or, *fenced.*
5 Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*
b Ps. lxxi. 22; Isa. v. 24; Jer. l. 5.
d Isa. x. 5; xlv. 7.
1 Heb. *By the hand of.*
6 Heb. *short of hand.*
2 Heb. *the tallness,* &c.
e Ps. cxxix. 6.
7 Or, *sitting.*
3 Or, *the forest and his fruitful field.*
c ch. xviii. 17; Isa. x. 18.
f Ps. cxxxix. 1, &c.

God now employs Sennacherib as an instrument to fulfil His will, in laying waste those cities and their inhabitants which were doomed to destruction.

26. This verse shows the utter helplessness of such cities when once within the grasp of the Assyrian power. Nothing could withstand Sennacherib's arms.

28. An allusion to the method of restraining wild animals. The ring is put in the nose of the lion, and the bridle into the mouth of the intractable horse. To turn any one back by the way that he came, is to send him back disappointed of his object.

29. The purport of this sign is, that during the current year, and the year following, the whole country would be still occupied by the enemy; so that it would be impossible either to sow or to reap, and hence the people would be under the necessity of living on things of spontaneous growth; but in the third year the soil would be again tilled and sowed, and the fields and the vineyards reaped, as usual.

30. The theocratic people were not to be exterminated by this judgment, but only winnowed and purified.

32—34. Having thus strengthened and cheered the heart of Hezekiah, the prophecy now returns to Sennacherib, emphatically intimating to him that he should return from Jerusalem without effecting his purpose. God himself was its defence, and He would preserve the chosen city.

37. The fate of Sennacherib corresponded with the prediction. Years intervened, but the event proclaimed at once the justice of God.

Digitized by Google

come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.[a]

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.[b]

30 And [1]the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.[c]

31 For out of Jerusalem shall go forth a remnant, and [2]they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.[d]

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.[e]

35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.[f]

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.[g]

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of [3]Armenia. And Esarhaddon his son reigned in his stead.[h]

CHAPTER XX.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.* 14 *Isaiah understanding thereof foretelleth the Babylonian captivity.* 20 *Manasseh succeedeth Hezekiah.*

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [4]Set thine house in order; for thou shalt die, and not live.[i]

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

BEFORE CHRIST 710.

a vs. 33, 36, 37; Job xli. 2; Ezek. xxix. 4; xxxviii. 4; Amos iv. 2.

5 Heb. *with a great weeping.*

j Gen. xvii. 1; 1 Kings iii. 6.

6 Or, *city.*

b ch. xx. 8, 9; 1 Sam. ii. 34; Isa. vii. 11, 14; Luke ii. 12.

1 Heb. *the escaping of the house of Judah that remaineth.*

c Ps. lxxx. 9.

k ch. xix. 20; 1 Sam. ix. 16; x. 1; Ps. xxxix. 12; lxv. 2.

2 Heb. *the escaping.*

d Isa. ix. 7.

l ch. xix. 34.

m Isa. xxxviii. 21.

n Judg. vi. 17, 37, 39; Isa. vii. 11, 14; xxxviii. 22.

e ch. xx. 6; 1 Kings xi. 12, 13.

o Isa. xxxviii. 7, 8.

f 2 Chron. xxxii. 21; Isa. xxxvii. 36.

g Gen. x. 11.

7 Heb. *degrees.*

p Josh. x. 12, 14; Isa. xxxviii. 8.

8 Or, *Merodach-baladan.*

3 Heb. *Ararat.*

h ver. 7; 2 Chron. xxxii. 21.

q Isa. xxxix. 1, &c.

9 Or, *spicery*

10 Or, *jewels* Heb. *vessels.*

r 2 Chron. xxxii. 27, 31.

4 Heb. *Give charge concerning thine house.*

i 2 Sam. xvii. 23; 2 Chron. xxxii. 24, &c.; Isa. xxxviii. 1, &c.

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [5]sore.[j]

4 And it came to pass, afore Isaiah was gone out into the middle [6]court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.[k]

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.[l]

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.[m]

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?[n]

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?[o]

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the [7]dial of Ahaz.[p]

12 ¶ At that time [8]Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.[q]

13 And Hezekiah hearkened unto them, and shewed them all the house of his [9]precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [10]armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.[r]

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that

CHAPTER XX.

1. In what the sickness of Hezekiah consisted, it is impossible to say; but such was the nature of his disease, that the prophet Isaiah pronounced his case hopeless—that is, beyond the reach of all human agencies and means; but not beyond the power of Him with whom are the issues of life and death.

This sickness befell him in the fourteenth year of his reign, which was the first year of the Assyrian invasion.

2. He turned his face to the wall, not from vexation or displeasure, but to separate himself more entirely from those around him, and in deeper abstraction to give himself up to meditation and prayer.

3. This appeal of Hezekiah to his own uprightness of life and character is quite in keeping with his religious character, for, underlying it, there was a simple, genuine faith in God, and dependence on his grace.

He wept sore, not because he was called to die in the midst of his days, nor because he must leave the world without an heir, but because his kingdom and God's church were so disturbed, distracted, and in such imminent peril.

7. This verse should come in after the eleventh. The healing virtues of the fig in certain inflammatory affections, and other diseases, have been known since the days of Celsus down to the present time.

8—11. This return of the shadow on the dial-plate of Ahaz, it is strenuously contended, does not require the assumption of a regression of the sun, or a reversion of the relation of the earth, but only a refraction of the sun's rays. But even for this, we can only account by miraculous interposition. A miracle must, in every instance, be resolved into the power of God; and to that power everything is possible, which does not imply a contradiction.

"The dial of Ahaz" was, perhaps, a dial-plate which Ahaz had received from Babylonia, where sun-dials were invented.

12, 13. Berodach-baladan, named Merodach-baladan in Isaiah, is the same with Mardocempadus, who began to reign in Babylon some six-and-twenty years after the era of Nabonassar, or B. C. 721; for after the death of Baladan or Nabonassar several other princes occupied the throne, before he came to the crown.

Digitized by Google

are in mine house have they seen: there is nothing among my treasures that I have not shewed them.[a]

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.[b]

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.[c]

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which thou hast spoken. And he said, [1]*Is it* not *good*, if peace and truth be in my days?[d]

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?[e]

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.[f]

CHAPTER XXI.

1 *Manasseh's reign.* 3 *His great idolatry.* 10 *His wickedness causeth prophecies against Judah.* 17 *Amon succeedeth him.* 19 *Amon's wicked reign.* 23 *He being slain by his servants, and those murderers slain by the people, Josiah is made king.*

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.[g]

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.[h]

BEFORE CHRIST 710.

a ver. 13.

b ch. xxiv. 13; xxv. 13; Jer. xxvii. 21, 22; lii. 17.

c ch. xxiv. 12; 2 Chron. xxxiii. 11; Isa. xxxix. 7; fulfilled, Dan. i. 3, 7.

1 Or, *Shall there not be peace and truth, &c.*

d 1 Sam. iii. 18; Job i. 21; Ps. xxxix. 9.

e 2 Chron. xxxii. 30, 32; Neh. iii. 16.

f 2 Chron. xxxii. 33

g 2 Chron. xxxiii. 1, &c.

h ch. xvi. 3.

i ch. xvii. 16; xviii. 4; Deut. iv. 19; xvii. 3; 1 Kings xvi. 32, 33.

j 2 Sam. vii. 13; 1 Kings viii. 29; ix. 3; Jer. xxxii. 34.

k ch. xvi. 3; xvii. 17; Lev. xviii. 21; xix. 26, 31; xx. 2; Deut. xviii. 10, 11.

l ch. xxiii. 27; 2 Sam. vii. 13; 1 Kings viii. 29; ix. 3; Ps. cxxxii. 13, 14; Jer xxxii. 34

m 2 Sam. vii. 10.

n Prov. xxix. 12.

o ver. 9; ch. xxiii. 26, 27; xxiv. 3, 4; 1 Kings xxi. 26; Jer. xv. 4.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.[i]

4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.[j]

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.[k]

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:[l]

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.[m]

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.[n]

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:[o]

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and

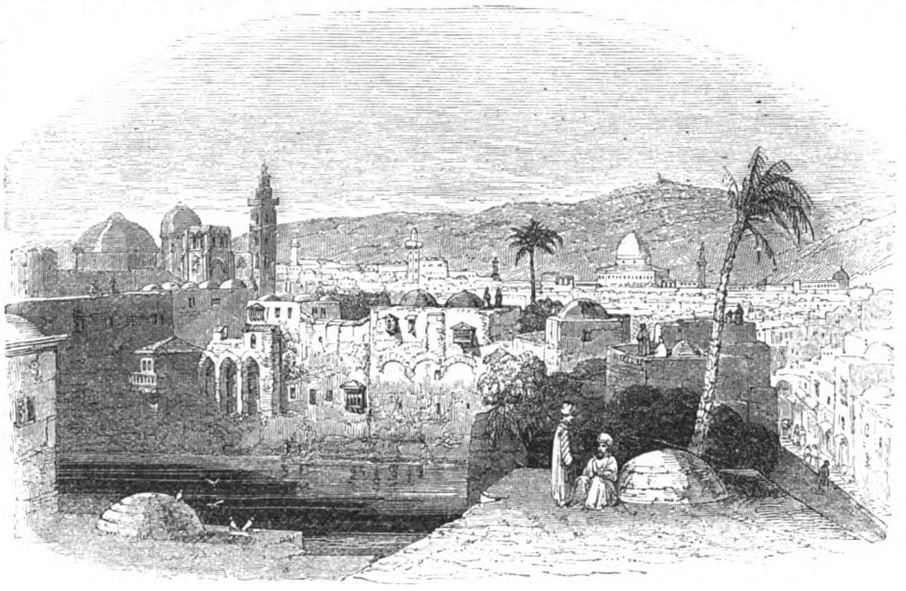
---

If Hezekiah gave to Sennacherib all the silver that was found in the house of the Lord, and in the treasures of the king's house, what could he now have, after the lapse of four short years, to show to these Babylonian ambassadors? From 2 Chron. xxxii. 23 we learn that after Sennacherib's overthrow many brought presents to Hezekiah, and it is not unlikely that Sennacherib himself, in his flight, left a good deal of valuable property behind him in the camp. Flattered by the arrival of these ambassadors, he showed them all his treasures. This act revealed the pride of his heart; and hence the prediction of Isaiah, affecting both Hezekiah and his posterity.

CHAPTER XXI.

1—6. Manasseh was a mere child — ignorant and inexperienced — when he ascended the throne, and being, in all likelihood, surrounded by prejudicial influences, his heart was easily seduced, and hence the dark character of his reign.

Under his reign, idolatry reached a hitherto unknown height and enormity. The worship of Baal, the impure worship of the groves, sun-worship, the worship of the whole host of heaven, found in him a liberal patron and a firm supporter. He even introduced it into the temple, which had been built and consecrated solely to the honour and service of Jehovah; and in the court of the priests, and in the great court of the people, he set up his idolatrous altars, as if to provoke the Holy One, and draw down the fire of his anger. All that God had most solemnly forbidden, that he followed, even to the practice of consulting departed spirits, and of encouraging witchcraft.



HEZEKIAH'S POOL, JERUSALEM.

7. This image was the image of Asherah, a kind of companion to Baal, an idol of the same kind.

8. This verse, doubtless, points to the promise contained in 2 Sam. vii. 10.

12. "His ears shall tingle;" the effect of some unheard-of event, which shall cause horror and amazement.

13. The line and the plummet were applied not only to that which was built, but also to that which was levelled to the ground, just as prisoners were measured off by the line, in order to be pardoned or to be slain. The idea is, that Jerusalem would be destroyed as Samaria had been, would be completely overthrown, turned upside down, and totally ruined.

Digitized by Google



HEZEKIAH EXHIBITING HIS TREASURES TO THE BABYLONIANS.

Judah, that whosoever heareth of it, both his ears shall tingle.[a]

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, [1]wiping *it*, and turning *it* upside down.[b]

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem [2]from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.[c]

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?[d]

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.[e]

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.[f]

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.[g]

BEFORE CHRIST 710.

a 1 Sam. iii. 11; Jer. xix. 3.

c ch. xxiv. 4.

1 Heb. *he wipeth and turneth it upon the face thereof.*

b Isa. xxxiv. 11; Lam. ii. 8; Amos vii. 7, 8.

d 2 Chron. xxxiii. 11–19.

e 2 Chron. xxxiii. 20.

f 2 Chron. xxxiii. 21–23.

2 Heb. *from mouth to mouth.*

g ver. 2, &c.

14—16. "The remnant of mine inheritance" refers to the people of the kingdom of Judah, who alone remained of all the chosen and favoured people of God.

Of their future captivity and oppression, all history, sacred and profane, is a standing monument.

Besides his idolatry, Manasseh shed so much innocent blood, that Jerusalem was said to have been filled with it from one end to another.

18. "In the garden of his own house" points to a separate family sepulchre in the royal garden or grounds, and in the part added to these grounds in the time of Uzzah.

Digitized by Google



REMOVING THE VESSELS OF BAAL FROM THE TEMPLE BY THE COMMAND OF KING JOSIAH.

Digitized by Google

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.[a]

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.[b]

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [1]Josiah his son reigned in his stead.

CHAPTER XXII.

1 *Josiah's good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 15 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.*

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.[c]

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.[d]

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,[e]

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the [2]door have gathered of the people:[f]

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

BEFORE CHRIST 624.

g ch. xii. 15.

a 1 Kings xi. 33.

b 2 Chron. xxxiii. 24, 25.

h Deut. xxxi. 24, &c.; 2 Chron. xxxiv. 14, &c.

3 Heb. *melted.*

1 Called *Josias*, Matt. i. 10.

4 Called *Abdon*, 2 Chron. xxxiv. 20.

5 Or, *Micah.*

c Josh. xv. 39; 2 Chron. xxxiv. 1.

i Deut. xxix. 27.

d Deut. v. 32.

6 Called *Tikvath*, 2 Chron. xxxiv. 22.

7 Or, *Hasrah.*

8 Heb. *garments.*

9 Or, *in the second part.*

e 2 Chron. xxxiv. 8, &c.

2 Heb. *threshold.*

f ch. xii. 4, 9; Ps. lxxxiv. 10.

j Deut. xxix. 27; Dan. ix. 11—14.

k Deut. xxix. 25—27.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.[g]

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.[h]

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have [3]gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [4]Achbor the son of [5]Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.[i]

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [6]Tikvah, the son of [7]Harhas, keeper of the [8]wardrobe; (now she dwelt in Jerusalem [9]in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:[j]

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.[k]

19—26. Concerning Amon it has been well said, that he was remarkable for nothing but his impiety.

His reign was confined to two short years. He was murdered by his own servants, who, again, were put to death by the people.

CHAPTER XXII.

1. The accession of Josiah to the throne was like the dawning of the morn after the darkness of some longer night. He was the best of the kings since the days of David himself.

Boscath was a town in the plain of Judah, but this is all that we know of it.

2. The phrase, "turned not aside to the right hand or to the left," bespeaks his firm and undeviating adherence to the revealed will of God.

3. The narrative from this verse to ch. xxiii. 24, forms one closely connected section, "in which all that Josiah did for the resuscitation of the true worship of Jehovah and the extirpation of idolatry, during his reign, is united into one grand scene, and the whole reform accomplished by this pious king is referred to the eighteenth year of his reign, because in this year the discovery of the Mosaic book of the law took place, by means of which the complete reformation of religion could be undertaken, and was actually carried into effect"

For the words, "that the king sent," it would be more correct to read "*when* the king sent."

4. This was the money brought by the people to the house of God for its repair, and collected by the Levites who kept the door. In what way or manner it was collected we are not informed; but it was now to be reckoned and paid over to those who had undertaken and were employed in the works.

8. "The book of the law" can refer to nothing but the Pentateuch, or five books of Moses. The finding of this book presupposes that it had been long lost; and it may be that there was no other copy in the hands of either priest or people. It was the temple copy; but where, or in what part of the sacred edifice it had been put away, and how it came to be found, it is in vain to conjecture.

10—14. The reading of the law to this pious king led him at once to perceive how far the people had departed from God and his worship, while the threatenings against all such spiritual defection were so distinct and fearful, that he rent his clothes in token of deep inward distress. In his distress, he sent Hilkiah the high priest, Shaphan his secretary, and other distinguished courtiers, to the prophetess Huldah, to learn, through her, the will of the Lord.

Of this prophetess, whose husband was the keeper of the royal wardrobe, we know nothing more than what is here stated.

Digitized by Google

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;[a]

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.[b]

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.[c]

CHAPTER XXIII.

1 *Josiah causeth the book to be read in a solemn assembly.* 3 *He reneweth the covenant of the Lord.* 4 *He destroyeth idolatry.* 15 *He burnt dead men's bones upon the altar of Beth-el, as was foreprophesied.* 21 *He kept a most solemn passover.* 24 *He put away witches and all abomination.* 26 *God's final wrath against Judah.* 29 *Josiah, provoking Pharaoh-nechoh, is slain at Megiddo.* 31 *Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoiakim king.* 36 *Jehoiakim's wicked reign.*

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.[d]

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, [1]both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.[e]

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.[f]

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.[g]

5 And he [2]put down [3]the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the [4]planets, and to all the host of heaven.[h]

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.[i]

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove [5]hangings for the grove.[j]

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.[k]

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.[l]

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.[m]

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the [6]chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [7]brake *them* down from thence, and cast the dust of them into the brook Kidron.[n]

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [8]the mount of corrup-

BEFORE CHRIST 624.

a 2 Chron. xxxiv. 26, &c.

g ch. xxi. 3, 7.

2 Heb. *caused to cease.*

3 Heb. *chemarim*, Hos. x. 5. Foretold, Zeph. i. 4.

b Lev. xxvi. 31, 32; 1 Kings xxi. 29; Ps. ii. 17; Isa. lvii. 15; Jer. xxvi. 6; xliv. 22.

4 Or, *twelve signs*, or, *constellations.*

h ch. xxi. 3.

c Ps. xxxvii. 37; Isa. lvii. 1, 2.

i ch. xxi. 7; 2 Chron. xxxiv. 4.

5 Heb. *houses.*

j 1 Kings xiv. 24; xv. 12; Ezek. xvi. 16.

k 1 Kings xv. 22.

d 2 Chron. xxxiv. 29, 30, &c.

l 1 Sam. ii. 36; Ezek. xliv. 10—14.

m Lev. xviii. 21; Deut. xviii. 10; Josh. xv. 8; Isa. xxx. 33; Jer. vii. 31; xix. 6, 11—13; Ezek. xxiii. 37, 39.

1 Heb. *from small even unto great.*

6 Or, *eunuch*, or, *officer.*

e ch. xxii. 8.

7 Or, *ran from thence.*

n ch. xxi. 5; Jer. xix. 13; Zeph. i. 5.

f ch. xi. 14, 17.

8 That is, the mount of Olives.

15—20. The prophetess sends back a message to the king which confirms all his fears and apprehensions regarding the displeasure of God against the people, but gives him, at the same time, the consolatory promise that he should be laid peacefully in his grave before the threatened judgments came upon his land and his people.

CHAPTER XXIII.

1—3. Though Josiah was assured of exemption from the judgments which were coming on his land, he did not become indifferent to the fate of the people. On the contrary, he was supremely desirous of averting the curse from them also, and of securing for them the blessing of the God of their fathers.

"He read in their ears," that is, he caused to be read in their hearing.

"All the people stood to the covenant" means that they accepted it, and bound themselves to its observance.

4. "All the vessels," or the whole apparatus that had been set up and used in the worship of the gods—the altars, the idols, and all the other materials of worship.

He "burned them without Jerusalem," as things unholy and unclean. The brook Kidron was in the east of the city, and "the fields of Kidron" are to be sought in the north-east.

"Carried the ashes of them unto Beth-el," in order to defile with these ashes the idolatrous places of worship which abounded in that locality.

5. These "idolatrous priests" were a distinct class from the priests of the idols, and from those who offered incense to Baal, the sun, moon, and other heavenly bodies.

6. "The grove" means the figure Asherah, which Manasseh had made, and which he placed in the temple.

"Upon the graves of the children of the people," that is, of those who had lived and died in the practice of idolatry. He thus defiled their graves, as they had defiled the land.

7. "The houses of the sodomites" were tents erected in the court of the temple, and in which women lived, who worked hangings or shrines for Asherah, and who even prostituted themselves in honour of the goddess.

8. These were Levitical priests who had offered incense on the high places in the cities of Judah. These he suspended from their sacred functions. "From Geba to Beersheba," denotes the kingdom of Judah in its whole extent from north to south.

Digitized by Google

tion, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.[a]

14 And he brake in pieces the [1]images, and cut down the groves, and filled their places with the bones of men.[b]

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.[c]

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.[d]

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.[e]

18 And he said, Let him alone; let no man move his bones. So they let his bones [2]alone, with the bones of the prophet that came out of Samaria.[f]

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.[g]

20 And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.[h]

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.[i]

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the [3]eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the *workers with* familiar spirits, and the wizards, and the [4]images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.[j]

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.[k]

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the [5]provocations that Manasseh had provoked him withal.[l]

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.[m]

28 Now the rest of the acts of Josiah, and all that

BEFORE CHRIST 624.

h ch. xl. 18; Exod. xxii. 20; 1 Kings xiii. 2; xviii. 40; 2 Chron. xxxiv. 5.

a 1 Kings xi. 7.

i Exod. xii. 3; Lev. xxiii. 5; Numb. ix. 2; Deut. xvi. 2; 2 Chron. xxxv. 1, 18, 19.

1 Heb. *statues.*

b Exod. xxiii. 24; Deut. vii. 5, 25.

3 His eighteenth year ending.

c 1 Kings xii. 28, 33.

4 Or, *teraphim.*

j ch. xxi. 6; Gen. xxxi. 19; Lev. xix. 31; xx. 27; Deut. xviii. 11.

d 1 Kings xiii. 2.

k ch. xviii. 5.

e 1 Kings xiii. 1, 30.

5 Heb. *angers.*

2 Heb. *to escape.*

f 1 Kings xiii. 31.

l ch. xxi. 11, 12; xxiv. 3, 4 Jer. xv. 4.

g 2 Chron. xxxiv. 6, 7.

m ch. xvii. 18, 20; xviii. 11; xxi. 4, 7, 13; 1 Kings viii. 29; ix. 3.

It seems that at the very gates of the city were erected altars devoted to the same worship as was offered in the high places.

9. Though suspended from their office, these Levitical priests were yet allowed to draw their support from the revenues of the sanctuary. (See Lev. xxi. 17—23.)

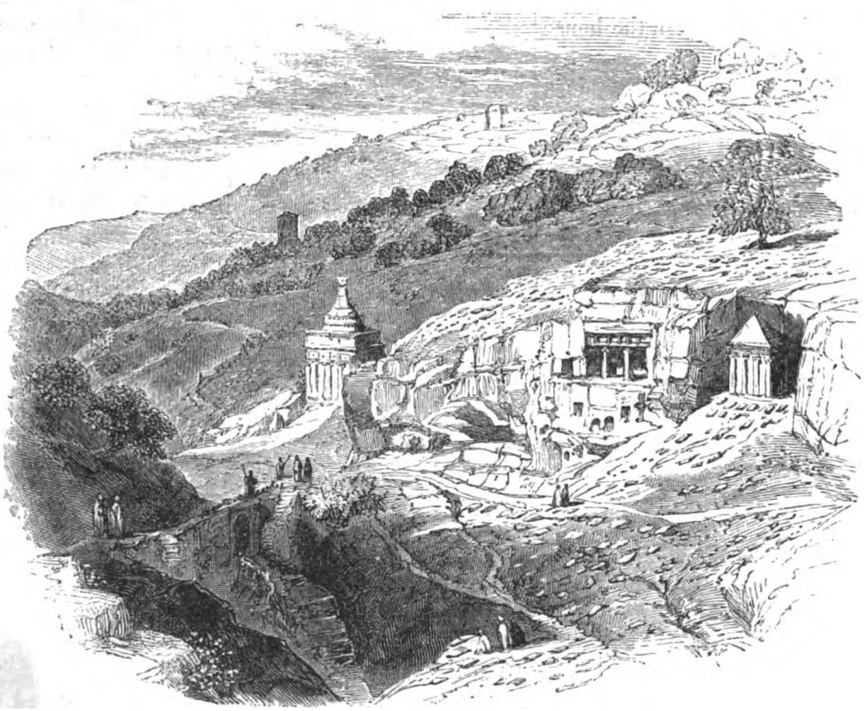
10. Topheth was noted for the burning of children in the fire to Molech; and the valley in which it was lay on the south side of mount Zion. These places he defiled, as we learn from the fourteenth verse, by strewing them with the ashes of dead men's bones.

11. These horses, with their chariots, were devoted to the sun. This species of idolatry obtained in the times of Ahaz, Manasseh, and Amon.

"The suburbs" are supposed to be another term for the vicinity or outer court of the Temple, in which these horses and chariots were kept.

12. Altars built by Ahaz on the roof of his upper chamber, and consecrated to some heavenly deity.

13. "The mount of corruption" is one of the names given to the mount of Olives, on account of the idol-altars which were built upon it.



MOUNT OF CORRUPTION, AND VALLEY OF JEHOSHAPHAT.

15. Having rooted out idolatry from his own kingdom, Josiah proceeds to the same work of extermination in the former kingdom of the Ten Tribes, in Bethel, and other cities of Samaria, and profaned for ever their sacred places, by taking the bones of the priests of the high places from their graves, and burning them upon the overthrown altars, as had been predicted (1 Kings xiii.).

29. Here begins that series of judgments and of punishments which ended in the overthrow of the kingdom of Judah. On the march of Necho, king of Egypt, through Palestine, it seems that Josiah dared to encounter him, and in the encounter he was slain.

33. Josiah's son became the prisoner of Necho, who put him in bonds, laid his land under tribute, and raised his elder brother to the throne of Judah.

34. The change of

Digitized by Google



ZEDEKIAH BEFORE THE KING OF BABYLON.

he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.[a]

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.[b]

31 ¶ [1]Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.[c]

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, [2]that he might not reign in Jerusalem; and [3]put the land to a tribute of an hundred talents of silver, and a talent of gold.[d]

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.[e]

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.[f]

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.[g]

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

BEFORE CHRIST 624.

2 Or, *because he reigned.*

3 Heb. *set a mulct upon the land.*

d ch. xxv. 6; 2 Chron. xxxvi. 3; Jer. lii. 27.

a ch. xiv. 8, 11; 2 Chron. xxxv. 20; Zech. xii. 11.

e ch. xxiv. 17; Jer. xxii. 11, 12; Ezek. xix. 3, 4; Dan. i. 7.

b 2 Chron. xxxv. 24; xxxvi. 1.

1 Called *Shallum*, 1 Chron. iii. 15.

f ver. 33.

c ch. xxiv. 18; Jer. xxii. 11.

g 2 Chron. xxxvi. 5.

name was a badge of dependence, which the superior imposed on his inferior.

In all higher and holier enterprise, it is indispensable to have the moral qualities of courage, constancy, and patience; and these imply the presence and the power of an inwrought faith. Nor can we ever over-estimate the fact that all the predictions and the promises rest on the immutability of the Eternal God.

Very true and pertinent is the remark, that "when those who have stood in the gap are removed, judgments often follow like an inundation. A little time and slender abilities frequently suffice to undo all the external good which pious men, of excellent capacities, have been labouring with unremitting endeavours, for a course of years, to effect." Nevertheless, "My counsel shall stand, and I will do all my pleasure."

The removal of a good man—a man of purer life and wider activity than his fellow-men—may leave our common world less complete, but the Living One survives all the changes of time; and His purpose cannot fail of its accomplishment.

Digitized by Google

CHAPTER XXIV.

1 Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill unto the utter destruction of Judah.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.[a]

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake [1]by his servants the prophets.[b]

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;[c]

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.[d]

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.[e]

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.[f]

8 ¶ [2]Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.[g]

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

BEFORE CHRIST 599.

3 Heb. *came into siege.*

h Dan. i. 1.

4 Or, *eunuchs.*

5 Nebuchadnezzar's eighth year.

i ch. xxv. 27; Jer. xxiv. 1; xxix. 1, 2; lii. 28; Ezek. xvii. 12.

a 2 Chron. xxxvi. 6; Jer. xxv. 1, 9; Dan. i. 1.

j ch. xx. 17; Jer. xx. 5; Dan. v. 2, 3.

1 Heb. *by the hand of.*

b ch. xx. 17; xxi. 12—14; xxiii. 27; Jer. xxv. 9; xxxii. 28; Ezek. xix. 8.

k ch. xxv. 12; 1 Sam. xiii. 19, 22; Jer. xxiv. 1; xl. 7; lii. 28.

6 Or, *eunuchs.*

c ch. xxi. 2, 11; xxiii. 26.

l 2 Chron. xxxvi. 10; Esther ii. 6; Jer. xxii. 24, &c.

d ch. xxi. 16.

m Jer. lii. 28.

n ch. xxiii. 34; 1 Chron. iii. 15; 2 Chron. xxxvi. 4, 10.

e 2 Chron. xxxvi. 6, 8; Jer. xxii. 18, 19; xxxvi. 30.

o ch. xxiii. 31; 2 Chron. xxxvi. 11; Jer. xxxvii. 1; lii. 1.

f Jer. xxxvii. 5, 7; xlvi. 2.

2 Called *Jeconiah*, 1 Chron. iii. 16; Jer. xxiv. 1; and *Coniah*, Jer. xxii. 24, 28.

p 2 Chron. xxxvi. 12.

g 2 Chron. xxxvi. 9.

q 2 Chron. xxxvi. 13; Ezek. xvii. 15.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was [3]besieged.[h]

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [4]officers: [5]and the king of Babylon took him in the eighth year of his reign.[i]

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.[j]

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.[k]

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [6]officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.[l]

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.[m]

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.[n]

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.[o]

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.[p]

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.[q]

CHAPTER XXIV.

1. "In his days," that is, in the fourth year of Jehoiakim's reign (Jer. xxv. 1; xlvi. 2), in which year Nebuchadnezzar totally defeated Necho, king of Egypt, at Charchemish, on the Euphrates, and thus made Jehoiakim his vassal. After three years, Jehoiakim revolted.

2. Nebuchadnezzar, from the multiplicity of his affairs, not being in a position to proceed against Jehoiakim, the Lord stirred up other powers which put themselves in hostile array against the guilty son of Josiah, with a view of completely overthrowing his kingdom. These powers were perhaps dependent on Nebuchadnezzar, and, by his command, they made their combined assault on Judah.

3, 4. The sending of these enemies is ascribed to God, as the Supreme Disposer of the destiny of nations, and is intended to impress Jehoiakim with the idea that it was the merited punishment of his apostacy. Nor could God alter his decree for the rejection of Judah. The king and the people were alike incorrigible; and to have spared them, would have been contrary to the holiness and the righteousness of His character.

6. The statement that "Jehoiakim slept with his fathers," is not inconsistent with the predictions of Jeremiah xxii. 19 and xxxvi. 30, "Jehoiakim shall be buried like an ass, drawn and cast forth beyond the gates of Jerusalem; his dead body shall be cast out in the day to the heat, and in the night to the cold;" for such treatment of his remains might have taken place in the conquest of Jerusalem, a few months after his death, or he might have been slain in battle, and his corpse left unburied and exposed, subject to every possible indignity.

9. For the character of this ungodly prince, who did not confine his violence merely to single acts of oppression, but extended it to the inheritance of the slain, see Ezek. xix. 5—7.

10, 11. During the three short months of Jehoiachin's reign, Nebuchadnezzar sent his servants, that is, his generals, with an army to Jerusalem to besiege it; and scarcely had the siege been commenced, when Nebuchadnezzar himself appeared in person to punish the revolt of Jehoiakim, in his son and successor.

12. "The eighth year of his reign" is the eighth year of Nebuchadnezzar's reign; for Jehoiachin occupied the throne of Judah for only three months and ten days.

13. "Cut in pieces all the vessels of gold" is to be understood in the sense of taking the gold from off all the vessels which were plated with that precious material.

14. "Save the poorest sort of the people" refers to the weak and the inefficient, from whom no outbreak or revolt was to be expected.

17. "His father's brother" refers to Jehoiachin. The father of Jehoiachin was Jehoiakim, who was half brother to Mattaniah, now named Zedekiah, who was the son of Josiah by Hamutal, the daughter of Jeremiah of Libnah.

19. The language of this verse is not meant to charge Zedekiah with all the particular sins of Jehoiakim, but only to express the fact, that in heart he was just as much estranged from God, and from obedience to his supreme will. The essential element of his character was weakness, and, without courage to resist the tyranny of his nobles, he became their dupe and their slave (Jer. xxxvii. 2; Ezek. xvii. 13).

20. The meaning of this verse is, that as an evidence of the anger of the Lord against the land, was Zedekiah left to his evil-doing, till in the eighth or ninth year of his reign, notwithstanding the predictions and the warnings of Jeremiah and Ezekiel, he revolted from the king of Babylon, when there followed the fall of his kingdom. How true is it, with respect to the dispensations of God, that he putteth down, and he raiseth up!

Digitized by Google

CHAPTER XXV.

1 *Jerusalem is besieged.* 4 *Zedekiah taken, his sons slain, his eyes put out.* 8 *Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity,* 13 *spoileth and carrieth away the treasures.* 18 *The nobles are slain at Riblah.* 22 *Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt.* 27 *Evil-merodach advanceth Jehoiachin in his court.*

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.[a]

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.[b]

4 ¶ And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.[c]

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they [1]gave judgment upon him.[d]

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.[e]

8 ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, [2]captain of the guard, a servant of the king of Babylon, unto Jerusalem:[f]

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.[g]

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about.[h]

11 Now the rest of the people *that were* left in the city, and the [3]fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.[i]

12 But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen.[j]

13 And the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.[k]

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.[l]

15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, [4]one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.[m]

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.[n]

BEFORE CHRIST 590.

2 Or, *chief marshal.*

f ver. 27; Jer. xxxix. 9; lii. 12—14.

g 2 Chron. xxxvi. 19; Ps. lxxix. 1; Jer. xxxix. 8; Amos ii. 5.

h Neh. i. 3; Jer. lii. 14.

3 Heb. *fallen away.*

i Jer. xxxix. 9; lii. 15.

a Jer. xxxiv. 2; xxxix. 1; lii. 4, 5; Ezek. xxiv. 1.

j ch. xxiv. 14; Jer. xxxix. 10; xl. 7; lii. 16.

b Jer. lii. 6.

k ch. xx. 17; 1 Kings vii. 15, 23, 27; Jer. xxvii. 19, 22; lii. 17, &c.

l Exod. xxvii. 3; 1 Kings vii. 45, 50.

c Jer. xxxix. 2, 4; lii. 7, &c.; Ezek. xii. 12.

4 Heb. *the one sea.*

m 1 Kings vii. 47.

1 Heb. *spake judgment with him.*

d ch. xxiii. 33; Jer lii. 9.

e Jer. xxxix. 7; Ezek. xii. 13.

n 1 Kings vii. 15; Jer. lii. 21.

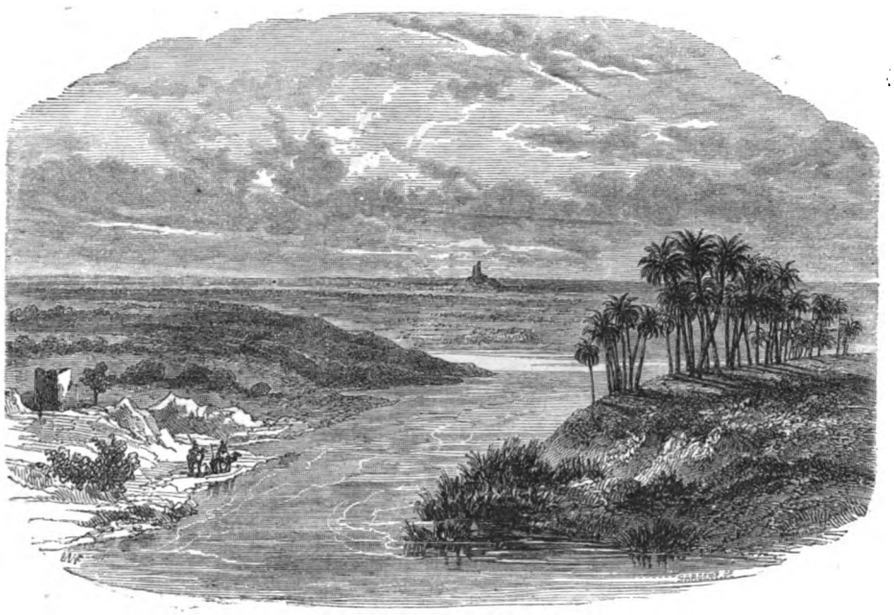
CHAPTER XXV.

1. This movement, on the part of Nebuchadnezzar, was to revenge the revolt of Zedekiah.

2. Having built towers round about the city, he commenced a siege, which lasted to the fourth month of the eleventh year, or for one year and a half. (Jer. xxxix. 1—8; lii. 4—11; Ezek. xxiv. 1.) During the siege, Hophra, the Egyptian king, marched to the aid of Zedekiah; but was drawn back by the king of Babylon, without coming to any immediate engagement.

3. This famine was so severe, that it gave rise to scenes of atrocity not to be named.

4. Zedekiah trusted for protection to the strong walls of Jerusalem, but these were broken through by the enemy, who then took the lower city, posting themselves at the middle gate in the wall which separated the upper city from the lower—on which the king and his troops took to flight by night, through the gate between the two walls by the royal gardens; but, being pursued by the Chaldeans, he was taken in the plains of Jericho, and his whole army scattered to the winds.



PLAINS OF BABYLON.

6. Though the king of Babylon is said, in the first verse, to have himself opened the siege, it is not unlikely that he then left its prosecution to his generals, and returned to Riblah, in the land of Hamath, whither Zedekiah was now carried.

8. Nebuzar-adan, who was the captain of the body-guard, was ordered to Jerusalem, after the punishment of Zedekiah, to effect the destruction of the city, the removing of the people, and the appointment of a governor over those who were left in the land.

11. "The fugitives" were the deserters who abandoned the standard of their own prince, and went over to the king of Babylon.

13—17. For a description of the pillars of brass, the brasen bases for the lavers, the brasen sea, and the articles of furniture in the temple, and which were now broken up by the Chaldeans, see 1 Kings vii. 12—24.

18. This Seraiah is supposed to have been the grandfather or the great-grandfather of Ezra, the scribe; and Zephaniah, the son of Maaseiah, who held an important place among the priests (Ezra vii. 1; 1 Chron. vi. 14, 15). The three keepers of the door belonged to the Levitical order.

Digitized by Google

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the [1]door:[a]

19 And out of the city he took an [2]officer that was set over the men of war, and five men of them that [3]were in the king's presence, which were found in the city, and the [4]principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:[b]

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.[c]

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.[d]

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.[e]

BEFORE CHRIST 588.

1 Heb. *threshold.*

a 1 Chron. vi. 14; Ezra vii. 1; Jer. xxi. 1; xxix. 25.

2 Or, *eunuch.*

3 Heb. *saw the king's face.* Esth. i. 14.

4 Or, *scribe of the captain of the host.*

5 Heb. *of the kingdom.*

b Jer. lii. 25.

f Jer xliii. 4, 7.

c ch. xxiii. 27; Lev. xxvi. 33; Deut. xxviii. 36, 64

g Gen. xl. 13, 20; Jer. lii. 31, &c.

6 Heb. *good things with him.*

d Jer. xl. 5.

h 2 Sam. ix. 7.

e Jer. xl. 7—9.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed [5]royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.[f]

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;[g]

28 And he spake [6]kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.[h]

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

19. "Five men of them that were in the king's presence;"—some eastern princes seldom show themselves;—these men belonged to the immediate retinue of the king.

22. This Gedaliah, the son of Ahikam, had formerly saved the life of Jeremiah the prophet (Jer. xxvi. 24).

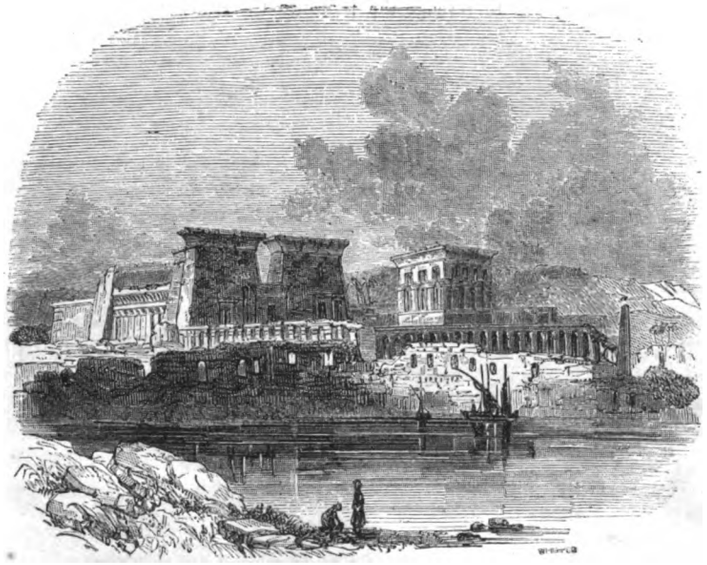
23. These men were the military officers of the fugitives scattered throughout the land, and even beyond it.

24. This was an oath of sincerity. Though they had borne arms against the Chaldeans, they would be pardoned and spared.

25. It is supposed by some that Gedaliah was a deserter, and had betrayed his own country.

29, 30. This conduct of Evil-merodach towards Jehoiachin clearly proves that it was not the purpose of God that the seed of David should utterly and for ever perish; and it dimly shadowed forth the future liberty of the captive people, when, with true repentance and godly sorrow, they should turn to the Lord their God.

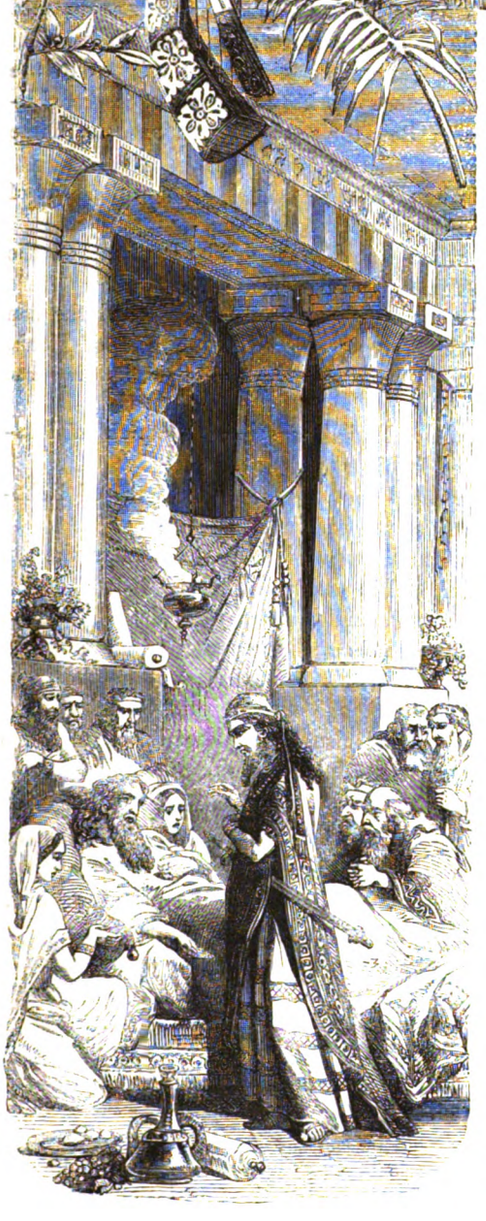
How evidently true is it that "righteousness exalteth a nation," and that in righteousness only can it stand and be secure!



ANCIENT BABYLON.

Digitized by Google





THE FIRST BOOK OF THE CHRONICLES

CHAPTER I.

BEFORE CHRIST 4004.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADAM, Sheth,[a] Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.[b]
6 And the sons of Gomer; Ashchenaz, and [1]Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and [2]Dodanim.

[a] Gen. iv. 25, 26; v. 3, 9.

[b] Gen. x. 2, &c

[1] Or, *Diphath*

[2] Or, *Rodanim.*

CHAPTER I.

These two Books of Chronicles are a supplement, or rather complement to those of Kings, supplying certain omissions, detailing former narratives, and introducing new points of interest and importance.

In earlier ages they were regarded by the Jews as one Book or Roll, and by them were called, "the words of days"—that is, the diary or journal of events, out of which this portion of the Sacred History was compiled. The name given by the Septuagint is PARALEIPOMENOUS, or the record of things omitted. The word CHRONICLES is derived from the Greek, and was first given to these Books by Jerome, because they embody a history of the times up to the period in which they were written.

As to the authorship of these Books, nothing certain is known; but it is generally agreed, among Jewish and Christian authorities, that their compilation is to be ascribed to Ezra.

Digitized by Google

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.[a]

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty upon the earth.[b]

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.[c]

13 And Canaan begat Zidon his firstborn, and Heth,[d]

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [1]Meshech.[e]

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* [2]Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,[f]

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ Shem, Arphaxad, Shelah,[g]

25 Eber, Peleg, Reu,[h]

26 Serug, Nahor, Terah,

27 Abram; the same *is* Abraham.[i]

28 The sons of Abraham; Isaac, and Ishmael.[j]

29 ¶ These *are* their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,[k]

30 Mishma, and Dumah, Massa, [3]Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.[l]

BEFORE CHRIST 1896.

a Gen. x. 6, &c.

m Gen. xxi. 2, 3; xxv. 25, 26.

b Gen. x. 8, 13, &c.

n Gen. xxxvi. 9, 10.

4 Or, *Zepho*, Gen. xxxvi. 11.

c Deut. ii. 23

d Gen. x. 15, &c.

o Gen. xxxvi. 20.

p Or, *Heman*, Gen. xxxvi. 22.

5 Or, *Alvan*, Gen. xxxvi. 23.

6 Or, *Shepho*, Gen. xxxvi. 23

1 Or, *Mash*, Gen. x. 23.

e Gen. x. 22; xi. 10.

7 Or, *Hemdan*, Gen. xxxvi. 26.

q Gen. xxxvi. 25.

8 Or, *Akan*, Gen. xxxvi. 27.

2 That is, *Division*, Gen. x. 25.

f Gen. x. 26.

r Gen. xxxvi. 31, &c.

g Gen. xi. 10, &c.; Luke iii. 34, &c.

h Gen. xi. 15.

i Gen. xvii. 5.

j Gen. xvi. 11, 15; xxi. 2, 3.

k Gen. xxv. 13—16.

s Gen. xxxvi. 37.

3 Or, *Hadar*, Gen. xxv. 15.

9 Or, *Hadar*, Gen. xxxvi. 39.

10 Or, *Pau*, Gen. xxxvi. 39.

l Gen. xxv. 1, 2.

11 Or, *Aliah*.

t Gen. xxxvi. 40.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.[m]

35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.[n]

36 The sons of Eliphaz; Teman, and Omar, [4]Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.[o]

39 And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.[p]

40 The sons of Shobal; [5]Alian, and Manahath, and Ebal, [6]Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; [7]Amram, and Eshban, and Ithran, and Cheran.[q]

42 The sons of Ezer; Bilhan, and Zavan, *and* [8]Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.[r]

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.[s]

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, [9]Hadad reigned in his stead: and the name of his city *was* [10]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke [11]Aliah, duke Jetheth,[t]

Of this composition the main object is to trace the family of David as the line through which the promised Messiah was to come. It therefore begins with the genealogy of the patriarchs from Adam to Jacob; then follow the sons of Jacob, with the genealogy of Judah down to David; then comes the posterity of David onward to Zerubbabel; then we have a second genealogy of Judah, and the genealogy of Simeon; these are followed by the genealogies, achievements, and captivity of Reuben, Gad, and the half-tribe of Manasseh; the genealogy of Levi and Aaron, with the priestly functions and allotments; the genealogies of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher; the line of descent from Benjamin to Saul, with Saul's posterity; which is followed by a description of the first inhabitants of Jerusalem after the captivity; the pedigree, life, death, and burial of Saul; and with the close of the First Book, we have the history and the deeds of the reign of David.

"The Cabalistic Doctors say that the Hebrew name Adam here, divided into single letters, would signify Adam, David, and Messiah; this is to inculcate upon the mind of every one, that this life of itself is of little consequence, except in the happy period when Messiah comes, from whose reign will flow the highest advantages."

7. Words ending in *im*, which is the form of the Hebrew plural, are not the names of individuals, but of nations.

23. From the first verse down to this, we have in the pedigree of David, the ten members from Adam to Noah; then Noah's three sons, and the seventy nations that were descended from them.

24. That is, Shem was the father of Arphaxad, and Arphaxad was the father of Shelah, and Shelah the father of Peleg, and so on.

36. Timna was not a son, but the concubine of Eliphaz, and therefore the Arabic and the Alexandrian copy of the Septuagint very properly read here—"and Timna also, who was the concubine of Eliphaz, bare him Amalek."

42. From the twenty-fourth verse down to this, we have, in the pedigree of David, the ten members from Shem to Abraham; then Abraham's sons, and the seventy tribes that sprang directly either from the illustrious patriarch himself, or from the rest of the members here named.

43—54. In these verses we are furnished with a list of the kings and princes in Edom.

In some of the names there will be found several slight variations from the same names as they appear in the Book of Genesis, but they can all be accounted for by the substitution of one letter for another, both being in the Hebrew character very much alike. Such variations may, in fact, be found in almost all languages.

Digitized by Google

52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*



THESE *are* the sons of [1]Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,[a]
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 ¶ The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.[b]
4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.[c]
5 The sons of Pharez; Hezron, and Hamul.[d]
6 And the sons of Zerah; [2]Zimri, and Ethan, and Heman, and Calcol, and [3]Dara: five of them in all.
7 And the sons of Carmi; [4]Achar, the troubler of Israel, who transgressed in the thing accursed.[e]
8 And the sons of Ethan; Azariah.
9 The sons also of Hezron, that were born unto him; Jerahmeel, and [5]Ram, and [6]Chelubai.
10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;[f]
11 And Nahshon begat [7]Salma, and Salma begat Boaz,
12 And Boaz begat Obed, and Obed begat Jesse,
13 ¶ And Jesse begat his firstborn Eliab, and Abinadab the second, and [8]Shimma the third,[g]
14 Nethaneel the fourth, Raddai the fifth,
15 Ozem the sixth, David the seventh:
16 Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.[h]
17 And Abigail bare Amasa: and the father of Amasa *was* [9]Jether the Ishmeelite.[i]
18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.[j]
20 And Hur begat Uri, and Uri begat Bezaleel.[k]
21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he [10]married when he *was* threescore years old; and she bare him Segub.[l]
22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

BEFORE CHRIST 1617.

m Numb. xxxii. 41; Deut. iii. 14; Josh. xiii. 30.

n ch. iv. 5.

1 Or, *Jacob.*

a Gen. xxix. 32; xxx. 5, &c.; xxxv. 18, 22; xlvi. 8, &c.

b Gen. xxxviii. 2, 3, 7; xlvi. 12; Numb. xxvi. 19.

c Gen. xxxviii. 29, 30; Matt. i. 3.

d Gen. xlvi. 12; Ruth iv. 18.

2 Or, *Zabdi*, Josh. vii. 1.

3 Or, *Darda.*

4 Or, *Achan.*

e ch. iv. 1; Josh. vi. 18; vii. 1.

5 Or, *Aram*, Matt. i. 3, 4.

6 Or, *Caleb*, vs. 18, 42.

f Numb. i. 7; ii. 3; Ruth iv. 19, 20; Matt. i. 4.

7 Or, *Salmon*, Ruth iv. 21; Matt. i. 4.

o ch. xi. 41.

8 Or, *Shammah*, 1 Sam. xvi. 9.

g 1 Sam. xvi. 6.

h 2 Sam. ii. 18.

9 Or, *Ithra, an Israelite.*

i 2 Sam. xvii. 25.

j ver. 50.

k Exod. xxxi. 2.

10 Heb. *took.*

l Numb. xxvii. 1.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.[m]
24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.[n]
25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.
26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.
27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.
28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.
30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.
31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.
32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.
35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.
36 And Attai begat Nathan, and Nathan begat Zabad,[o]
37 And Zabad begat Ephlal, and Ephlal begat Obed,
38 And Obed begat Jehu, and Jehu begat Azariah,
39 And Azariah begat Helez, and Helez begat Eleasah,
40 And Eleasah begat Sisamai, and Sisamai begat Shallum,
41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.
42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.
43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.
44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.
45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.
46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

CHAPTER II.

1. In this chapter we have the roll of the twelve tribes of Israel, and the seventy descendants of Judah, with an appendix including another branch of Caleb's posterity.

7. Achan is here called Achar, not by mistake, nor by the substitution of the letter R for that of N, but in reference to the evil or trouble which he brought upon the camp, the guilt of which was so terrible and so immovable.

15. From the parallel passage in Samuel, we learn that Jesse had eight sons, of whom David was the youngest, so that one must have died before David came to the throne, and not being reckoned in this genealogy, David is said to have been the seventh son.

Digitized by Google

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achsa.[a]

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of [1]Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [2]Haroeh, *and* [3]half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, [4]Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.[b]

BEFORE CHRIST 1653.

[a] Josh. xv. 17

[1] Or, *Ephrath*, ver. 19.

[2] Or, *Reaiah*, ch. iv. 2.

[3] Or, *half of the Menuchites*, or, *Hatzi-ham-menuchoth.*

[4] Or, *Atarites*, or, *crowns of the house of Joab.*

[b] Judg. i. 16; Jer. xxxv. 2.

CHAPTER III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

NOW these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second [5]Daniel, of Abigail the Carmelitess:[c]

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.[d]

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.[e]

5 And these were born unto him in Jerusalem,

[5] Or, *Chileab*, 2 Sam. iii. 3.

[c] Josh. xv. 56; 2 Sam. iii. 2.

[d] 2 Sam. iii. 5.

[e] 2 Sam. ii. 11; v. 5.

17. Jether is the same with Ithra, and, though an Ishmaelite by birth, was probably by religion, or at least by profession, an Israelite.

18. This Caleb is supposed to be the same with Chelubai, and must have lived before the exodus from Egypt, since Bezaleel, who was principally employed in constructing the tabernacle in the wilderness, was his grandson.

23. Kenath was a town or city situated in the tribe of Manasseh, east of the Jordan.

25—33. Of the history of the parties introduced in these verses we have no record, and therefore no knowledge.

35. This, to us a peculiar arrangement, was not uncommon in the East. If a man has no sons, he marries his daughters to his slaves, even when he has it in his power to give with them a good dowry.

42. This was not Caleb the son of Jephunneh, but Caleb the son of Hezron, and therefore called the brother of Jerahmeel.

The "father of Ziph" means the founder, head, or prince of the Ziphites.

45. Beth-zur was situated in the tribe of Judah, about twenty miles south of Jerusalem. It was fortified by Rehoboam, and in the time of the Maccabees was a fortress of great strength and consequence.

49. Madmannah, of which Shaaph was the founder, was a city which stood in the southern part of Judah.

This Gibea was probably not the Gibeah of Benjamin, and the royal residence of Saul, but Gibeah in the theocratic and perseveringly loyal tribe of Judah, to which tribe, it would seem, all these other cities belonged.

50. This Caleb was the grandson of the Caleb in verse 18, and brother to Uri, the father of Bezaleel.

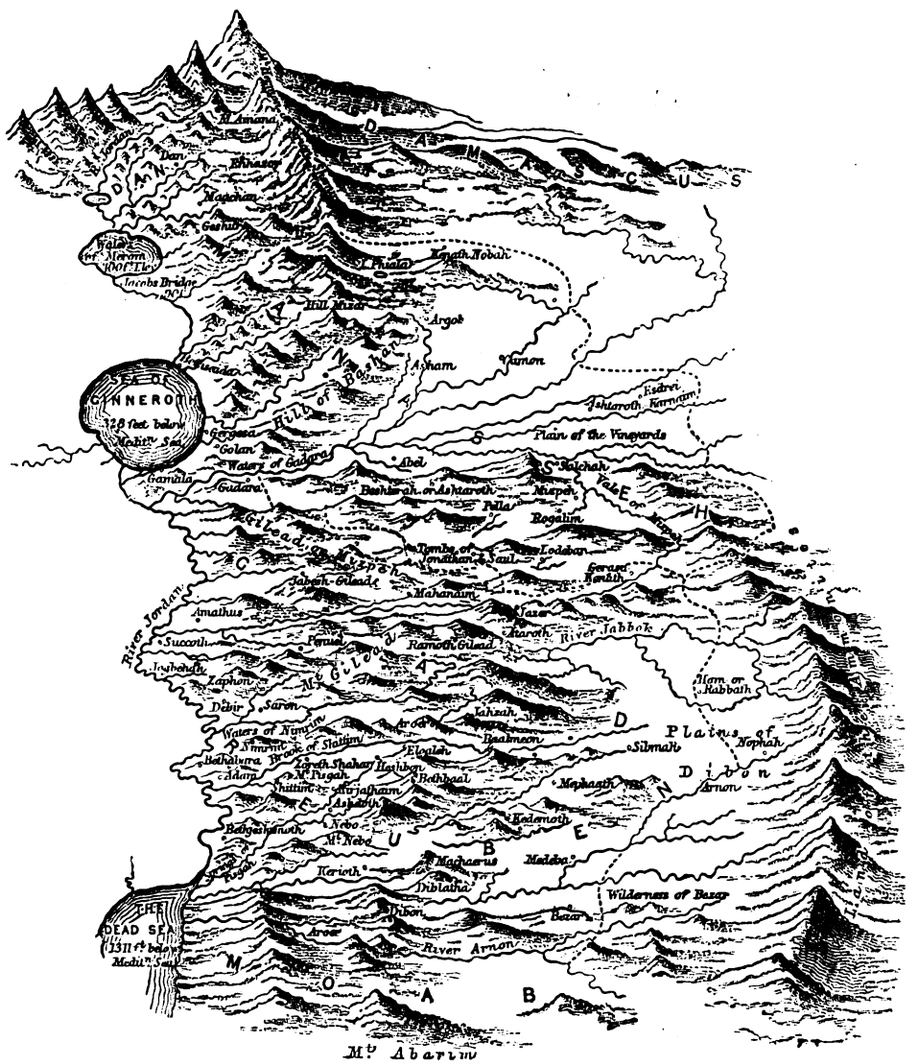
52. Haroeh is, in chapter iv. 2, called Reaiah, and as the signification of these two words is not very different, they were probably used indiscriminately, and the one could easily be converted into the other by a transposition of the Hebrew letters.

CHAPTER III.

1. In 2 Sam. iii. 3 this Daniel is called Chileab, from which we may infer that he had two names. The Jewish Targum would have us believe that he was in every respect like unto his father.

3. This Eglah is supposed to be the same with Michal, the daughter of Saul; for though in 2 Sam. vi. 23 she is said to have had no child unto the day of her death, it may mean no more than that from the time spoken of till her decease she was fruitless—it does not say that she had no child before.

5. "Nathan:"—It has been conjectured—and it is only a conjecture—that David so named this son out of respect to Nathan the prophet, whom he loved all the more, from the moment that he charged him with his sin, and administered to him the merited reproof. Mary, the mother of Jesus, was descended from Nathan.



PANORAMIC PLAN OF THE TRIBES OF GAD, REUBEN, AND MANASSEH, BEYOND JORDAN.

Digitized by Google



FLOCKS AND HERDS OF THE SIMEONITES IN THE VALLEY OF GEDOR.

Shimea, and Shobab, and Nathan, and Solomon, four, of [1]Bath-shua the daughter of Ammiel:[a]

6 Ibhar also, and [2]Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [3]Eliada, and Eliphelet, nine.[b]

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.[c]

BEFORE CHRIST 1653.

4 Or, *Abijam*, 1 Kings xv. 1.

1 Or, *Bath-sheba*, 2 Sam. xi. 3.

a ch. xiv. 5; 2 Sam. v. 14; xii. 24.

d 1 Kings xi. 43; xv. 6.

2 Or, *Eliam*, 2 Sam. xi. 3; or, *Elishua*, 2 Sam. v. 15.

5 Or, *Azariah*, 2 Chron. xxii. 6; or, *Jehoahaz*, 2 Chron. xxi. 17.

10 ¶ And Solomon's son *was* Rehoboam, [4]Abia his son, Asa his son, Jehoshaphat his son,[d]

11 Joram his son, [5]Ahaziah his son, Joash his son,

12 Amaziah his son, [6]Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

3 Or, *Beliada*, ch. xiv. 7. *b* 2 Sam. v. 14—16. *c* 2 Sam. xiii. 1.

6 Or. *Uzziah*, 2 Kings xv. 30.

6. David's other sons by Bathsheba are introduced before Solomon, though younger than he, because Solomon is the connecting link in the genealogy which follows.

15. Shallum:—The Targumist affirms that he was so called, because the kingdom was taken from the house of David in his days.

16. As Zedekiah is nowhere mentioned as the son of Jeconiah, but as the son of Josiah, and as the sons of Jeconiah are given in the verses following, it has been suggested that for "Zedekiah his son," we should read "Zedekiah his successor."

17. Assir is not to be taken as a proper name, for this would make Salathiel his son, which he was not, but the son of Jeconiah;—it means *a prisoner*, and it was as a prisoner that Jeconiah passed so many years in Babylon.

19. The word Pedaiah is wanting in the Arabic and the Syriac versions, and as St. Matthew makes Zerubbabel the son of Salathiel, it is supposed that the words, "and the sons of Pedaiah," do not really belong to the text, and ought, therefore, to be omitted.

Digitized by Google

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn [1]Johanan, the second [2]Jehoiakim, the third [3]Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim: [4]Jeconiah [5]his son, Zedekiah his son.[a]

17 ¶ And the sons of Jeconiah; Assir, [6]Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.[b]

23 And the sons of Neariah; Elioenai, and [7]Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

BEFORE CHRIST 1721.

1 Or, *Jehoahaz*, 2 Kings xxiii. 30.

2 Or, *Eliakim*, 2 Kings xxiii. 34.

3 Or, *Mattaniah*, 2 Kings xxiv. 17.

4 Or, *Jehoiachin*, 2 Kings xxiv. 6; or, *Coniah*, Jer. xxii. 24.

5 Or, *being his uncle*, 2 Kings xxiv. 17.

a Matt. i. 11.

6 Heb. *Shealtiel*, Matt. i. 12.

8 Or, *Chelubai*, ch. ii. 9; or, *Caleb*, ch. ii. 18.

c Gen. xxxviii. 29; xlvi. 12.

9 Or, *Haroeh*, ch. ii. 52.

d ch. ii. 50.

b Ezra viii. 2.

e ch. ii. 24.

7 Heb. *Hiskijahu*.

CHAPTER IV.

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in mount Seir.*

THE sons of Judah; Pharez, Hezron, and [8]Carmi, and Hur, and Shobal.[c]

2 And [9]Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.[d]

5 ¶ And Ashur the father of Tekoa had two wives, Helah and Naarah.[e]

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

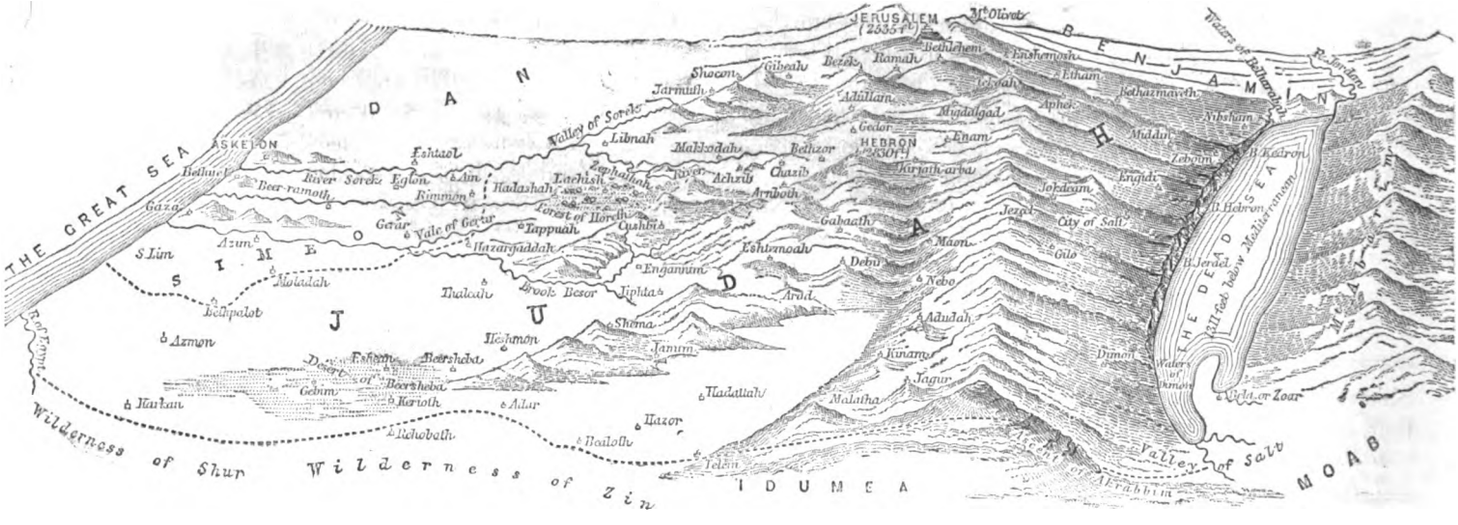
The genealogy of Zerubbabel being here carried on to some twelve or thirteen generations beyond the captivity, some have inferred that Ezra could not have been the author or compiler of this Book; but as this is the only genealogy so extended, and included the royal family of David, we may fairly conjecture that successive additions were made to it, so as to preserve in the most authentic form the means of identifying the Son and the Lord of David, whose advent the prophets had foretold.

22. For "six" we must read "five," which is the number given in the text; or we must include the father with the sons, which, perhaps, is the better mode.

10. "Enlarge my coast," is to be taken in the sense of prospering his endeavours.

Whether we consider the Infinite Object of his prayer—the intensely ardent and affectionate desire which it breathes—the mighty meaning, and the mightier good which it embodies and expresses—the power, efficacy, and success which it carried with it—Jabez must be looked upon as one of the types of a true and sanctified humanity.

"God granted him that which he requested;" in other words, he prospered him above many, crowned with success his undertakings, threw around him the shield of his protection, encompassed his steps with streams of mercy, and



PANORAMIC PLAN OF THE TRIBE OF JUDAH AND THE SURROUNDING COUNTRY.

CHAPTER IV.

1. From chapter ii. 3, down to chapter iv. 23, we have the genealogy of Judah:—first by Shua's daughter the Canaanitess, and then by Timnah his daughter-in-law, of whom descended David, and all the kings of Judah.

Again, from the beginning of the present chapter on to the seventh chapter, we have the twelve tribes of Israel, of which we have first the tribe of Judah (verses 1—23).

7. To "the sons of Helah" should be added Coz, for the next verse begins, "and Coz begat Anub."

8. So here after Harum we should introduce Jabez; otherwise we have no antecedent to the beginning of the ninth verse, "and Jabez was more honourable than his brethren."

made his cup to run over. How true is it that they whom God blesses are blessed, and that no power can revoke His blessing! "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

14. For "Meonothai begat," we ought to read, "Meonothai, who begat Ophrah."

"The father of the valley of Charashim:"—The word Charashim means *craftsmen*, and therefore Joab was the father, head, or chief of those who dwelt in this valley, from whom, as craftsmen, the valley derived its name. From Neh. xi. 35 we are led to infer that the place was not far from Jerusalem; and from the fact that potters and gardeners are mentioned a few verses farther on, it is not unlikely that, as formerly in Egypt, and now in Judea, the Hebrews had families and divisions of tribes which were exclusively

Digitized by Google

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And [1]Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.[a]

10 And Jabez called on the God of Israel, saying, [2]Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest [3]keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [4]Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; [5]Hathath.[b]

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the [6]valley of [7]Charashim; for they were craftsmen.[c]

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even [8]Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife [9]Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [10]Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,[d]

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

BEFORE CHRIST 1721.

11 Or, *Jemuel*, Gen. xlvi. 10; Exod. vi. 15; Numb. xxvi. 12.

12 Or, *Jachin, Zohar.*

1 That is, *sorrowful.*

a Gen. xxxiv. 19.

2 Heb. *If thou wilt*, &c.

13 Heb. *unto.*

3 Heb. *do me.*

e Josh. xix. 2.

14 Or, *Balah*, Josh. xix. 3.

15 Or, *Eltolad*, Josh. xix. 4.

16 Or, *Hazar-susah*, Josh. xix. 5.

4 Or, *the city of Nahash.*

17 Or, *Ether*, Josh. xix. 7.

5 Or, *Hathath and Meonothai, who begat*, &c.

b Josh. xv. 17.

6 Or, *inhabitants of the valley.*

7 That is, *craftsmen.*

18 Or, *Bahalath-beer*, Josh. xix. 8.

c Neh. xi. 35.

19 Or, *as they divided themselves by nations among them.*

8 Or, *Uknaz.*

9 Or, *the Jewess.*

20 Heb. *coming.*

10 Or, *Jehudijah*, ver. 18.

d Gen. xxxviii. 1, 5; xlvi. 12.

f 2 Kings xviii. 8.

g 1 Sam. xv. 8; xxx. 17; 2 Sam. viii. 12.

24 ¶ The sons of Simeon *were*, [11]Nemuel, and Jamin, [12]Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [13]like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,[e]

29 And at [14]Bilhah, and at Ezem, and at [15]Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [16]Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, [17]Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto [18]Baal. These *were* their habitations, and [19]their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These [20]mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.[f]

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.[g]

devoted to particular trades or pursuits, who did not think of following any other.

16. "Asareel:"—From the reading of the next verse, Asareel and Ezra seem to be one and the same person.

17, 18. The latter part of the eighteenth verse should come into the seventeenth, thus:—"And these are the sons of Bithiah the daughter of Pharaoh, which Mered took; and she bare Miriam, and Shammai, and Ishbah, the father of Eshtemoa."

Gedor was a city in the tribe of Judah, about ten miles from Decapolis or Lydda.

21. According to Joshua xv. 44, Mareshah was a town in the tribe of Judah, about two miles from Eleutheropolis.

23. This verse seems to confirm the exposition on the fourteenth verse. Here we have introduced both those who worked the clay, and those who attended to horticulture.

24. From this verse to the end of this chapter we have the genealogy of the tribe of Simeon, with their locations, and some of their acts in the days of Hezekiah.

The difference between this genealogy and that which is given in the parallel passages, is, perhaps, to be found in the fact, that the same party had more than one name.

28. Moladah is probably the same as Malatha, situated about twenty miles from Hebron.

32. Ashan, or Beth-ashan, was sixteen miles west of Jerusalem.

33. "And their genealogy;" or, as they divided themselves by nations among them.

39. This expedition of the Simeonites took place in the days of Hezekiah, and close upon the captivity of the ten tribes.

40. "They of Ham" were, in all likelihood, either Philistines or Egyptians, who had come from Gedor.

43. "The rest of the Amalekites" refers to those who had escaped from the wars in the time of Saul and David.

Digitized by Google



THE HAGARITES EXPELLED BY THE REUBENITES IN THE DAYS OF SAUL.

CHAPTER V.

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men and habitations of Gad.* 18 *The number and conquest of Reuben, Gad, and the half of Manasseh.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity for their sin.*

NOW the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.[a]

2 For Judah prevailed above his brethren, and of him *came* [1]the chief ruler; but the birthright *was* Joseph's:)[b]

3 The sons, *I say*, of Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.[c]

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [2]Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

BEFORE CHRIST 1710.

d ver. 17

3 Or, *Shemaiah*, ver. 4.

4 Nebo was situated on the east of the Jordan, not far from the famous mountain of the same name.

e Josh. xiii. 15, 16.

5 Means unto the borders of Arabia Deserta, which extends to the Euphrates.

f Josh. xxii. 9.

6 Heb. *upon all the face of the east.*

g Gen. xxv. 12.

a Gen. xxix. 32; xxxv. 22; xlviii. 15, 22; xlix. 3, 4.

h Josh. xiii. 11, 24.

1 Or, *prince.*

b Gen. xlix. 8, 10; Ps. lx. 7; cviii. 8; Micah v. 2; Matt. ii. 6.

c Gen. xlvi. 9; Exod. vi. 14; Numb. xxvi. 5.

2 Or, *Tiglath-pileser*, 2 Kings xv. 29; xvi. 7.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,[d]

8 And Bela the son of Azaz, the son of [3]Shema, the son of Joel, who dwelt in Aroer, even unto [4]Nebo and Baal-meon:[e]

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates:[5] because their cattle were multiplied in the land of Gilead.[f]

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents [6]throughout all the east *land* of Gilead.[g]

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:[h]

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

CHAPTER V.

1. Here we have the line of Reuben, who lost his birthright, which afterwards fell to Joseph, with the locations of this tribe, and its conquests in the days of Saul.

2. "The chief ruler" refers first to David, but ultimately to the Messiah.

6. After their separation from the house of David, the Ten Tribes continued to have princes of the tribes, till the time of Tiglath-pileser, who carried them into captivity, when Beerah, or Baruch, was their head or chief.

Digitized by Google



THE REUBENITES CARRIED INTO CAPTIVITY BY THE ASSYRIANS.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon [1]their borders.[a]

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.[b]

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of [2]valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.[c]

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that

BEFORE CHRIST 1710.

1 Heb. *their goings forth.*

a ch. xxvii. 29.

d ver. 22; Ps. xxii. 4, 5.

3 Heb. *led captive.*

b 2 Kings xiv. 16, 28; xv. 5, 32.

4 Heb. *souls of men.*

2 Heb. *sons of valour.*

e 2 Kings xv. 29; xvii. 6.

c ch. i. 31; Gen. xxv. 15.

were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.[d]

21 And they [3]took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and [4]of men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.[e]

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel,

11. Because the Gadites and the half tribe of Manasseh inhabited the same country east of the Jordan, they are here joined with the tribe of Reuben.

"The land of Bashan unto Salcah,"—a hilly district lying east of the Jordan, between the mountains of Hermon on the north, and those of Gilead on the south. Salcah lay on the south-east corner of the territory of Manasseh.

16. These "suburbs" included the whole of the surrounding country. This was not the Sharon which lay between mount Tabor and the sea of Tiberias, nor the Sharon situated between Cæsarea of Palestine and Jaffa, but that which was east of Jordan, in the country of Bashan.

19. These tribes are supposed to have been descendants all of Hagar, and to have dwelt in Arabia Deserta.

23—26. This Baal-hermon is thought by some to be the same with Baal-gad, a city in the valley of Lebanon, lying under mount Hermon.

Digitized by Google

and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [1]famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.[a]

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river [2]Gozan, unto this day.[b]

CHAPTER VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershom, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

THE sons of Levi; [3]Gershon, Kohath, and Merari.[c]

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.[d]

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.[e]

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,[f]

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:)[g]

11 And Azariah begat Amariah, and Amariah begat Ahitub,[h]

12 And Ahitub begat Zadok, and Zadok begat [4]Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,[i]

BEFORE CHRIST 1700.

1 Heb. *men of names.*

j 2 Kings xxv. 21.

5 Or, *Gershon*, ver. 1.

k Exod. vi. 16.

a 2 Kings xvii. 7.

2 Gozan is a river which is thought to have its rise in Media, now known as the Kizzil Ozan, and which empties itself into the Caspian Sea.

b 2 Kings xv. 19, 29; xvii. 6; xviii. 11.

l ver. 42.

6 Or, *Ethan*, ver. 42.

7 Or, *Adaiah*, ver. 41.

8 Or, *Ethni*, ver. 41.

9 Or, *Izhar*, vs. 2, 18.

3 Or, *Gershom*, ver. 16.

c ch. xxiii. 6; Gen. xlvi. 11; Exod. vi. 16; Numb. xxvi. 57.

10 Or, *Zephaniah, Azariah, Joel*, ver. 36.

d ver. 22.

m vs. 35, 36.

11 Or, *Zuph*, ver. 35; 1 Sam. i. 1.

12 Or, *Toah*, ver. 34.

13 Or, *Eliel*, ver. 34.

e Lev. x. 1.

14 Or, *Joel*, ver. 33; 1 Sam. viii. 2.

n ch. xvi. 1.

f 2 Sam. viii. 17; xv. 27.

g 1 Kings vi.; 2 Chron. iii.; xxvi. 17, 18.

15 Heb. *stood.*

h Ezra vii. 3.

4 Or, *Meshullam*, ch. ix. 11.

16 Or, *Nahath*, ver. 26.

17 Or, *Zophai.*

18 Or, *Shaul, Uzziah, Uriel.*

i Neh. xi. 11.

15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.[j]

16 ¶ The sons of Levi; [5]Gershom, Kohath, and Merari.[k]

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,[l]

21 [6]Joah his son, [7]Iddo his son, Zerah his son, [8]Jeaterai his son.

22 The sons of Kohath; [9]Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, [10]Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.[m]

26 *As for* Elkanah: the sons of Elkanah; [11]Zophai his son, and [12]Nahath his son,

27 [13]Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the firstborn [14]Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the ark had rest.[n]

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

33 And these *are* they that [15]waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of [16]Toah,

35 The son of [17]Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of [18]Joel, the son of Azariah, the son of Zephaniah,

CHAPTER VI.

1. The whole of this chapter is occupied with the tribe of Levi. The Levites were chosen, in the room of the firstborn of all Israel, for the service of the Tabernacle and the Temple. They assisted the priests, studied the law, and, in subordination to the priests, were the ordinary judges of the country.

By divine ordination, forty-eight cities, with fields, pastures, and gardens, were assigned for the habitations of these Levites, who were supported from the sacrificial and daily offerings of the Sanctuary.

10. Johanan is supposed to be the same with Jehoiada, otherwise Jehoiada would be entirely omitted from this enumeration.

14. From 2 Kings xxv. 18—21 we learn that Seraiah the chief priest was carried captive to Riblah, and there put to death by command of Nebuchadnezzar; so that with him ended the succession of the high priesthood in the first Temple.

27. There is clearly an omission here of Elkanah's son, and therefore Houbigant very properly proposes to add, as a complement to the verse, "and Samuel his son."

28. In 1 Sam. viii. 2 we read, "the name of his firstborn was Joel, and the name of his second, Abiah." In harmony with this reading, the word here rendered Vashni, as if it were a proper name, should really be translated, "and the second." Moreover, after the word "firstborn" should come in the proper name Joel; so that in perfect agreement with the passage in Samuel, the whole verse would read thus:—"And the sons of Samuel: the firstborn Joel, and the second Abiah."

32. "According to their order;" that is, the order or arrangement which follows in the subsequent verses.

33. Shemuel is the uniform Hebrew form of Samuel; the difference or the variation exists only in our translation.

36. The Elkanah and the Joel of this verse cannot be the same with the

Digitized by Google

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,[a]
38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,
40 The son of Michael, the son of Baaseiah, the son of Malchiah,
41 The son of Ethni, the son of Zerah, the son of Adaiah,[b]
42 The son of Ethan, the son of Zimmah, the son of Shimei,
43 The son of Jahath, the son of Gershom, the son of Levi.
44 And their brethren the sons of Merari *stood* on the left hand: [1]Ethan the son of [2]Kishi, the son of Abdi, the son of Malluch,
45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46 The son of Amzi, the son of Bani, the son of Shamer,
47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.
49 ¶ But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.[c]
50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.
54 ¶ Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.[d]
55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.[e]
56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.[f]
57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,[g]
58 And [3]Hilen with her suburbs, Debir with her suburbs,
59 And [4]Ashan with her suburbs, and Beth-shemesh with her suburbs:
60 And out of the tribe of Benjamin; Geba with her suburbs, and [5]Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

BEFORE CHRIST 1491.

a Exod. vi. 24.
b ver. 21.
c Exod. xxx. 7; Lev. i. 9.
d Josh. xxi.
e Josh. xxi. 11, 12.
f Josh. xiv. 13; xv. 13.
g Josh. xxi. 13.

1 Or, *Jeduthun*, ch. ix. 16; xxv. 1, 3, 6.
2 Or, *Kushaiah*, ch. xv. 17
3 Or, *Holon*, Josh. xxi. 15.
4 Or, *Ain*, Josh. xxi. 16.
5 Or, *Almon*, Josh. xxi. 18.

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manasseh, by lot, ten cities.[h]
62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.[i]
64 And the children of Israel gave to the Levites *these* cities with their suburbs.
65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.
66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.[j]
67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,[k]
68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,[l]
69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:
70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.
71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,
73 And Ramoth with her suburbs, and Anem with her suburbs:
74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
75 And Hukok with her suburbs, and Rehob with her suburbs:
76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.
77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:
78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
79 Kedemoth also with her suburbs, and Mephaath with her suburbs:
80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
81 And Heshbon with her suburbs, and Jazer with her suburbs.

h ver 66; Josh. xxi. 5.
i Josh. xxi. 7, 34.
j ver. 61.
k Josh. xxi. 21.
l Josh. xxi. 22—35, where many of these cities have other names

Joel and the Elkanah of the thirty-third and thirty-fourth verses. The same person had often two or more names.
39. The word "brother" is here, in all likelihood, to be taken in the sense of companion or associate, and not as indicating any blood relationship. In verses 3—9 we have a much more extended list of the sons of Aaron.

Digitized by Google

CHAPTER VII.

1 *The sons of Issachar,* 6 *of Benjamin,* 13 *of Naphtali,* 14 *of Manasseh,* 20, 24 *and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraim's habitations.* 30 *The sons of Asher.*

NOW the sons of Issachar *were,* Tola, and [1]Puah, Jashub, and Shimrom, four.[a]

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit,* of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred.[b]

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of Benjamin; Bela, and Becher, and Jediael, three.[c]

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers,* fit to go out for war *and* battle.

12 [2]Shuppim also, and Huppim, the children of [3]Ir, *and* Hushim, the sons of [4]Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and [5]Shallum, the sons of Bilhah.

BEFORE CHRIST 1700.

1 *Phuvah, Job.*

a Gen. xlvi. 13; Numb. xxvi. 23.

b ch. xxvii. 1; 2 Sam. xxiv. 1, 2.

2 Or, *Shupham* and *Hupham,* Numb. xxvi. 39.

3 Or, *Iri,* ver. 7.

4 Or, *Ahiram,* Numb. xxvi. 38.

5 Or, *Shillem,* Gen. xlvi. 24.



PLAN OF THE GROUND OCCUPIED BY THE TRIBES OF ISSACHAR, EPHRAIM, MANASSEH, DAN, AND BENJAMIN, IN PALESTINE.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

c ch. viii. 1, &c.; Gen. xlvi. 21; Numb. xxvi. 38.

59. Ashan is called Ain, in Joshua; and the probability is, that the place was called by both names.

60. In Joshua xxi. 18 this Alemeth is called Almon; but both words, having the same signification, may be taken as perfectly interchangeable.

The cities are here said to be thirteen, and yet only eleven are enumerated. In Joshua we find two more—Juttah and Gibeon—and their omission may have arisen from the fact that these cities had formerly been destroyed, and were nothing more than a ruin at the time when this portion of the history was written.

70. It is conjectured, and not without foundation, that Aner is the same with Tanach, a city west of the Jordan, which belonged to the half tribe of Manasseh (Josh. xxi. 25).

77. Tabor stands here for the city which was erected on the mount of that name, and the remains of which still exist.

Digitized by Google



EPHRAIM MOURNING FOR HIS SON.

17 And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.[a]

18 And his sister Hammoleketh bare Ishod, and [1]Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

BEFORE CHRIST 1700.

a 1 Sam. xii. 11.
b Numb. xxvi. 35

1 Or, *Jeezer*, Numb. xxvi. 30.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,[b]

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

CHAPTER VII.

2. From the fifth verse we learn that the "valiant men of might"—the men fit for active and effective service—in the tribe of Issachar, amounted to 87,000, of whom 22,600 descended from Tola, his eldest son; while the 36,000 mentioned in the fourth verse were his descendants by Uzzi.

3. For "five" some copies read four; but it is clear that Izrahiah is included in the former number.

6. In Gen. xlvi. 21 we find the names of ten sons of Benjamin, whereas in Numb. xxvi. 38, 39 there are only five mentioned; and in comparing both these with 1 Chron. viii. 1—5, we see that children and grandchildren are included in the one name of sons. Sometimes the designation "son" is given to persons distinguished among the posterity of one's descendants.

14—16. Or rather:—"The sons of Manasseh were Ashriel, whom his Syrian concubine bare; and Machir, the father of Gilead, whom his wife bare to him. Machir took to wife Maachah, the sister of Huppim and Shuppim." Zelophehad was the son of Hepher, who was the son of Gilead; Gilead was the son of Machir, and Machir was the son of Manasseh.

Three generations thus intervened between Manasseh and Zelophehad. Dr. Geddes says that it is impossible to say how this fragment ever came to be inserted here, for it seems to have no connection with any part of the genealogy.

Digitized by Google

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Bethhoron the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [1]Non his son, Jehoshuah his son.

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward [2]Naaran, and westward Gezer, with the [3]towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.[a]

30 ¶ The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.[b]

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of [4]Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

BEFORE CHRIST 1700.

c ch. vii. 6; Gen. xlvi. 21; Numb. xxvi. 38.

5 Or, *Ard*, Gen. xlvi. 21.

1 Or, *Nun*, Numb. xiii. 8, 16.

2 Or, *Naarath*, Josh. xvi. 7.

3 Heb. *daughters*.

6 Or, *Shuppim*, ch. vii. 12; *Shupham*, Numb. xxvi. 39.

d ch. ii. 52, 54.

a Josh. xvii. 7, 11.

b Gen. xlvi. 17; Numb. xxvi. 44.

4 Or, *Shomer*, ver. 32.

e ver. 21.

CHAPTER VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

NOW Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,[c]

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, [5]Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and [6]Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:[d]

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:[e]

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21. For the word "because" it is proposed to read "when," so as to free the Ephraimites, and throw the blame on the men of Gath; but then it is contended that all such explanations proceed on mistaken ideas as to the real character and position of the Oriental nomades. They are not such persons, we are told, "as those shepherds known in poetry, who pass their time in harmlessly piping by the water-brook," but are "skilful in the use of arms, and consider no undertaking more lawful, or even more honourable, than an expedition for the purpose of plundering the flocks and herds belonging to other pastoral tribes." Such, it is asserted, was "the expedition of the pastoral Ephraimites against the Gathites."

This interesting passage in the history of the Hebrews, while they were in Egypt, is found nowhere else; but how long before the Exodus the incident took place, we know not; only that Ephraim was yet alive when these, his children and descendants, were slain.

28. Naaran was a town situated about five miles from Jericho, and corresponds with the Naara of Josephus, whence they brought the water which watered the palm-trees of Jericho.

CHAPTER VIII.

1. In this and the following chapter, we have an enumeration of the inhabitants of Jerusalem, among whom the first place is given to the tribe of Benjamin, whose portion in the promised land adjoined that of Judah.

5. Shephuphan seems to be only another form of Shuppim, Shupham, and Shephupham.

In Numbers xxvi. 39, Huram is called Hupham, which seems to be the more correct reading.

9. Hodesh is, in all likelihood, another name for Baara in the preceding verse; for while Hushim is introduced in the eleventh verse, there is no other mention made of Baara. This is supported by the highest Jewish authorities, who tell us that Baara was Hodesh, and that she was so named because her husband espoused her anew.

12. Ono is said to have been distant only some three miles from Lydda. Lydda, which is here called Lod, was situated about four leagues east of Joppa, nearly thirty-two miles north-west of Jerusalem. According to Josephus, it was a village not yielding to a city in its greatness; and that it was one of three toparchies dismembered from Samaria and given to the Jews. It was burnt and destroyed by the Romans in the Jewish war; and when rebuilt, it was called by the Greeks Diospolis, or the city of Jupiter. In the twelfth century it constituted the See of the Bishop of St. George, who is said to have suffered martyrdom there in the early persecutions of the Church, and over whose grave a cathedral was erected. Though situated in a fine plain, it is now a poor village, and in ruins.

These names of men and places strikingly remind us how transitory are all earthly things.

Digitized by Google

21 And Adaiah, and Beraiah, and Shimrath, the sons of [1]Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt [2]the father of Gibeon; whose wife's name *was* Maachah:

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and [3]Zacher.

32 And Mikloth begat [4]Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and [5]Abinadab, and [6]Esh-baal.[a]

34 And the son of Jonathan *was* Merib-baal; and [7]Merib-baal begat Micah.[b]

35 And the sons of Micah *were*, Pithon, and Melech, and [8]Tarea, and Ahaz.

36 And Ahaz begat [9]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: [10]Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAPTER IX.

1 *The original of Israel's and Judah's genealogies.* 2 *The Israelites,* 10 *the priests,* 14 *and the Levites, with Nethinims, which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

SO all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.[c]

2 ¶ Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims.[d]

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;[e]

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,[f]

11 And [11]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [12]very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [13]gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.[g]

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom

BEFORE CHRIST 1200.

1 Or, *Shema*, ver. 13.

2 Called *Jehiel*, ch. ix. 35.

3 Or, *Zechariah*, ch. ix. 37.

4 Or, *Shimeam*, ch. ix. 38.

5 Or, *Ishui*, 1 Sam. xiv. 49.

6 Or, *Ish-bosheth*, 2 Sam. ii. 8

7 Or, *Mephibosheth*, 2 Sam. iv. 4; ix. 6, 10.

8 Or, *Tahrea*, ch. ix. 41.

9 Or, *Jarah*, ch. ix. 42.

10 Or, *Rephaiah*, ch. ix. 43.

11 *Seraiah*, Neh. xi. 11.

12 Heb. *mighty men of valour.*

13 Heb. *thresholds.*

a 1 Sam. xiv. 51.

b 2 Sam. ix. 12.

c Ezra ii. 59.

d Josh. ix. 27; Ezra ii. 43, 70; viii. 20; Neh vii. 73.

e Neh. xi. 1, 4.

f Neh. xi. 10, &c.

g Numb. xxxi. 6.

CHAPTER IX.

1. Three-fourths of this chapter are occupied with the names of the heads of the people who dwelt in Jerusalem.

18. The Hebrew word, bead-hennah, here rendered, "who hitherto," is taken by some as a proper name, and the verse rendered thus:—"And Adnah was over the eastern gate, which is called the king's gate."

Not only the tribes of Judah and Benjamin, but many of the other tribes followed those who returned with Zerubbabel.

Digitized by Google

David and Samuel the seer [1]did ordain in their [2]set office.[a]

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.[b]

26 For these Levites, the four chief porters, were in *their* [3]set office, and were over the [4]chambers and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they [5]should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the [6]instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.[c]

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the [7]set office over the things that were made [8]in the pans.[d]

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [9]shewbread, to prepare *it* every sabbath.[e]

BEFORE CHRIST 1200.

1 Heb. *founded.*
2 Or, *trust.*
a ch. xxvi. 1, 2; 1 Sam. ix. 9.
10 Heb. *upon them.*
f ch. vi. 31; xxv. 1.
g ch. viii. 29.
b 2 Kings xi. 5.
3 Or, *trust.*
4 Or, *storehouses*
5 Heb. *bring them in by tale, and carry them out by tale.*
h ch. viii. 33.
6 Or, *vessels.*
i ch. viii. 35.
c Exod. xxx. 23.
7 Or, *trust.*
8 Or, *on flat plates*, or, *slices.*
d Lev. ii. 5; vi. 21.
9 Heb. *bread of ordering.*
e Lev. xxiv. 8.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: [10]for they were employed in *that* work day and night.[f]

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:[g]

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.[h]

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*.[i]

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

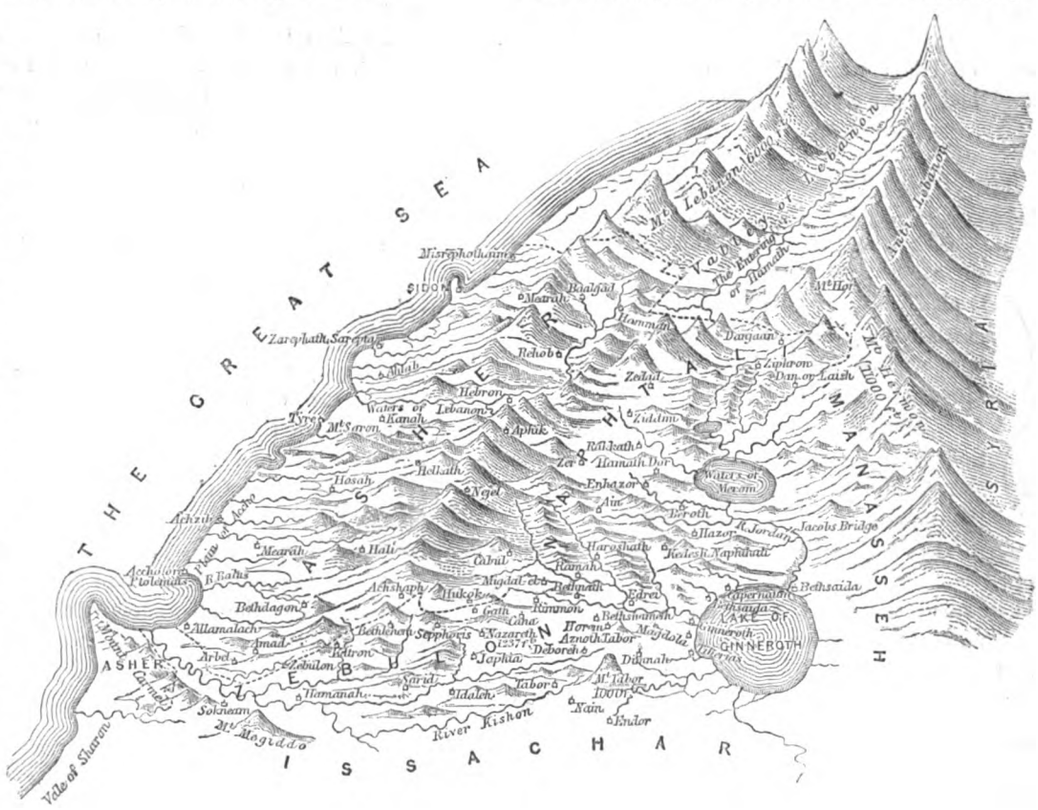
44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

33. "Employed in this work day and night," that is, by rotation.

35. A few brief notices of the family of Saul, and the fate of his house, serve as an introduction to the history and the reign of David.

The reason for this repetition here of part of Benjamin's genealogy, is simply this, that in this place it forms an introduction to the account of Saul's death, while in the preceding chapter it is given that the celebrated family of Saul may not be omitted from the list of the Benjamites.

38. Jerusalem, the capital of the kingdom of Judah, had its whole foundation of solid rock, with steep ascents on three sides, and was surrounded by a deep valley, which was again embosomed with hills and mountains. Although the Israelites, under Joshua, took possession of the circumjacent territory, the Jebusites still held the fortress which they had erected in the southern quarter of the city, until the time of David, who wrested it from them, built there a city, and thither removed his court. Between this hill on which David built, and that on which the Temple was afterwards erected, lay the valley of Millo, which was filled up, partially by David, and then completely by his son Solomon. The Maccabees considerably enlarged the city on the north, inclosing a third hill; and to this Agrippa joined a fourth hill, called Bezetha.



PLAN OF THE TERRITORY OCCUPIED BY THE TRIBES OF ASHER, NAPHTALI, ZEBULUN, AND MANASSEH, IN PALESTINE.

Seventeen times has Jerusalem been taken and pillaged, and her streets have been literally soaked and washed with human blood. No other city, ancient or modern, has experienced such a fate. No wonder that Jesus stood and wept over it! A modern traveller has compared her to a beauty from whose cheek the rose has faded, from whose eye the life has gone, whose flesh is consumed away, and whose face is covered with the wrinkles of age.

Digitized by Google

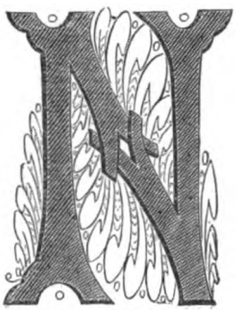


DEATH OF SAUL, AND OF HIS ARMOUR-BEARER.

Digitized by Google

CHAPTER X.

1 *Saul's overthrow and death.* 8 *The Philistines triumph over Saul.* 11 *The kindness of Jabesh-gilead towards Saul and his sons.* 13 *Saul's sin, for which the kingdom was translated from him to David.*



OW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [1]slain in mount Gilboa.[a]

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and [2]Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the [3]archers [4]hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and [5]abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.[b]

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to enquire *of it*;[c]

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of [6]Jesse.[d]

BEFORE CHRIST 1056.

c 1 Sam. xiii. 13; xv. 23; xxviii. 7.

6 Heb. *Isai.*

d 1 Sam. xv. 28; 2 Sam. iii. 9, 10; v. 3.

1 Or, *wounded.*

a 1 Sam. xxxi. 1, 2.

2 Or, *Ishui*, 1 Sam. xiv. 49.

3 Heb. *shooters with bows.*

4 Heb. *found him.*

e 2 Sam. v. 1.

[5] Heb. *both yesterday and the third day.*

5 Or, *mock me.*

8 Or, *rule.*

f Ps. lxxviii. 71

9 Heb. *by the hand of.*

g 1 Sam. xvi. 1, 12, 13; 2 Sam. v. 3.

h Judg. i. 21; xix. 10; 2 Sam. v 6.

10 Heb. *head*

b 1 Sam. xxxi. 10.

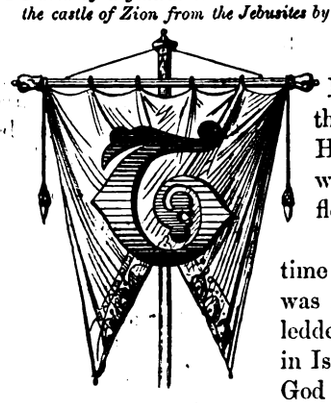
11 That is, *Zion*, 2 Sam. v. 7

12 Heb. *revived.*

13 Heb. *went in going and increasing.*

CHAPTER XI.

1 *David by a general consent is made king at Hebron.* 4 *He winneth the castle of Zion from the Jebusites by Joab's valour.* 10 *A catalogue of David's mighty men.*



THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.[e]

2 And moreover [7]in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [8]feed my people Israel, and thou shalt be ruler over my people Israel.[f]

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD [9]by Samuel.[g]

4 ¶ And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.[h]

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be [10]chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they [11]called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab [12]repaired the rest of the city.

9 So David [13]waxed greater and greater: for the LORD of hosts *was* with him.

CHAPTER X.

1—3. The first twelve verses of this chapter occur, with a few slight alterations, in precisely the same form in 1 Sam. xxxi. 1—13, supplying the concluding part of an account of the last battle fought between the Philistines and the Israelites, which proved fatal to Saul, and forming an introduction to the history and government of David. The Philistines, accompanied by David and his men, were encamped at Shunem; while Saul and the Israelites took up their position on the mountains of Gilboa. David, in fact, took no part in the battle; the Israelites were defeated, and, in fleeing back to their former quarters, were hotly pursued by the Philistines; Saul was wounded, and everything betokened a deep calamity.

4. There is no reason to believe that Saul was afraid of falling honourably in battle, but what he feared was, that he might fall alive into the hands of these uncircumcised Philistines, and receive from them every kind of indignity and degradation; hence his request to his armourbearer to thrust him through with his sword.

5. Though the armourbearer refused to do as his royal master required him, he was too honourable to wish to survive his sovereign, or to yield himself up to the enemy.

6. One son of Saul survived; but as Ish-bosheth had been set aside by the elevation of David to the throne, the historian might well speak of the house of Saul as extinct.

7. The valley here refers to the plain of Jezreel, in which the battle was fought. The Israelites who dwelt in the neighbourhood, that is, west and east of Gilboa, having deserted their cities, were not in a position to rescue the bodies of Saul and his sons, and hence they fell into the hands of the Philistines.

8—10. We may conceive that the day immediately after the battle was spent by the enemy in rest, and then, on the second day, they went in quest of plunder and provision. The head and the armour of Saul were sent throughout the land of the Philistines as a visible trophy of their triumph.

Just as David gave the sword of Goliath to the high-priest, to be preserved in the Temple, so the armour of Saul is deposited by the Philistines in the temple of their god.

13, 14. The sin of Saul is here set forth as twofold:—First, he turned a deaf ear to the voice of God as he spake through his anointed servants; and secondly, he betook himself to necromancy, which God had so solemnly forbidden and condemned.

CHAPTER XI.

1—3. After the death of Saul, the whole country, east and west of the Jordan, with the exception of the province of Judah, was led, by the crafty policy of Abner, to proclaim Ish-bosheth king in the room of his father; nor was it till after the death of both these men, and when the only member of

Digitized by Google

10 ¶ These also *are* the chief of the mighty men whom David had, who [1]strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD, concerning Israel.[a]

11 And this *is* the number of the mighty men whom David had; Jashobeam, [2]an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at [3]Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they [4]set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great [5]deliverance.

15 ¶ Now [6]three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.[b]

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men [7]that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.[c]

21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.[d]

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [8]who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.[e]

23 And he slew an Egyptian, [9]a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,[f]

27 [10]Shammoth the [11]Harorite, Helez the [12]Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 [13]Sibbecai the Hushathite, [14]Ilai the Ahohite,

30 Maharai the Netophathite, [15]Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 [16]Hurai of the brooks of Gaash, [17]Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of [18]Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of [19]Sacar the Hararite, [20]Eliphal the son of [21]Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 [22]Hezro the Carmelite, [23]Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar [24]the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

BEFORE CHRIST 1048.

1 Or, *held strongly with him.*

d 2 Sam. xxiii. 19, &c.

8 Heb. *great deeds.*

a 1 Sam. xvi. 1, 12; 2 Sam. xxiii. 8.

e 2 Sam. xxiii. 20.

2 Or, *son of Hachmoni.*

9 Heb. *a man of measure.*

3 Or, *Ephes-dammim*, 1 Sam. xvii. 1

4 Or, *stood.*

5 Or, *salvation.*

6 Or, *three captains over the thirty.*

f 2 Sam. xxiii. 24.

10 Or, *Shammah.*

11 Or, *Harodite*, 2 Sam. xxiii. 25.

12 Or, *Paltite*, 2 Sam. xxiii. 26.

b ch. xiv. 9; 2 Sam. xxiii. 13.

13 Or, *Mebunnai.*

14 Or, *Zalmon.*

15 Or, *Heleb.*

16 Or, *Hiddai.*

17 Or, *Abi-albon.*

18 Or, *Jashen*, 2 Sam. xxiii. 32, 33.

19 Or, *Sharar.*

20 Or, *Eliphelet.*

7 Heb. *with their lives.*

21 Or, *Ahasbai.*

22 Or, *Hezrai.*

23 Or, *Paarai the Arbite.*

24 Or, *the Haggerite.*

c 2 Sam. xxiii. 18, &c.

Saul's family that remained was Mephibosheth, a child of only twelve years, that the Israelites all united to raise David to the seat of regal supremacy.

In Hebron, the man David was already acknowledged as supreme by the tribe of Judah; and there, in a regular assembly, composed of those from among all the tribes who could bear arms, is he now acknowledged as head and sovereign of the realm.

"We are thy bone and thy flesh," is a phrase not expressive of kindred or blood-relationship, but simply of his being of the same country and people as themselves.

The reference to his successful generalship in the wars which they had formerly waged with other and adverse powers, is here very appropriate.

In the presence of the elders or representatives of the whole community, "David made a covenant with them"—took a solemn coronation oath, to maintain inviolate all their rights, they taking upon themselves the equally solemn obligation to uphold his prerogatives, and submit to his authority.

5. This was the language, not only of proud defiance, but of open contempt, on the part of the Jebusites; but their attitude and their effort availed nothing. David forced his way into the place, took the castle of Zion, on which he built a city, and called it by his own name.

8. Millo was a fortress, probably on the north-western side of Zion, which, on account of its very slight elevation above the surrounding country, was most exposed to attack. This point he fortified, and built all around from the circumference of some given circle to its centre.

The fact that Joab took any part in these buildings, or in the restoration of this city, is nowhere else recorded, which has led a few of the critics to alter the text, and make the reading to be, "Joab was governor of the city;" but for this there is not the shadow of foundation.

9. It appears from this verse, that David's prosperity and greatness are to be dated from the conquest of Jerusalem, and are to be traced to the unerring arrangements and special favour of God.

10. In the verses which follow, we have a lengthened list of David's heroes, and of the deeds which they performed. They had stood by him in the crisis of the nation's history, and, in both counsel and effort, had helped him to adjust and consolidate the affairs of the kingdom on his ascent to the throne.

11. In 2 Sam. xxiii. 8, for "three hundred" we read "eight hundred," which is, perhaps, the true number. We are not to suppose that Jashobeam killed all these at one stroke, but by successive strokes of his spear, one after the other, yet all in one day.

13. In the book of Samuel, this piece of ground is said to have been full of lentiles; the probability, therefore, is, that both lentiles and barley grew in it.

After the words, "the Philistines were gathered together to battle," should come in 2 Sam. xxiii. 9—11.

14. "They set themselves," or maintained their ground on that spot, and discomfited the Philistines.

15. "The rock" is the same with "the hold," or fortress, mentioned in the next verse, as the fortress stood on the rock, and the cave was, perhaps, in the rock, or near to it.

The valley of Rephaim lay to the west of Jerusalem. Though Robinson looked in vain for a well in the gate of Bethlehem, he yet found one inside the town connected with the aqueduct to the south of Bethlehem.

19. "Shall I drink the blood?"—that is, drink this water, and leave these my brave companions to die of thirst?

22. Kabzeel was a town in the south of Judah (Josh. xv. 21).

Digitized by Google

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the [1]son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

NOW these *are* they that came to David to Ziklag, [2]while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.[a]

2 *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.[b]

3 The chief *was* Ahiezer, then Joash, the sons of [3]Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

BEFORE CHRIST 1045.

1 Or, *Shimrite.*

4 Heb *of the host.*

c 2 Sam. ii. 18. Heb. *as the roes upon the mountains to make haste.*

2 Heb. *being yet shut up.*

5 Or, *one that was least* could *resist an hundred, and the greatest a thousand.*

6 Heb. *filled over.*

a 1 Sam. xxvii. 2, 6.

d Josh. iii. 15.

7 Heb. *before them.*

b Judg. xx. 16.

8 Heb. *be one.*

3 Or, *Hasmaah.*

9 Or, *violence.*

10 Heb. *the spirit clothed Amasai,* Judg. vi. 34.

2 Sam. xvii. 25.

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men [4]of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains;[c]

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [5]one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had [6]overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.[d]

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out [7]to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall [8]be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [9]wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then [10]the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.[e]

25. "He was honourable among the thirty;" but what was the exact rank of these thirty the historical books do not inform us, and we have no means of knowing.

26 — 47. These verses are filled up with a list of the leaders in David's army; but apart from their names we know nothing of them, only that the greater part belonged to the provinces of Judah and Benjamin. The tribes inhabiting the south of Palestine furnished scarcely one single leader, and even Ephraim had but a feeble representation.

CHAPTER XII.

1. This chapter supplies the list of those who went over to David during the life and the reign of Saul.

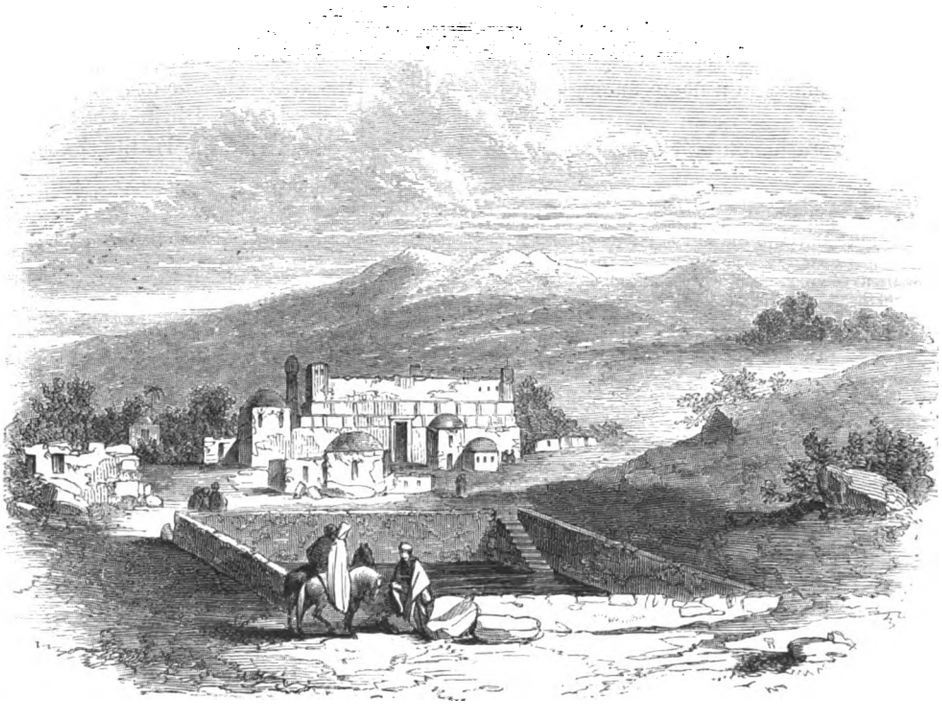
To escape the wrath of Saul, who was ever meditating his death, David took refuge in Ziklag, an unwalled town in the country, and though he did not confine himself to it, but was, on the contrary, ever making excursions from thence, he was yet prohibited from appearing in the presence of Saul.

"The mighty men, helpers of the war," is an honourable title given to those who had shown themselves ready and willing to assist David in his military exploits.

2. "Even of Saul's brethren of Benjamin," denotes that these men were members of the same tribe with Saul.

7. Gedor was a town in Judah, to the south-west of Bethlehem.

8. These Gadites had separated themselves from the rest of their tribe, who still stood on the side of Saul; and betook themselves to the



POOL OF HEBRON.

Digitized by Google



REJOICINGS OF THE PEOPLE ON THE ACCESSION OF DAVID TO THE THRONE OF ISRAEL.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul [1]to *the jeopardy of* our heads.[a]

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

BEFORE CHRIST 1045.

2 Or, *with a band.*
b 1 Sam. xxx. 1, 9, 10.

1 Heb. *on our heads.*
a 1 Sam. xxix. 2, 4.

3 Or, *captains*, or, *men.* Heb. *heads.*

c ch. x. 14; xi. 1; 1 Sam. xvi. 1, 3; 2 Sam. ii. 3, 4; v. 1.

21 And they helped David [2]against the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.[b]

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

23 ¶ And these *are* the numbers of the [3]bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.[c]

fortress in the wilderness, full of daring courage, and like roes running over the hills.

14. That is, of the eleven heroes just named, the least and the weakest could stand against a hundred men, while the strongest would be able to face a thousand.

15. "Went over the Jordan," at the time, probably, when they separated from their brethren, and had to force their way through the adherents of Saul to get to David. This was in the first month, or in spring, when immense torrents of water rush down the Jordan to the Dead Sea. After defeating their enemies on the eastern, the swelling of the river did not prevent them from making an attack on the western bank.

19. Though David and his men came with the Philistines against Saul, it was only in pretence; neither David nor his men gave them any real help; they therefore sent David away, who came to Ziklag again, where he was joined by some men of the tribe of Manasseh. The Philistines were afraid that David might, after all, forsake their standard, betray their cause, and not hesitate to give their heads as the price of his own reconciliation with Saul.

20. These seven were the heads of the thousands belonging to Manasseh, or the leaders of great military divisions.

21. From 1 Sam. xxx. 1—18, we learn that "the band of the rovers" refers to the Amalekites in multitude.

23. This is only a more detailed description of the assembly mentioned in chap. xi. 1—3, when all Israel met to inaugurate David as their chosen sovereign.

27. "Leader of the Aaronites"—that is, of all those of the house of Aaron who bore arms.

29. This comparatively small number from the tribe of Benjamin is accounted for by the fact that, hitherto, the greater number of the Benjaminites had been the faithful guardians of the house of Saul, and still hesitated to acknowledge David as their sovereign head.

Digitized by Google

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready [1]armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.[a]

29 And of the children of Benjamin, the [2]kindred of Saul, three thousand: for hitherto [3]the greatest part of them had kept the ward of the house of Saul.[b]

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, [4]famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.[c]

33 Of Zebulun, such as went forth to battle, [5]expert in war, with all instruments of war, fifty thousand, which could [6]keep rank: *they were* [7]not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, [8]expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, [9]meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

BEFORE CHRIST 1042.

1 Or, *prepared.*

a 2 Sam. viii. 17.

2 Heb. *brethren*, Gen. xxxi 23.

3 Heb. *a multitude of them.*

10 Heb. *let us break forth and send.*

b 2 Sam. ii. 8, 9.

4 Heb. *men of names.*

11 Heb. *in the cities of their suburbs.*

12 Heb. *bring about.*

d 1 Sam. vii. 1, 2.

c Esth. i. 13.

5 Or, *rangers of battle*, or, *ranged in battle.*

e Josh. xiii. 3; 1 Sam. vi. 21; vii. 1, 5; 2 Sam. vi. 1.

6 Or, *set the battle in array.*

7 Heb. *without a heart and a heart*, Ps. xii. 2.

f Josh. xv. 9, 60; 1 Sam. iv. 4; 2 Sam. vi. 2.

13 Heb. *made the ark to ride.*

g ch. xv. 2, 13; Numb. iv. 15; 1 Sam. vii. 1.

8 Or, *keeping their rank.*

14 Heb. *songs*

h 2 Sam. vi. 5

15 Or, *Nachon*, 2 Sam. vi. 6.

16 Heb. *shook it.*

i ch. xv. 13, 15; Lev. x. 2; Numb. iv. 15.

17 That is, *the breach of Uzza.*

9 Or, *victual of meal.*

18 Heb. *removed.*

CHAPTER XIII.

1 *David fetcheth the ark with great solemnity from Kirjath-jearim.*
9 *Uzza being smitten, the ark is left at the house of Obed-edom.*

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, [10]let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* [11]in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [12]bring again the ark of our God to us: for we enquired not at it in the days of Saul.[d]

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.[e]

6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*.[f]

7 And they [13]carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.[g]

8 And David and all Israel played before God with all *their* might, and with [14]singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.[h]

9 ¶ And when they came unto the threshingfloor of [15]Chidon, Uzza put forth his hand to hold the ark; for the oxen [16]stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.[i]

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [17]Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David [18]brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

32. "Men that had understanding of the times"—men of superior knowledge, clearer foresight, and larger views, who perceived that it would be both the duty and the interest of Israel to promote David's elevation to the throne at such a crisis.

33. "Not of double heart" means that they were all—though so numerous—sincerely attached to David; or, as it is in the thirty-eighth verse, they had "a perfect heart"—a heart free from guile and dissimulation.

40. Not only those who lived in the immediate neighbourhood of Hebron, but those who lived as far off as the border of the provinces of Issachar, Zebulun, and Naphtali, supplied food to their brethren, without any regard to tribe or kindred. So great was this provision, that it was brought on beasts of burden; and the whole scene was one of national enthusiasm and of festive joy.

CHAPTER XIII.

1—3. David being now recognised and acknowledged sovereign of the realm, convenes all the representatives of the congregation or people of Israel, and, in solemn counsel with them, proposes to fetch back the ark of the covenant to his own city, and to the place which he had prepared for it. To this they all agreed.

5. "Shihor of Egypt" points to the brook which formed the southern boundary of Palestine, and which is elsewhere called the Nachal Mizraim.

6. Baalah is only another name for Kirjath-jearim, which is sometimes called Kirjath-baal (Josh. xv. 9; xviii. 14).

7. From 1 Sam. vii. 1, we learn that the ark had been kept in the house of Abinadab, excepting the short period during which it was at Beth-shemesh, ever since it had been given up by the Philistines.

Digitized by Google

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.[e]

CHAPTER XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories against the Philistines.*

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.[b]

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took [1]more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,[c]

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [2]Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.[d]

9 And the Philistines came and spread themselves in the valley of Rephaim.[e]

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to [3]Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.[f]

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.[g]

15 And it shall be, when thou shalt hear a [4]sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [5]Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.[h]

CHAPTER XV.

1 *David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michal despiseth him.*

AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.[i]

2 Then David said, [6]None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.[j]

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.[k]

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and [7]his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:[l]

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:[m]

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

BEFORE CHRIST 1042.

g 2 Sam. v. 23.

a ch. xxvi. 5; Gen. xxx. 27; 2 Sam. vi. 11.

4 This sound was, no doubt, some supernatural sign to David to assure him of the presence and the aid of the Infinite.

5 Or, *Geba*, 2 Sam. v. 25.

b 2 Sam. v. 11, &c.

h Deut. ii. 25; xi. 25; Josh. vi. 27; 2 Chron. xxvi. 8.

1 Heb. *yet.*

i ch. xvi. 1.

6 Heb. *It is not to carry the ark of God, but for the Levites.*

c ch. iii. 5.

2 Or, *Eliada*, 2 Sam. v. 16.

j Numb. iv. 2, 15; Deut. x. 8; xxxi. 9.

d 2 Sam. v. 17.

e ch. xi. 15.

k 1 Kings viii. 1.

7 Or, *kinsmen.*

3 That is, *a place of breaches.*

l Exod. vi. 22.

m Exod. vi. 18.

f 2 Sam. v. 22.

8. From 1 Sam. xvi. 23 we are justified in saying that the word here rendered "harp," was some stringed instrument which could be played upon with the hand. At first, the strings were three, but were afterwards increased to seven. The psaltery was a species of harp.

9—12. The best commentary on these verses is that which is supplied in Numbers iv. 2—15, in which any Levite was forbidden to touch the ark, or anything connected with it, on the pain of death.

13. Stricken with fear at what had happened to the son of Abinadab, we find that David failed to carry out his own holy purpose, and therefore he at once deposited the sacred chest in the house of Obed-edom, and there it remained three whole months. Obed-edom took special care of the precious deposit, and on him, his family, and all that he had, there rested the favour and blessing of God.

CHAPTER XIV.

1, 2. David having established friendly relations with Hiram, the king of Tyre, sent to him for such materials as he needed for the erection of a royal palace, which Hiram's provinces yielded in abundance.

3. A false and sinful step, this, in the life of David.

8. The Philistines, hostile to David, were eager for his life.

11. Baal-perazim is thought to be the same with the mount Perazim in Isa. xxviii. 21. PERAZMAIM means the breaking forth of waters, so that Baal-perazim may refer to some mountain fissured by the force of the water. Hence the words of David:—"God hath broken in upon mine enemies by my hand, like the breaking forth of waters."

14. "Turn away," that is, turn round and fetch a compass behind them at the entrance of the grove of mulberry trees.

16. For Gibeon it is proposed to read Geba, or Gibea, a prominent city, which could be seen from a great distance, and towards the north in Gazer, which still exhibits distinct traces of fortifications.

CHAPTER XV.

1. If we connect the last verse of the thirteenth chapter with the first verse of this chapter, the whole of the fourteenth will then stand as a parenthesis. "Prepared a place for the ark of God;" the first tent, or tabernacle, having been left in Gibeon (1 Kings iii. 4 on to ix. 2), David sets up a temporary abode for the ark, till the Temple was ready for its reception.

Digitized by Google



HIRAM'S MESSENGERS RECEIVED BY DAVID.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

BEFORE CHRIST 1042.

[a] ch. xiii. 7, 10, 11; 2 Sam vi. 8.

[b] Exod. xxv. 14; Numb iv 15; vii. 9

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.[a]

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.[b]

4. The priests and the Levites were set apart from all the rest of Israel as a sacred body, to perform the service of the Lord, and to them was to be entrusted the removal of the ark.

5. The sons of Kohath are placed first, because to them specially was entrusted the charge of the sanctuary, with all its sacred furniture.

12. "The chief of the fathers" denote the heads of the fathers' houses. These were to sanctify themselves, or to cleanse themselves from all outward defilement, and to touch no unclean thing.

14, 15. The Levites did as David commanded them, and willingly undertook the work now assigned them.

Digitized by Google

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;[a]

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

BEFORE CHRIST 1042.

c Numb. x. 8; Ps. lxxxi. 3

a ch. vi. 33, 39, 44.

d 2 Sam. vi. 12, 13, &c.; 1 Kings viii. 1.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebanian, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.[c]

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.[d]

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the



DAVID, IN THE ASSEMBLY OF THE LEVITES, COMMANDING THE BRINGING UP OF THE ARK.

the singers, Heman, Asaph, and Ethan,
nted to sound with cymbals of brass;
! Zechariah, and [1]Aziel, and Shemiramoth,
, and Unni, and Eliab, and Maaseiah, and
with psalteries on Alamoth;[b]
! Mattithiah, and Elipheleh, and Mikneiah,
-edom, and Jeiel, and Azaziah, with harps
ieminith to excel.
l Chenaniah, chief of the Levites, [3]*was* for song:
:ted about the song, because he *was* skilful.

1 *Jaaziel*, ver. 18.

b Ps. xlvi. title.

4 Or, *carriage*.

2 Or, *on the eighth to oversee*; Ps. vi., title.

3 Or, *was for the carriage; he instructed about the carriage.* Heb. *lifting up.*

e ch. xiii. 8.

LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [4]song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.[e]

princes of the Levites having received instructions to train the
and the singers who were to take part in the solemn procession,
their own selection, and prepared an efficient band. That the
al and the vocal sounds were skilfully blended may be inferred
irase, "sounding, by lifting up the voice with joy," which clearly
a 2 Chron. v. 12, 13, to the union of voice and instrument.
ond degree" may mean second in rank, or second in office, or the
series.

Judging from the reading of the twentieth verse, the word Ben after Zechariah does not belong to the text; Jaaziel is the same with Aziel. So Jehiel is called, in the twenty-fourth verse, Jehiah, and is there described with Obed-edom as a door-keeper to the ark, but in the twentieth verse as an instrumental musician. He may very well have filled both offices.

19—21. The musicians were divided into three companies, according to the different instruments on which they played; but whether the words Alamoth and Sheminith refer to different tunes, to the initial notes of

Digitized by Google

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.[a]

CHAPTER XVI.

1 *David's festival sacrifice.* 4 *He ordereth a choir to sing thanksgiving.* 7 *The psalm of thanksgiving.* 37 *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.[b]

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine.*

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:[c]

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel [1]with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.[d]

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.[e]

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

BEFORE CHRIST 1042.

a 2 Sam. vi. 16

f Gen. xvii. 2; xxvi. 3; xxviii. 13; xxxv. 12.

2 Heb. *the cord.*

3 Heb. *men of number*

g Gen. xxxiv. 30.

b 2 Sam. vi. 17—19.

h Gen. xii. 17; xx. 3; Exod. vii. 15—18.

i Ps. cv. 15.

j Ps. xcvi. 1, &c.

c Ps. xxxviii., lxx., title.

k Lev. xix. 4.

1 Heb. *with instruments of psalteries and harps.*

d 2 Sam. xxiii. 1

e Ps. cv. 1—15.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Isaac;[f]

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, [2]the lot of your inheritance;

19 When ye were but [3]few, even a few, and strangers in it.[g]

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he reproved kings for their sakes,[h]

22 *Saying,* Touch not mine anointed, and do my prophets no harm.[i]

23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.[j]

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.[k]

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

---

the music, or to the opening words of the song, it is impossible to say. The words, "to excel," clearly denote that those who played on the harp or lyre led the singing by way of accompaniment.

22. It is a question of debate whether Chenaniah was at the head of the musical department, as is intimated at the twenty-seventh verse, or whether he was the superintendent of the Levites, who had to attend to outward arrangements and affairs.

23, 24. The "doorkeepers" were those who went immediately before the ark with their attendants as a sort of advanced guard, while Obed-edom, and Jehiah, and others, brought up the rear.

26. "God helped the Levites;" that is, was gracious unto them, and did not deal with them as he had done with Uzzah.

27—29. See 2 Sam. vi. 15, 16, with the notes and commentary.

CHAPTER XVI.

1—3. The first three verses of this chapter are almost word for word the same as 2 Sam. vi. 17—19, and describe the festivity and the joy which attended the depositing of the ark of God in the city of David.

For "a flagon of wine," there are those who would read, "a honey-cake." The Hebrew word rendered "a flagon" signifies a sweet-cake, while there is nothing to correspond with the word "wine." And yet "a flagon of wine" seems to be more in harmony with "a loaf of bread, and a good piece of flesh," or roast meat. Such acts were, as among ourselves, demonstrative of joy and gladness.

4. The ark having been placed in the tent which David had erected for it, the king appointed the Levitical order their respective duties in connection with the sacred deposit.

5. Jeiel, called also Jaaziel and Aziel (chap. xv. 18, 20). We are here supplied with the names of those who were appointed to serve before the ark of the Lord.

7. As Asaph entered for the first time upon the duties assigned him on the very day on which the ark was brought into Jerusalem, and as this was the first celebration of the service appointed by David, it would seem that the royal head of the people became the subject of supernatural influence, and gave utterance to the most sublime and enraptured sentiment, which took the form of poetry, and in writing was given to Asaph, as the leader of song, to be sung as a hymn of thanksgiving to God for his rich and special mercy.

8—36. This hymn is made up of what we find in Ps. cv. 1—15, xcvi., cvii. 1, cvi. 47, 48.

This liturgical service closed in one grand burst of praise and joy on the part of the congregation. Not only did they add their own hearty amen, but gave full and audible expression to their united hallelujah.

Digitized by Google

34 O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.[a]

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.[b]

36 Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.[c]

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,[d]

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually [1]morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;[e]

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;[f]

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [2]porters.

43 And all the people departed every man to his house: and David returned to bless his house.[g]

CHAPTER XVII.

1 *Nathan first approving the purpose of David, to build God an house,* 3 *after by the word of God forbiddeth him.* 11 *He promiseth him blessings and benefits in his seed.* 16 *David's prayer and thanksgiving.*

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.[h]

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

BEFORE CHRIST 1042.

a Ps. cvi. 1; cvii. 1; cxviii. 1; cxxxvi. 1.

3 Heb. *have been.*

b Ps. cvi. 47, 48

c Deut. xxvii. 15; 1 Kings viii. 15.

4 Heb. *from after.*

d ch. xxi. 29; 1 Kings iii. 4; 2 Chron. i. 3.

1 Heb. *in the morning and in the evening.*

e Exod. xxix. 38; Numb. xxviii. 3.

f ver. 34; 2 Chron. v. 13; vii. 3; Ezra iii. 11; Jer. xxxiii. 11.

2 Heb. *for the gate*

g 2 Sam. vi. 19, 20

h 2 Sam. vii. 1, &c.

k 2 Sam. vii. 18.

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but [3]have gone from tent to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, [4]*even* from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:[i]

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.[j]

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?[k]

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according

i 2 Sam. vii. 14, 15.

j Luke i. 33.

On comparing the text before us with the language of the various psalms of which this hymn is composed, it will be seen that the points of difference between the one and the other are of no vital moment.

37. The list of the Levites appointed to serve before the ark, which was commenced in verses 4—6, is here continued.

"As every day's work required," denotes that each day had its own prescribed service, which was performed by Asaph and his brethren.

39. That is, Zadok the high-priest and the priests under him, who before, and even now, discharged their sacred functions in the tabernacle which stood upon the high place at Gibeon. Why the worship was still continued at Gibeon, we are not told; nor did any change take place till the time of Solomon (1 Kings ii. 27, 36; iii. 4; viii. 4; ix. 2, 3).

42 "And with them;" that is, with the singers, whose names are not given here, with Heman and Jeduthun.

"The instruments of God" may mean either the instruments employed in song to God, or some more select instruments, which were employed in the worship.

"Were porters," or were appointed to the door, and had special charge of the entrance to the tent.

CHAPTER XVII.

1. In 2 Sam. vii. 1 we read that "the Lord had given him rest round about from all his enemies;" and therefore the events here narrated clearly belong to the latter part of David's reign.

"Under curtains," or under an awning such as that which a tent exhibits.

5. "Have gone from tent to tent," proves that Jehovah had no fixed place for the scene of his presence and glory. As the life of his chosen people was migratory, so He went with them from place to place in the symbol of his divinity.

6. "An house of cedars" is a brief and expressive phrase for a house constructed of the most costly materials.

Digitized by Google

to thine own heart, hast thou done all this greatness, in making known all [1]*these* great things.

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, [2]that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, [3]hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore [4]let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

BEFORE CHRIST 1040.

1 Heb. *greatnesses*

a 2 Sam. viii. 1, &c

2 That is, that men may everywhere and through all time acknowledge it, and say, "The LORD of hosts is the God of Israel."

3 Heb. *hast revealed the ear of thy servant.*

4 Or, *it hath pleased thee.*

CHAPTER XVIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.* 9 *Tou sendeth Hadoram with presents to bless David.* 11 *The presents and the spoil David dedicateth to God.* 13 *He putteth garrisons in Edom.* 14 *David's officers.*



NOW after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.[a]

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote [5]Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and [6]seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of [7]Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought

5 Or, *Hadadezer*, 2 Sam. viii. 3.

6 Or, *seven hundred*, 2 Sam. viii. 4.

7 Heb. *Darmesek.*

8. "Made thee a name;" for David had become the head and ruler of a great kingdom, and his name or his fame was equal to that of the most powerful sovereign throughout the whole extent of heathendom.

9, 10. These verses contain the promise of a permanent inheritance, and of abiding peace and safety, under the reign of David.

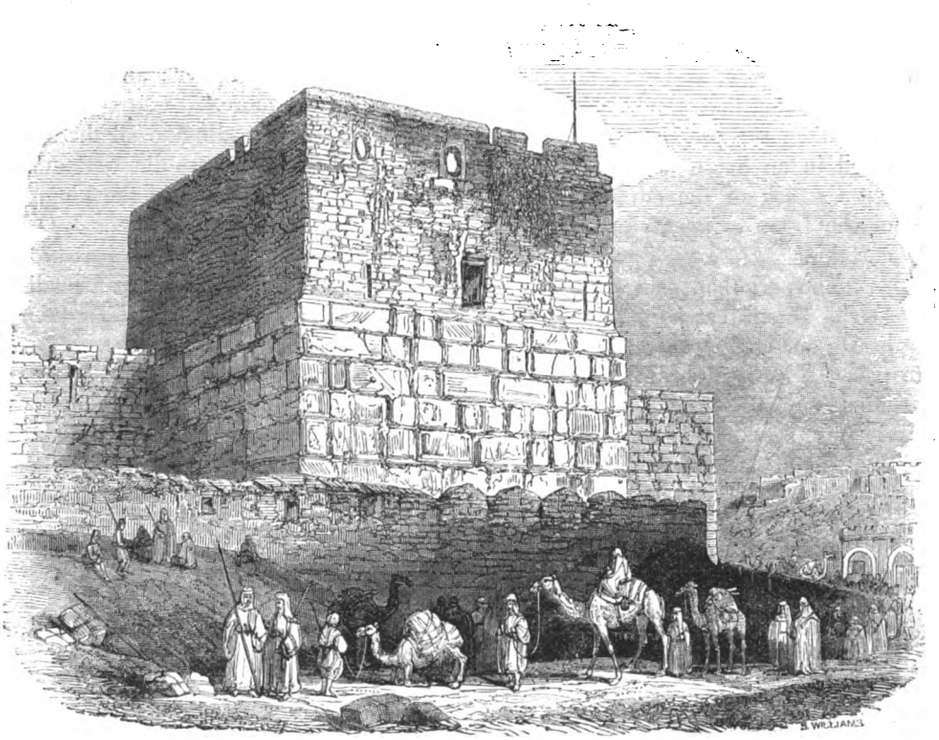
13. After the first clause we must read, as in 2 Sam. vii. 14, "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;" and then follow the words of our text, "yet I will not take away my mercy from him."

"From him that was before thee" can refer only to Saul.

14. "In my house" means, among my people, called also "my kingdom."

16. He came, no doubt, into the sanctuary, and there offered his thanksgiving.

17. "According to the estate of a man of high degree" is taken for "thou hast caused me to see the long line of succession reaching onwards, in one unbroken series, into the remote future, till thine own promise and my hopes are fulfilled in the advent of the great Messiah." In other words, it was an assurance to David that his descendants should continue to fill his throne in unbroken succession "until Shiloh come."



DAVID'S TOWER, AT JERUSALEM.

CHAPTER XVIII.

1, 2. In this and two or three of the following chapters, we have an account of David's warlike exploits. In his conquest over the Philistines, not only did he deprive them of the power which they had exercised over Israel, but the city of Gath and the whole of the surrounding district came into his possession, and brought the Philistines under his sway.

3. It was Hadarezer who was on his way to establish his dominions, and who was overcome in conflict with David at the time here indicated.

Zobah—if the same with the Hobah of Gen. xiv. 15—was situated on the east, or a little to the north-east of Damascus; and Hamath was the well-known city of the Orontes.

4. For "seven thousand horsemen," we have, in the Book of Samuel, only seven hundred; but the numbers in our text would be more in proportion to twenty thousand foot-soldiers.

By laming the horses, he rendered useless the chariots, reserving only one hundred of them, to be kept in Jerusalem as a memorial of this his victory.

6. For garrisons, it would be better to read, governors; Damascus was now tributary to David.

Digitized by Google



THE MOABITES PRESENTING GIFTS TO DAVID.

Digitized by Google

gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [1]Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.[a]

9 ¶ Now when [2]Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [3]Hadoram his son to king David, [4]to enquire of his welfare, and [5]to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer [6]had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover [7]Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.[b]

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.[c]

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, [8]recorder.

16 And Zadok the son of Ahitub, and [9]Abimelech the son of Abiathar, *were* the priests; and [10]Shavsha was [11]scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief [12]about the king.[d]

CHAPTER XIX.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villanously entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 16 *Shophach, making a new supply of the Syrians, is slain by David.*

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.[e]

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

BEFORE CHRIST 1037.

13 Heb. *In thine eyes doth David, &c.*

1 Called, in the Book of Samuel, *Betah* and *Berothai.*

a 1 Kings vii. 15, 23; 2 Chron. iv. 12, 16, 16.

2 Or, *Toi*, 2 Sam. viii. 9.

3 Or, *Joram*, 2 Sam. viii. 10.

4 Or, *to salute.*

5 Heb. *to bless.*

14 Heb. *to stink.*

6 Heb. *was the man of wars.*

f ch. xviii. 5, 9.

7 Heb. *Abshai.*

b 2 Sam. viii. 13

c 2 Sam. viii. 14.

15 Heb. *the face of the battle.*

8 Or, *remembrancer.* This recorder took note of all public events, and especially of such as affected the person and the government of the monarch.

9 Called *Ahimelech*, 2 Sam. viii. 17.

16 Or, *young men.*

10 Called *Seraiah*, 2 Sam. viii. 17; and *Shisha*, 1 Kings iv. 3.

11 The scribe differed from the recorder, in preparing the materials out of which the recorder formed his final register.

17 Heb. *Abshai.*

12 Heb. *at the hand of the king.*

d 2 Sam. xxiii. 20—23.

e 2 Sam. x. 1, &c.

18 That is, *Euphrates.*

19 Or, *Shobach*, 2 Sam. x. 16.

3 But the princes of the children of Ammon said to Hanun, [13]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves [14]odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.[f]

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that [15]the battle was set against him before and behind, he chose out of all the [16]choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of [17]Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond [18]the river: and [19]Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all

8. Of the site of Tibhath and Chun we have no knowledge. In 2 Sam. viii. 8, they are called Betah and Berothai, which difference may have arisen from the Syrians giving them one name and the Hebrews another.

10, 11. Hadoram, or Joram (2 Sam. viii. 10); in which is a better reading.

CHAPTER XIX.

1, 2. From 1 Sam. xi. 1, we learn that Saul carried on war against Nahash, and the friendly connection between Nahash and David may have arisen out of the hostile relation in which both of them stood to Saul.

Digitized by Google

Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the [1]servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrows of the Philistines.*

AND it came to pass, that [2]after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.[a]

2 And David took the crown of their king from off his head, and found it [3]to weigh a talent of gold, and *there were* precious stones in it: and it was set upon David's head: and he brought also exceeding much spoil out of the city.[b]

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there [4]arose war at [5]Gezer with the Philistines; at which time Sibbechai the Hushathite slew [6]Sippai, *that was* of the children of [7]the giant: and they were subdued.[c]

5 And there was war again with the Philistines; and Elhanan the son of [8]Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was [9]a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot:* and he also was [10]the son of the giant.[d]

BEFORE CHRIST 1035.

11 Or, *reproached.*

12 Called *Shammah* 1 Sam. xvi. 9.

1 The servants of Hadarezer were the kings of the petty Syrian kingdoms which were dependent upon him, and subject to his rule.

e 2 Sam. xxiv 1, &c.

2 Heb. *at the return of the year.*

f ch. xxvii. 23.

a 2 Sam. xi. 1; xii. 26.

3 Heb. *the weight of.*

b 2 Sam. xii. 30, 31.

4 Or, *continued.* Heb *stood.*

g ch. xxvii. 24.

5 Or, *Gob.*

13 Heb. *And it was evil in the eyes of the LORD concerning this thing.*

6 Or, *Saph*, 2 Sam. xxi. 18.

7 Or, *Rapha.*

c ch. xi. 29; 2 Sam. xxi. 18.

8 Called, also, *Jaare-oregim*, 2 Sam. xxi. 19.

h 2 Sam. xii. 13; xxiv. 10.

i 1 Sam. ix. 9.

9 Heb. *a man of measure.*

14 Heb. *stretch out.*

10 Heb. *born to the giant*, or, *Rapha.*

d 2 Sam. xxi. 20.

7 But when he [11]defied Israel, Jonathan the son of [12]Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad chooseth the pestilence.* 14 *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Ornan's threshing-floor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague.* 28 *David sacrificeth there, being restrained from Gibeon by fear of the angel.*

AND Satan stood up against Israel, and provoked David to number Israel.[e]

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it.*[f]

3 And Joab answered, The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.[g]

7 [13]And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.[h]

9 ¶ And the LORD spake unto Gad, David's seer, saying,[i]

10 Go and tell David, saying, Thus saith the LORD, [14]I offer thee three *things:* choose thee one of them, that I may do *it* unto thee.

---

4. This was an act of indignity which nothing could justify; and, being offered to his ambassadors, it was as if it had been done to David himself.

6. Syria-maachah was a small Syrian kingdom which adjoined, on the east, the territory of the half-tribe of Manasseh beyond Jordan, and of which that tribe never gained possession.

7. The word rendered "chariots" must be here taken in the sense of cavalry, and we may infer that these thirty-two thousand Syrian auxiliaries were usually mounted on chariots, or on steeds, but also served as foot-soldiers. Then, if we add the one thousand men supplied by the king of Maacah, as given in 2 Sam. x. 6, this will reconcile the numbers in both passages.

This encampment took place before Medeba (Josh. xiii. 16).

18. In 2 Sam. x. 18 the reading is, "the men of seven hundred chariots, and forty thousand horsemen;" it has therefore been proposed to correct the two passages by each other, and read both thus:—"he slew of the Syrians seven thousand horsemen, seven hundred chariot-soldiers, and forty thousand foot." In Samuel, the Ammonites are said to have hired none but infantry; in Chronicles, cavalry alone are mentioned.

CHAPTER XX.

1. The contents of this chapter will be found, with little variation, in 2 Sam. xi., xii., and xxi., to which we must refer the reader.

2. "A talent of gold." Was this the weight or the value of the crown? Was it the crown of the Ammonitish monarch, or a crown worn by his idol, Molech? Did David wear it, or only make one like it; or were the precious stones taken from it and set in his own royal diadem? Or was this very crown suspended from his throne, so that when he sat in state it appeared to rest upon his head? We take the talent of gold for the value of the crown.

3. See 2 Sam. xii. 31, where the reading is, he "put them under saws," in the way of labour.

CHAPTER XXI.

1—4. This act of David, in ordering a census of the people, was the expression of pride and arbitrary rule, and hence the infliction which followed.

5. In 2 Sam. xxiv. 9, the numbers are eight hundred thousand valiant men, and the men of Judah five hundred thousand. There is some error.

Digitized by Google



DAVID INSTRUCTING JOAB TO NUMBER THE PEOPLE.

11 So Gad came to David, and said unto him, Thus saith the LORD, [1]Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.[a]

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very [2]great *are* his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of [3]Ornan the Jebusite.[b]

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.[c]

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

BEFORE CHRIST 1017.

1 Heb. *Take to thee.*

3 Or, *Araunah*, 2 Sam. xxiv. 18.

b Gen. vi. 6; 2 Sam. xxiv. 16.

a 2 Sam xxiv. 16.

c 2 Chron. iii. 1.

2 Or, *many*

13. Never did any human being express more perfect subjection to the will of God. Had David chosen war, there was a law which prevented him from taking the field, or had he chosen famine, his position and his wealth would have warded off the evil from himself: but to pestilence all alike were exposed. His conduct, therefore, was as noble as his attitude was resigned.

20. This verse might be read:—"When Ornan turned round and saw the angel, then he, and his four sons with him, hid themselves."

Digitized by Google



DAVID INSTRUCTING SOLOMON AS TO THE ERECTION OF THE TEMPLE AT JERUSALEM.

Digitized by Google

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.[a]

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 [1]And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [2]Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.[b]

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.[c]

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon.[d]

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

BEFORE CHRIST 1017.

a 2 Chron. iii. 1.

1 Or, *When Ornan turned back and saw the angel, then he and his four sons with him hid themselves.*

e ch. xxi. 18, 19, 26, 28; Deut. xii. 5; 2 Sam. xxiv. 18; 2 Chron. iii. 1.

2 Heb. *Give.*

f 1 Kings ix. 21.

g ver. 14; 1 Kings vii. 47.

h 1 Kings v 6.

i ch. xxix. 1.

b 2 Sam. xxiv. 24.

j ch. xvii. 1; xxviii. 2; Deut. xii. 5, 11; 2 Sam. vii. 2; 1 Kings viii. 17.

c Lev. ix. 24; 2 Chron. vii. 1.

k ch. xxviii. 3; 1 Kings v. 3.

3 That is, *peaceable.*

l ch. xxviii. 5; 1 Kings iv. 25; v. 4.

d ch. xvi. 39; 1 Kings iii. 4; 2 Chron. i. 3.

m ch. xvii. 12, 13; xxviii. 6; 2 Sam. vii. 13; 1 Kings v. 5.

CHAPTER XXII.

1 *David, foreknowing the place of the temple, prepareth abundance for the building of it.* 6 *He instructeth Solomon in God's promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son.*

THEN David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.[e]

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.[f]

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;[g]

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.[h]

5 And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.[i]

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:[j]

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.[k]

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be [3]Solomon, and I will give peace and quietness unto Israel in his days.[l]

10 He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.[m]

Again, for the words, "saw the angel," it is proposed to read, "saw the king," which agrees with 2 Sam. xxiv. 20; and then to bring the following verse into harmony with this, it is supposed that Ornan and his sons were seized with fear on suddenly beholding the king in the distance, and hid themselves; but that when he entered their threshing-floor, they had no alternative but to appear before him.

22. The threshing-floor of Ornan stood on the hill to the north-east of Zion, which afterwards became the site of the Temple.

24. Had David accepted Ornan's noble and generous offer, it would have been Ornan's sacrifice and not that of David; but David had sinned, and David must make expiation. Hence his refusal to accept the gift of Ornan, and his willingness to purchase.

25. In Samuel we are told that David bought the threshing-floor and the oxen for fifty shekels of silver; but here it is, that he "gave for the place six hundred shekels of gold by weight." To reconcile these apparently conflicting statements, it has been surmised that the latter sum, in gold, was paid for the site on which the threshing-floor stood, and the former price, in silver, for the threshing-floor itself, with the various implements and the oxen.

CHAPTER XXII.

1. Having concluded his purchase of the site on which the threshing-floor of Ornan stood, the prophetic spirit came upon the king, and he foresaw that his own foot now pressed the very spot on which the Temple should be reared, and should stand as the beauty of the whole earth.

2. These "strangers" were not Israelites by birth, but lived in Israel as members of the civil community; and, as we learn from 2 Chron. viii. 7—10, were descendants of the Canaanites, whom the Israelites had failed to overcome and cast out.

4. The same precious wood was employed by the Assyrian monarchs in their magnificent palaces. The Zidonians and the Tyrians traded in it as an article of commerce.

5. What was Solomon's exact age at this time is not known; but his father concluding that his youth and inexperience were not equal to the great work before him, undertakes himself to make all the necessary preparations.

8. This, even among heathen nations, is held to be a disqualification for all holier office, and all more sacred work.

11. In no higher or stronger terms could the royal father have expressed his heart's desire for the future prosperity, success, and happiness of his beloved son.

14. The word "trouble" is, in the margin, "poverty;" but neither term seems to express the true idea. It rather denotes an effort—some strenuous exertion; and so it is given in chap. xxix. 2—"I have prepared with all my might for the house of my God."

Taking the talent of gold as worth £5,075 15s. 7½d., the one hundred thousand talents would be £507,578,125; and the talent of silver valued at £353 11s. 10d., would make the one thousand thousand talents equal to £353,591,666 13s. 4d., which would give a total of £861,169,791 13s. 4d.,

Digitized by Google

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.[a]

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.[b]

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.[c]

14 Now, behold, [1]in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.[d]

15 Moreover *there are* workmen with thee in abundance, hewers and [2]workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.[e]

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.[f]

19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.[g]

CHAPTER XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and distribution of the Levites.* 7 *The families of the Gershonites.* 12 *The sons of Kohath.* 21 *The sons of Merari.* 24 *The office of the Levites.*

SO when David was old and full of days, he made Solomon his son king over Israel.[h]

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.[i]

4 Of which, twenty and four thousand *were* [3]to set forward the work of the house of the LORD; and six thousand *were* officers and judges:[j]

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.[k]

6 And David divided them into [4]courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.[l]

7 ¶ Of the Gershonites *were*, [5]Laadan, and Shimei.[m]

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, [6]Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah [7]had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.[n]

13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.[o]

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.[p]

15 The sons of Moses *were*, Gershom, and Eliezer.[q]

16 Of the sons of Gershom, [8]Shebuel *was* the chief.[r]

17 And the sons of Eliezer *were*, Rehabiah [9]the chief. And Eliezer had none other sons; but the sons of Rehabiah [10]were very many.[s]

18 Of the sons of Izhar; [11]Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.[t]

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.[u]

22 And Eleazar died, and had no sons, but daughters: and their [12]brethren the sons of Kish took them.[v]

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.[w]

24 ¶ These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.[x]

25 For David said, The LORD God of Israel hath given rest unto his people, [13]that they may dwell in Jerusalem for ever:[y]

BEFORE CHRIST 1015.

a ver. 16.
k 2 Chron. xxix. 25, 26; Amos vi. 5.
4 Heb. *divisions.*
b 1 Kings iii. 9, 12; Ps. lxxii. 1.
l ch. vi. 1, &c.; Exod. vi. 16; Numb. xxvi. 57; 2 Chron. viii. 14; xxix. 25.
5 Or, *Libni*, ch. vi. 17.
m ch. xxvi. 21.
c ch. xxviii. 7, 20; Deut. xxxi. 7, 8; Josh. i. 6, 7, 9.
1 Or, *in my poverty.*
6 Or, *Zizah*, ver. 11.
d ver 3
7 Heb. *did not multiply sons.*
2 That is, *masons and carpenters.*
n Exod. vi. 18.
e ver. 11.
o Exod. vi. 20; xxviii. 1; xxx. 7; Numb. vi. 23; xvi. 40; Deut. xxi. 5; 1 Sam. ii. 28; Heb. v. 4.
p ch. xxvi. 23—25.
q Exod. ii. 22; xviii. 3, 4.
f ch. xxii. 25; Deut. xii. 10; Josh. xxii. 4; 2 Sam. vii. 1.
8 Or, *Shubael*, ch. xxiv. 20.
r ch. xxvi. 24.
9 Or, *the first.*
10 Heb. *were highly multiplied.*
s ch. xxvi. 25.
11 Or, *Shelomoth*, ch. xxiv. 22.
g ver. 7; 1 Kings v. 3; viii. 6, 21; 2 Chron. v. 7; vi. 11.
t ch. xxiv. 23.
u ch. xxiv. 26, 29.
h ch. xxviii. 5; 1 Kings i. 33—39.
12 Or, *kinsmen.*
v ch. xxiv. 28; Numb. xxxvi. 6, 8.
w ch. xxiv. 30.
i Numb. iv. 3, 47.
x ver. 27; Numb. i. 3; iv. 3; viii. 24; Ezra iii. 8.
3 Or, *to oversee.*
13 Or, *and he dwelleth in Jerusalem, &c.*
j ch. xxvi. 29; Deut. xvi. 18; 2 Chron. xix. 8.
y ch. xxii. 18.

a sum which seems miraculously large, and nearly equal to the whole of our national debt. And yet, when we consider the number and the nature of David's conquests, we may account for his coming into possession of such unequalled treasures.

15. These "hewers and workers of stone and timber" were the same with our modern masons and carpenters. Or the hewers of timber may refer to the Zidonians and the Tyrians who brought the cedar wood.

19. During the whole of David's reign, the ark remained in the tent which he had himself prepared for it on its removal from the house of Obed-edom to the holy city.

CHAPTER XXIII.

2. The princes of Israel were the representatives of the various lay tribes.

4, 5. Among the different departments of this sacred work, were the service of the holy of holies, which was committed to the priests, who were divided into twenty-four classes; the work of the service, which devolved on the four thousand porters or keepers of the house; the outward or civil business, which was allotted to the six thousand scribes and judges; and then the service of song, which pertained to the four thousand chosen musicians.

6. The tribe of Levi had of old been divided into these three great

Digitized by Google

26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.[a]

27 For by the last words of David the Levites *were* [1]numbered from twenty years old and above:

28 Because [2]their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;[b]

29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in* [3]the pan, and for that which is fried, and for all manner of measure and size;[c]

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:[d]

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.[e]

CHAPTER XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.*
20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.[f]

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.[g]

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: [4]one principal houshold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,[h]

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.[i]

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; [5]Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.[j]

BEFORE CHRIST 1015.

a Numb. iv. 5, &c.

1 Heb. *number.*

2 Heb. *their station was at the hand of the sons of Aaron.*

b Neh. xi. 24.

3 Or, *flat plate.*

4 Heb. *house of the father.*

c ch. ix. 29, &c.; Exod. xxv. 30; Lev. ii. 4, 5, 7; vi. 20; xix. 35.

h Neh. xii. 4, 17; Luke i. 5.

d Lev. xxiii. 4; Numb. x. 10; Ps. lxxxi. 3.

e Numb i. 53; iii. 6—9.

f Lev. x. 1, 6; Numb. xxvi. 60.

i ch. ix. 25.

g Numb. iii. 4; xxvi. 61.

5 Or, *Shebuel,* ch. xxiii. 16.

j ch. xxiii. 17.

representative families of Gershon, Kohath, and Merari; and in accordance with this ancient division are they now arranged in separate courses.

24. In the third verse we read, that the Levites were numbered from the age of thirty; but here it is from the age of twenty. The former was the ancient legal prescription, which obtained even in David's time; but he had introduced a change, and according to this change he now acts. The reason of the change is given in the following verses. The duties of the Levites were changed, and hence the reduction in the age.

27. The "last words" are not to be interpreted of his latest utterance, but refer to some later record (chap. xxix. 29).

29. As the meal, and the oil, and the wine, had to be offered in certain definite quantities in connection with the burnt-offerings, all the measures were committed to the keeping of the Levites.

CHAPTER XXIV.

2. Although the priesthood had been settled in the line of Eleazar, and in the person of Phinehas, this prerogative was lost at the death of Eli, from which time the dignity was equally shared by the descendants of Eleazar and of Ithamar.

3. Ahimelech was the same as Abiathar, who was high priest in the time of David. The "distribution" here referred to, took place according to their official classes, and these classes again were arranged according to the service they had to perform.

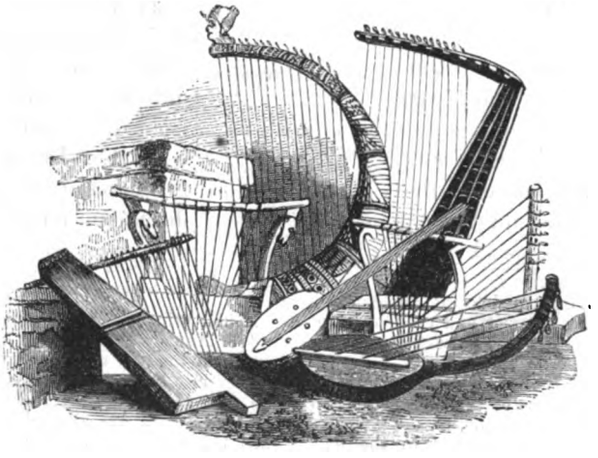
4. There being an excess in the number of priests belonging to the family of Eleazar, there was, consequently, a larger number of heads, or chiefs, or presidents.

5. The use of the lot was to decide which should serve first, and which second, and so on, through all the divisions. The chiefs of the two families drew the lot alternately; and this to prevent jealousy on either side.

The "governors of the sanctuary" is an expression which refers to the persons of the priests; and "the governors of God," to the chief judges, or judges who held their appointment from God.

6. "Wrote them;" that is, the lots with the names upon them. These were put into the urn, and the drawing determined the order in which the several houses should serve.

As there were sixteen houses of Eleazar and only eight of Ithamar, the former must have drawn two lots for one of the latter.



MUSICAL INSTRUMENTS USED BY THE ANCIENT JEWS.

Digitized by Google



THE MUSICIANS AND SINGERS CASTING LOTS FOR THE DIVISIONS OF SERVICE.

22 Of the Izharites; [1]Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.[a]

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.[b]

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.[c]

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.[d]

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

BEFORE CHRIST 1015

1 Or, *Shelomith*, ch. xxiii. 18.

a ch. xxiii. 19; xxvi. 31.

b ch. xxiii. 21; Exod. vi. 19.

c ch. xxiii. 22.

e ch. vi. 33, 39.

2 Called *Jesharelah*, ver. 14.

3 Heb. *by the hands of the king.* So, ver. 6.

d ch. xxiii. 23.

4 Or, *Izri*, ver. 11.

5 With Shimei, mentioned ver. 17

CHAPTER XXV.

1 *The number and offices of the singers.* 8 *Their division by lot into four and twenty orders.*

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:[e]

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and [2]Asarelah, the sons of Asaph under the hands of Asaph, which prophesied [3]according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and [4]Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [5]six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

7. The Jews, and Josephus among them, counted it no common dignity to be descended from the first of the twenty-four courses.

31. All classes being arranged according to their families, and in proper divisions, the course of service was determined by lot, irrespective of rank or seniority. The lots of the elder and the younger brethren were promiscuously mingled, and the order of service was settled as the lot came forth; so that if the very youngest family had the first lot, to them was assigned, as a matter of right, the first course of service.

All cannot occupy the same position in the Church of God, but each in his place can render efficient and faithful service.

Digitized by Google

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, [1]Uzziel, [2]Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the [3]words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [4]according to the king's order to Asaph, Jeduthun, and Heman.[a]

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.[b]

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

BEFORE CHRIST 1015.

1 Or, *Azareel*, ver. 18.
2 Or, *Shubael*, ver. 20.
3 Or, *matters*.
4 Heb. *by the hands of the king*.
a ver. 2.
b 2 Chron. xxiii. 13.
5 Or, *Shelemiah*, ver. 14.
6 Or, *Ebiasaph*, ch. vi. 37; ix. 19.
7 That is, *Obed-edom*, as ch. xiii. 14.
c ch. xvi. 38.

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

CHAPTER XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Officers and judges.*

CONCERNING the divisions of the porters: Of the Korhites *was* [5]Meshelemiah the son of Kore, of the sons of [6]Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [7]him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)[c]

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

CHAPTER XXV.

1. The captains are not military commanders, but the princes of the people, and the chiefs of the sacred orders, before whom the lots had been cast for the priests and Levites, and which, in like manner, are now to be cast for the singers.

Prophesy by singing inspired prophetical odes.

2. "Under the hands of Asaph" implies that he was placed over them, as their superintendent and leader.

5. "To lift up the horn," may have reference to the fact that he presided over those who used wind instruments; but as the word also signifies to advance any one in wealth or power, the Arabic has, "these are the sons of Heman, to exalt whose horn [family] the king was moved by divine admonition."

7. These two hundred and eighty-eight were more skilful than the other Levites. They formed twelve courses of twenty-four each, and being placed under the twenty-four sons of the chief singers, they had the four thousand devoted to music divided among them, to serve by course according to their instructions.

8. "Ward," or division. Lot was cast for lot; and the lot determined who was to have the precedence.

Even among the twenty-four leaders, some were more expert and more skilful; still they, too, must abide by the lot. Thus all disputes were avoided.

Digitized by Google

13 ¶ And they cast lots, [1]as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [2]Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [3]Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.[a]

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the [4]dedicated things.[b]

21 *As concerning* the sons of [5]Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [6]Jehieli.

22 The sons of Jehieli: Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.[c]

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.[d]

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 [7]Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.[e]

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.[f]

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [8]officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.[g]

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and [9]affairs of the king.[h]

BEFORE CHRIST 1015.

1 Or, *as well for the small as for the great.*

8 Heb. *over the charge.*

2 Called *Meshelemiah*, ver. 1.

3 Heb. *gatherings.*

g ch. xxiii. 19; Josh. xxi. 39.

a 1 Kings x. 5; 2 Chron. ix. 4.

9 Heb. *thing.*

h 2 Chron. xix. 11.

4 Heb. *holy things.*

b ch. xxviii. 12; Mal. iii. 10.

5 Or, *Libni*, ch. vi. 17.

6 Or, *Jehiel*, ch. xxiii. 8; xxix. 8.

c ch. xxiii. 16.

d ch. xxiii. 18.

i ch. xi. 11; 2 Sam. xxiii. 8.

10 Or, *Dodo*, 2 Sam. xxiii. 9.

7 Heb. *Out of the battles and spoils.*

11 Or, *principal officer*, 1 Kings iv. 5.

e 1 Sam. ix. 9.

j ch. xi. 22, &c.; 2 Sam. xxiii. 20, 22, 23.

f ch. xxiii. 4.

CHAPTER XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's several officers.*

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.[i]

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [10]Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a [11]chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.[j]

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Sham-

CHAPTER XXVI.

1. There were four divisions or classes of these porters, corresponding to the four gates of the Temple, which opened to the four cardinal points of heaven. There were four chiefs, and each chief had, in all likelihood, a thousand men under him (chap. xxiii. 5).

6. From the phrase "mighty men of valour," it is clear that these men were not, in our sense of the word, "door-keepers," but rather a military guard, and that their office was one of dignity.

15. "The house of Asuppim," or the house of collections. Obed-edom, the father, had the charge of the treasures, and his sons may have had charge of the offerings made for the priests and the Levites.

16. "The gate Shallecheth," or the gate of ejection, through which all refuse and filth was taken; or the gate which led to the ascent to the Temple.

"Ward against ward" mean that one station was opposite to another—the east was opposite to the west, and the south was opposite to the north.

17. The eastern gate constituted the entrance to the Temple. Hence the increased number of guards.

20. These treasures included tithes, vessels, robes, wine, oil, and everything which pertained to the service.

24. "Ruler of the treasures" can only mean the first, or chief treasurer.

29. The officers and judges refer to the magistrates, instructors, and scribes, who had to deal with the people without in their civil capacity.

CHAPTER XXVII.

1. In this chapter we pass from the sacerdotal orders and their ecclesiastical ministrations, to the civil or political constitution of the kingdom.

Twenty-four chosen worthies, each of whom had a second, are here said to have

Digitized by Google

huth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.[a]

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.[b]

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.[c]

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.[d]

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.[e]

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.[f]

15 The twelfth *captain* for the twelfth month *was* [1]Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

BEFORE CHRIST 1015.

g ch. xxvi. 30.

2 Or, *Eliab*, 1 Sam. xvi. 6.

a ch. xi. 28.

b ch. xi. 27

c ch. xi. 29; 2 Sam. xxi. 18.

d ch. xi. 28.

e ch. xi. 30; 2 Sam. xxiii. 28.

h Gen. xv. 5.

f ch. xi. 31.

3 Heb. *ascended.*

1 Or, *Heled*, ch. xi. 30.

i ch. xxi. 7; 2 Sam. xxiv 15

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:[g]

18 Of Judah, [2]Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.[h]

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither [3]was the number put in the account of the chronicles of king David.[i]

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

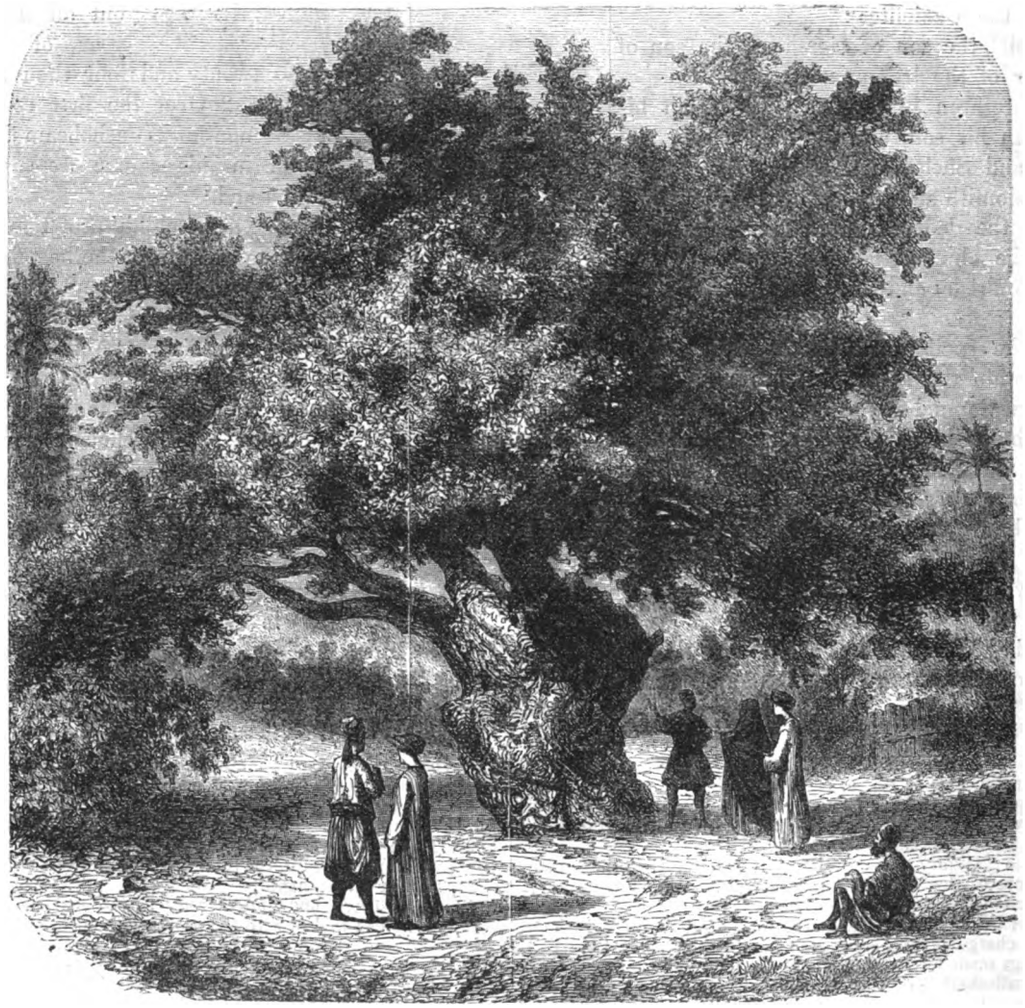
been placed over the army. This army was made up of twelve divisions of twenty-four thousand each, each division serving in rotation for a month at a time. This regular force of twenty-four thousand men served without expense to the State, and there being a division for each month of the year, the whole force amounted to 288,000 fighting men, independently of the officers. They formed a royal militia.

3. To a member of the family of Perez, from whom David himself sprang, was given the command in chief of all the princes of the division for the first month.

5. Jehoiada, and not Benaiah, was the chief priest.

16. These rulers of the tribes were their civil officers — an honorary post, which they held without pay.

23. This numbering was undertaken either to effect a proper division of the army, or to foster the pride and ostentation of the monarch.



SYCAMORE TREE.

24. The wrath, or expression of divine displeasure, came in the form of a pestilence, and thus put an end to the numbering of the people.

25 — 31. These verses supply a list of the officers who had the charge of the king's property and possessions. This property was made up of the treasures which were kept in Jerusalem, and of the income derived from his possessions outside the royal city; then came the produce of the corn-fields; then the vineyards; then the plantations of olives and sycamores, situated in the fertile plain between the mountains of Judah and the Mediterranean Sea; then the stores of laid-up wine and oil; then the various cattle. These formed the substance or wealth of David; and "consisted partly o those things whicl constitute the wealth of a nomad chief, and partly of the things which furnish the king of an organised state with the means of giving stability to his throne."

Digitized by Google



DAVID IN SOLEMN ASSEMBLY DECLARING GOD'S FAVOUR TO HIMSELF AND PROMISE TO HIS SON SOLOMON.

Digitized by Google

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And [1]over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the sycomore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a [2]scribe: and Jehiel the [3]son of Hachmoni *was* with the king's sons:

33 And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:[a]

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.[b]

CHAPTER XXVIII.

1 *David in a solemn assembly having declared God's favour to him, and promise to his son Solomon, exhorteth them to fear God.* 9, 20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and silver for the materials.*

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and [4]possession of the king, [5]and of his sons, with the [6]officers, and with the mighty men, and with all the valiant men, unto Jerusalem.[c]

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:[d]

3 But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed [7]blood.[e]

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for

BEFORE CHRIST 1015.

1 Heb. *over that which was of the vineyards.*

f ch. v. 2; Gen. xlix. 8; 1 Sam. xvi. 1, 7, 11, 12, 13; xxvi. 1; Ps. lx. 7; lxxviii. 68

g ch. iii. 1; xxii. 9; xxiii. 1.

h ch. xxii. 9, 10; 2 Sam. vii. 13, 14; 2 Chron. i. 9.

8 Heb. *strong.*

i ch. xxii. 13.

2 Or, *secretary.*

3 Or, *Hachmonite.*

a 2 Sam. xv. 12, 37; xvi. 16.

b ch. xi. 6; 1 Kings i. 7.

j ch. xxix. 17; 1 Sam. xvi. 7; 1 Kings viii. 39; 2 Kings xx. 3; 2 Chron. xv. 2; Ps. vii. 9; ci. 2; cxxxix. 2; Prov. xvii. 3; Jer. ix. 24; xi. 20; xvii. 10; xx. 12; Hos. iv. 1; John xvii. 3; Rev. ii. 23

k ver. vi.

l ver. 19; Exod. xxv 40.

9 Heb. *of all that was with him.*

m ch. xxvi. 20.

4 Or, *cattle.*

5 Or, *and his sons.*

6 Or, *eunuchs.*

c ch. xi. 10; xxvii. 1, 2, 16, 25

d 2 Sam. vii. 2; Ps. xcix. 5; cxxxii. 3—7

7 Heb. *bloods*

e ch. xvii. 4; xxii. 8; 2 Sam. vii. 5, 13; 1 Kings v. 3.

ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:[f]

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.[g]

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.[h]

7 Moreover I will establish his kingdom for ever, if he be [8]constant to do my commandments and my judgments, as at this day.[i]

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.[j]

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.[k]

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,[l]

12 And the pattern [9]of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:[m]

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of

---

32. "Was with the king's sons," perhaps in the character of a tutor.

34. "After Ahithophel," &c., may mean that Jehoiada and Abiathar stood next to Ahithophel in the royal confidence.

CHAPTER XXVIII.

1. In a solemn assembly of the people David delivers his farewell instructions, reviews the conduct of God towards himself and his family, and encourages his son Solomon to proceed with the erection of the house of God.

2. The ark is represented as "the footstool of God," because over it and above it was the Shekinah, or symbol of the Uncreated Glory, which seemed to rest upon it.

11—18. Here David breaks off his beautiful address, and gives to Solomon the plan of the sacred building, and the pattern of every object connected with the fitting up of the house, and of every article and vessel to be used in the service.

19. But whence did David derive the plan which he now gave to his son to guide him in the erection and the furnishing of the sacred edifice? Was it something floating before his own mind, and the creation of his own fancy? This verse answers that question. David had received, as Moses had before him, an express revelation as to the form of the structure, and the mode of fitting it up, which was afterwards committed to writing; and this writing he now gave to Solomon for his direction.

Digitized by Google

shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.[a]

19 All *this, said David*, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.[b]

20 And David said to Solomon his son, Be strong and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.[c]

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.[d]

CHAPTER XXIX.

1 *David, by his example and intreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king. 26 David's reign and death.*



URTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.[e]

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.[f]

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing [1]to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,[g]

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.[h]

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.[i]

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.[j]

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.[k]

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we [2]should be able to offer so willingly after this sort? for

BEFORE CHRIST 1015.

f Isa. liv. 11, 12; Rev. xxi. 18, &c.

a Exod. xxv. 18—22; 1 Sam. iv. 4; 1 Kings vi. 23, &c.

b vs. 11, 12; Exod. xxv. 40.

1 Heb. *to fill his hand.*

g ch. xxvii. 1, 25, &c.

c ch. xxii. 13; Deut. xxxi. 7, 8; Josh. i. 5—9.

d ch. xxiv.—xxvi.; Exod. xxxv. 25, 26; xxxvi. 1, 2.

h ch. xxvi. 21.

i Exod. xxv. 2; xxxv. 5, 21; Ezra ii. 68; iii. 5; vii. 16; Neh. xi. 2; 2 Cor. viii. 12; ix. 7

j Matt. vi. 13; 1 Tim. i. 17; Rev. v. 13.

e ch. xxii. 5; 1 Kings iii 7; Prov iv. 3.

k Rom xi. 36

2 Heb *retain*, or, *obtain strength.*

20, 21. David was not permitted to build the Temple, but he took such a lively and unselfish interest in the undertaking, that he carried out the preparations to an extent which justified Solomon in beginning the work in the fourth year of his reign, and enabled him to complete it in the eleventh year (1 Kings vi. 1, 38).

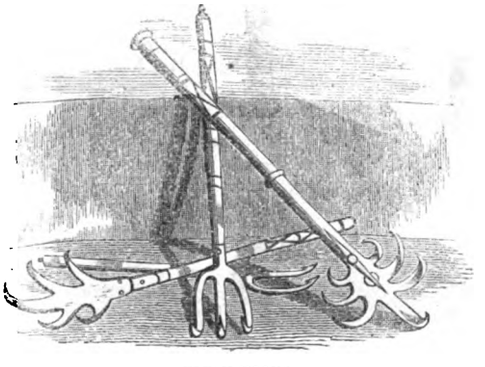
CHAPTER XXIX.

1. Just as Moses, in his day, asked the Israelites for free-will offerings in aid of the Tabernacle and its furniture, so here David throws the greater work of building the Temple on the voluntary contributions of his people.

When it is said that Solomon "is young and tender," we are not to infer that he was a mere child; but yet we learn that a full and riper manhood—physical, intellectual, and moral—is demanded for a work of great importance.

3, 4. This would amount to at least £16,000,000 of our money.

6. The princes here referred to are those given in chap. xxvii. 25—31.



FLESH HOOKS.

8. Jehiel, to whom these offerings were brought and intrusted, belonged to the Levitical family, to whom pertained the custody and the oversight of the treasures of the house of the Lord (chap. xxvi. 24).

10—19. In this great heart-utterance of joy and praise, David recognises and acknowledges God as the one only Proprietor of all things; and with the accumulated offerings lying before him, which the people had so freely and so generously brought to be added to his own princely gifts, he sees only what belonged, by original and sovereign right, to God himself. A lesson this to us, and to all men!

20. "Worshipped the Lord, and the king." Though the same word is used, we are not to infer that the homage was one and the same; it differed according to the object:—to God, it took the form of adoration; to David, it amounted to nothing more than reverence and honour.

21. Great as this sacrificial and eucharistic offering was, it was not too much to expect from so vast a body of people.

Digitized by Google

all things *come* of thee, and [1]of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none [2]abiding.[a]

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are [3]present here, to offer willingly unto thee.[b]

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and [4]prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.[c]

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.[d]

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [5]submitted themselves unto Solomon the king.[e]

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.[f]

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.[g]

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.[h]

29 Now the acts of David the king, first and last, behold, they *are* written in the [6]book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

BEFORE CHRIST 1015.

1 Heb. *of thine hand.*

2 Heb. *expectation.*

a Job xiv. 2; Ps. xxxix. 12; xc. 9; cii. 11; cxliv. 4; Heb. xi. 13; 1 Peter ii. 11.

d 1 Kings i. 35. 39.

5 Heb. *gave the hand under Solomon.* Gen. xxiv. 2; xlvii. 29; 2 Chron. xxx. 8; Ezek. xvii. 18.

3 Or, *found.*

e Eccles. viii. 2.

b ch. xxviii. 9; 1 Sam. xvi. 7; Ps. cxxxix. 23, 24; Prov. xi. 20; Rev. ii. 23.

4 Or, *stablish*, Ps. x. 17.

f 1 Kings iii. 13; 2 Chron. i. 12; Eccles. ii. 9.

g 2 Sam. v. 4, 5; 1 Kings ii. 11.

c ver. 2; ch. xxii. 14; Ps. lxxii 1.

h ch. xxiii. 1; Gen. xxv 8.

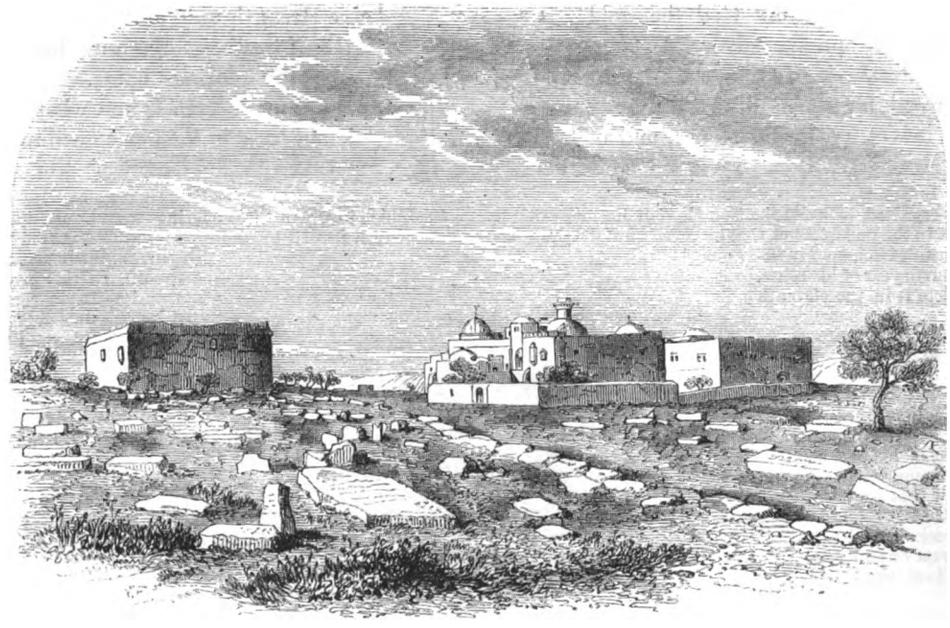
6 Or. *history. Heb. words*

22. See, for the elucidation of this verse, 1 Kings i. 32—40.

23. "The throne of the Lord" means the throne chosen and established by God (1 Kings ii. 12).

30. "The times that went over him" point to those events which marked his life and reign, and affected his family, his kingdom, and the surrounding nations with which he and his people came in contact.

In looking back on the history of the son of Jesse, we may say, in the words of Dr. Delaney, that we have in him "a consummate and unrivalled hero; a skilful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and, what is yet more rare, a no less generous and magnanimous enemy; a true penitent; a divine musician; a sublime poet; and an inspired prophet; a man by birth a peasant, by merit a prince; in youth, a hero; in manhood, a monarch; and in age, a saint;" and now his saintly character is perfected in a glorified nature.



TOMB OF DAVID.

Digitized by Google





THE SECOND BOOK OF THE CHRONICLES

CHAPTER I.

1 *The solemn offering of Solomon at Gibeon.* 7 *Solomon's choice of wisdom is blessed by God.* 13 *Solomon's strength and wealth.*

BEFORE CHRIST 1015.

AND Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.[a]

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.[b]

That Ezra was the compiler of these records is more than probable. According to some, the period contained in this Book is 469 years, and according to others, it is 541 years.

a Gen. xxxix. 2; 1 Kings ii. 46; 1 Chron. xxix. 25.

b 1 Kings iii. 4; 1 Chron. xvi. 39; xxi. 29.

CHAPTER I.

This Second Book of Chronicles is a continuation of the preceding Book. In some respects, it coincides with the history given in the Kings, only here the affairs of Judah are more fully and distinctly recorded, while those of Israel are only casually mentioned. Besides, several things are contained in this Book of which we have no mention in Kings; and many other things referred to there are here more fully stated, or more clearly explained.

In chapters i.—ix. we have the history of Solomon; this is followed by the account of the accession of Rehoboam, the division of Israel, and the plunder of Jerusalem by Shishak, x.—xii.; the reigns of Abijah and Asa, kings of Judah, xiii.—xvi.; the reign of Jehoshaphat, xvii.—xx.; the reigns of Jehoram and Ahaziah, with the usurpation of Athaliah, xxi.—xxiii.; the reigns of Joash, Amaziah, Uzziah, and Jotham, xxiv.—xxvii.; the reign of Ahaz, xxviii.; the reign of Hezekiah, xxix.—xxxii.; the reigns of Manasseh and Amon, xxxiii.; the reign of Josiah, xxxiv., xxxv.; the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, the destruction of Jerusalem, and the edict of Cyrus for the return of the Jews to their own land, xxxvi.

Digitized by Google

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.[a]

5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had [1]made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.[b]

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.[c]

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.[d]

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.[e]

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people [2]like the dust of the earth in multitude.[f]

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great?[g]

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:[h]

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.[i]

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.[j]

15 And the king [3]made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.[k]

16 And [4]Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.[l]

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, [5]by their means.

BEFORE CHRIST 1015.

a 2 Sam. vi. 2, 17; 1 Chron. xv. 1.

1 Or, *was there.*

b Exod. xxvii. 1, 2; xxxi. 2; xxxviii. 1, 2.
m 1 Kings v. 5.

c 1 Kings iii. 4.

d 1 Kings iii. 5, 6.
n ver. 18; 1 Kings v. 15.
6 Or, *Hiram*, 1 Kings v. 1.

e 1 Chron. xxviii. 5.
o 1 Chron. xiv. 1.

2 Heb. *much as the dust of the earth.*

f 1 Kings iii. 7, 8.
7 Heb. *incense of spices.*

g Numb. xxvii. 17; Deut. xxxi. 2; 1 Kings iii. 9.
p ver. 1; Exod. xxv. 30; xxx. 7; Lev. xxiv. 8; Numb. xxviii. 3, 9, 11.
q Ps. cxxxv. 5.
8 Heb. *hath retained*, or, *obtained strength.*

h 1 Kings iii. 11—13.
r ch. vi. 18; 1 Kings viii. 27; Isa. lxvi. 1.

i ch. ix. 22; 1 Chron. xxix. 25; Eccles. ii. 9.
9 Heb. *to grave gratings.*
s 1 Chron. xxii. 15.
10 Or, *almuggim*, 1 Kings v. 6; x. 11.

j ch. ix. 25; 1 Kings iv. 26; x. 26, &c.
3 Heb. *gave.*
11 Heb. *great and wonderful.*

k ch. ix. 27; 1 Kings x. 27; Job xxii. 24.
4 Heb. *The going forth of the horses which was Solomon's.*

l ch. ix. 28; 1 Kings x. 28, 29.
t 1 Kings v. 11.

5 Heb. *by their hand.*
u ch. ix. 8; 1 Kings x. 9.

CHAPTER II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His embassage to Huram for workmen and provision of stuff.* 11 *Huram sendeth him a kind answer.*



AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.[m]

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.[n]

3 ¶ And Solomon sent to [6]Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*[o]

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him [7]sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.[p]

5 And the house which I build *is* great: for great *is* our God above all gods.[q]

6 But who [8]is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?[r]

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill [9]to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.[s]

8 Send me also cedar trees, fir trees, and [10]algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [11]wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.[t]

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.[u]

2. This is supposed to have been in the second year of his reign, when he was firmly established on his throne.

4, 5. Though David had removed the ark from Gibeon to Jerusalem, yet the Tabernacle and the brasen altar remained; and as the altar in Gibeon had from time immemorial been set apart for burnt-offerings, that was the place appointed by law for sacrifice, and thither Solomon and his princes resorted to offer sacrifice.

7. This was the night following the sacrifice which Solomon had offered.

14. These "chariot cities" were the cities in which were kept the chariots and the horses.

15. By thus making silver so plentiful, he depreciated its value.

17. From this verse it appears that Solomon established a monopoly of the trade in Egyptian horses. As the southern frontier of his kingdom extended from the Mediterranean to the Euphrates, and touched on the Red Sea itself, it was impossible for either Syria or Phœnicia to receive horses by land from Egypt, without their passing through his territory. This he had a perfect right to grant or to refuse. These nations could have transported horses by sea; but this would have been very expensive. Solomon, therefore, had it in his power to put what price he pleased on these animals.

CHAPTER II.

1. It is supposed that the greater part of this palace stood on the higher plateau of Zion, north-east, and that the eastern side of the royal dwelling was opposite to the western side of the Temple.

Digitized by Google

12 Huram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, [1]endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.[a]

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.[b]

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:[c]

16 And we will cut wood out of Lebanon, [2]as much as thou shalt need: and we will bring it to thee in flotes by sea to [3]Joppa; and thou shalt carry it up to Jerusalem.[d]

17 ¶ And Solomon numbered all [4]the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.[e]

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.[f]

CHAPTER III.

1 *The place, and time of building the temple.* 3 *The measure and ornaments of the house.* 11 *The cherubims.* 14 *The vail and pillars.*

THEN Solomon began to build the house of the LORD at Jerusalem in mount Moriah, [5]where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of [6]Ornan the Jebusite.[g]

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was [7]instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.[h]

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.[i]

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.[j]

6 And he [8]garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims [9]of image work, and overlaid them with gold.[k]

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [10]inward.

14 ¶ And he made the vail *of* blue, and purple, and crimson, and fine linen, and [11]wrought cherubims thereon.[l]

15 Also he made before the house two pillars of thirty and five cubits [12]high, and the chapiter that *was* on the top of each of them *was* five cubits.[m]

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.[n]

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [13]Jachin, and the name of that on the left [14]Boaz.[o]

BEFORE CHRIST 1015.

h 1 Kings vi. 2.

1 Heb. *knowing prudence and understanding.*

a Gen. i. 1; Ps. xxxiii. 6; cii. 25; cxxiv. 8; cxxxvi. 5, 6; Acts iv. 24; xiv. 15; Rev. x. 6; xv. 3.

i 1 Kings vi. 3.

j 1 Kings vi. 15, 17, 21, 22.

8 Heb. *covered.*

b 1 Kings vii. 13, 14.

c ver. 10.

2 Heb. *according to all thy need.*

3 Heb. *Japho*, Josh. xix. 46; Acts ix. 36.

d 1 Kings v. 8, 9.

4 Heb. *the men the strangers.*

9 Or (as some think), *of movable work.*

k 1 Kings vi. 23, &c.

e ver. 2; ch. viii. 7, 8; 1 Kings v. 13, 15, 16; ix. 20, 21; 1 Chron. xxii. 2.

f ver. 2.

10 Or, *toward the house.*

11 Heb. *caused to ascend.*

5 Or, *which was seen of David his father.*

l Exod. xxvi. 31; Matt. xxvii. 51; Heb. ix. 3.

12 Heb. *long.*

m 1 Kings vii. 15—21; Jer. lii. 21.

6 Or, *Araunah*, 2 Sam. xxiv. 18.

g Gen. xxii. 2, 14; 1 Kings vi. 1, &c.; 1 Chron. xxi. 18; xxii. 1.

n 1 Kings vii. 20.

13 That is, *he shall establish.*

7 Heb. *founded.*

14 That is, *in it is strength.*

o 1 Kings vii. 21.

3. See 1 Kings v.—vii., with the notes and the commentary thereon.

14. The mother of this artist was by birth a Danite, but marrying into the tribe of Naphtali, became a widow, and, in her widowhood, she married a man of Tyre, by whom she had a son, whose name was Huram.

17. "The strangers" were the inhabitants of Canaan—the Canaanites, Hittites, and other tribes, whom the Israelites had not been able finally to overcome or destroy, and who had to do this lower service.

CHAPTER III.

3. "The first measure" denotes the cubit that was used in the time of Moses, and not the cubit of Babylon, which was one-sixth shorter than the Mosaic.

4. For an hundred and twenty, the more correct reading seems to be, twenty cubits.

5. These "palm-trees" were carved in relief, and forming, as they did, a sort of pilaster, they were thus shown to great advantage. "If for the palm-trees," says Layard, "we substitute the sacred tree of the Nineveh sculptures, and for the open flowers the Assyrian tulip-shaped ornament—objects, most probably, very nearly resembling each other—we find that the oracle of the Temple was almost identical in general form, and in its ornaments, with some of the chambers of Nimroud and Khorsabad. . . . In the Assyrian halls, the doors were carved with cherubim, and palm-trees, and open flowers."

6. These "precious stones" were some of the more beautiful marbles with which he paved the house.

"The gold of Parvaim" is the same with the gold of Ophir.

15. In 1 Kings vii. 15, we find that these "two pillars of brass" are said to have been only eighteen cubits high, which seems the more correct reading.

Digitized by Google

CHAPTER IV.

1 *The altar of brass.* 2 *The molten sea upon twelve oxen.* 6 *The ten lavers, candlesticks, and tables.* 9 *The courts, and the instruments of brass.* 19 *The instruments of gold.*

MOREOVER he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.[a]

2 ¶ Also he made a molten sea of ten cubits [1]from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.[b]

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.[c]

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, [2]with flowers of lilies; *and* it received and held three thousand baths.[d]

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: [3]such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.[e]

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.[f]

BEFORE CHRIST 1011.

4 Or, *bowls*
g 1 Kings vii. 48.
h 1 Kings vi. 36.
a Exod. xxvii. 1, 2; 2 Kings xvi. 14; Ezek. xliii. 13, 16.
i 1 Kings vii. 39.
1 Heb. *from his brim to his brim.*
5 Or, *bowls.*
6 Heb. *finished to make.*
j 1 Kings vii. 40.
b 1 Kings vii. 23.
k 1 Kings vii. 41.
c 1 Kings vii. 24—26
7 Heb. *upon the face.*
l 1 Kings vii. 20.
8 Or, *caldrons.*
m 1 Kings vii. 27, 43.
2 Or, *like a lily flower.*
d 1 Kings vii. 26
9 Heb. *made bright,* or, *scoured.*
n 1 Kings vii. 14, 45.
3 Heb. *the work of burnt offering.*
10 Heb. *thicknesses of the ground.*
e 1 Kings vii. 38.
o 1 Kings vii. 46.
f Exod. xxv. 31, 40; 1 Kings vii. 49; 1 Chron. xxviii. 12, 19.
p 1 Kings vii. 47.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred [4]basons of gold.[g]

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.[h]

10 And he set the sea on the right side of the east end, over against the south.[i]

11 And Huram made the pots, and the shovels, and the [5]basons. And Huram [6]finished the work that he was to make for king Solomon for the house of God;[j]

12 *To wit,* the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;[k]

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* [7]upon the pillars.[l]

14 He made also bases, and [8]lavers made he upon the bases;[m]

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of [9]bright brass.[n]

17 In the plain of Jordan did the king cast them, in the [10]clay ground between Succoth and Zeredathah.[o]

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.[p]

CHAPTER IV.

2. This "molten sea," or laver, stood between the altar and the Tabernacle, a little to the south. It was, undoubtedly, the largest brasen vessel ever made, being capable of containing, at the lowest computation, 16,000 gallons. Some Jewish writers affirm that it was filled by the manual labour of the Gibeonites; others, that a pipe from the well of Etam supplied it with water.

3. By the "similitude of oxen," mentioned in this verse, we are probably to understand small figures in bas-relief, which formed two circles round the basin, beneath the rim. They were cast with the basin, and the fact that ten of these figures were contained in the space of a cubit, shows their extreme minuteness.

6. The ten lavers are not further described in the text, except that they were placed on square bases (ver. 14). The bases and lavers were mounted on wheels of brass. The flesh of the victims sacrificed was washed in them. By their situation "right" and "left," is meant, that five were placed on the north side of the court, and five on the south.



THE MOLTEN SEA UPON THE TWELVE OXEN.

7. The word candlestick is an improper rendering, as candles were then unknown, and lamps were in general use. The word should therefore have been translated lamp-bearers. The lamps were placed on the golden standards described in the text.

16. This is not Huram, the artist or artificer, mentioned in ver. 11, but his royal master, the king of Tyre.

19—22. As in verses 11—18 we have a list of the various brasen articles made or manufactured by Huram, the Tyrian artist, so here we have the enumeration of the different vessels and articles of gold. That this precious metal was very abundant in the days of Solomon, there can be no doubt. Statues of gold were raised by Nebuchadnezzar, in the plain of Dura, sixty cubits high, and six cubits broad. According to Diodorus, the value of the gold taken from the temple of Belus alone, by Xerxes, amounted to between seven and eight thousand Attic talents, which would be more than twenty millions sterling of our money. It is confirmed by the history of other nations that the period was remarkable for its abundance of gold.

Digitized by Google



SOLOMON AND THE PRIESTS AND LEVITES BEFORE THE ALTAR OF BURNT OFFERING AT THE DEDICATION OF THE TEMPLE.

19 ¶ And Solomon made all the vessels that *were* *for* the house of God, the golden altar also, and the tables whereon the shewbread *was set;*[a]

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;[b]

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that [1]perfect gold;[c]

22 And the snuffers, and the [2]basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

BEFORE CHRIST 1004.

1 Heb. *perfections of gold.*

c Exod. xxv. 31, &c.

a Exod. xxv. 30; 1 Kings vii. 48—50.

2 Or, *bowls.*

b Exod. xxvii. 20, 21.

19. There were ten golden tables, and on each table there were twelve cakes, or loaves, here called the shewbread.

20. There were also ten golden candlesticks, or lamp-bearers, of the same pattern as the greater one that was in the Tabernacle. The lamps which were placed on these standards were filled with purest oil, and burned after "the manner," or prescribed method, from evening till morning, before the oracle, or before the Lord (Exod. xxvii. 20, 21).

21. It is not improbable that each branch of the chandelier resembled an open flower, and that this flower either formed the lamp itself or its receptacle.

The "perfect gold" is only another mode of expressing the finest and purest metal.

22. "The snuffers" are not to be confounded with those which we use, but were simply a sort of tweezers for drawing up the wick of the lamps.

"The entry of the house" may mean, as in 1 Kings vii. 50, the hinges of the inner door.

Digitized by Google

CHAPTER V.

1 *The dedicated treasures.* 2 *The solemn induction of the ark into the oracle.* 11 *God being praised giveth a visible sign of his favour.*

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.[a]

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.[b]

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.[c]

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [1]there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, [2]when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.[d]

11 ¶ And it came to pass, when the priests were come out of the holy *place:* (for all the priests *that were* [3]present were sanctified, *and* did not *then* wait by course:

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)[e]

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;[f]

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.[g]

CHAPTER VI.

1 *Solomon, having blessed the people, blesseth God.* 12 *Solomon's prayer in the consecration of the temple, upon the brasen scaffold.*

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness.[h]

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.[i]

7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.[j]

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word

BEFORE CHRIST 1004.

e 1 Chron. xv. 24; xxv. 1.

f 1 Chron. xvi. 34, 41; Ps. cxxxvi.

g 1 Kings viii. 51.

g ch. vii. 2; Exod. xl. 35.

h 2 Sam. vi. 12; 1 Kings viii. 1, &c.

c ch. vii. 8—10; 1 Kings viii. 2.

h Lev. xvi. 2; 1 Kings viii. 12, &c.

1 Or, *they are there*, as 1 Kings viii. 8.

i ch. xii. 13; 1 Chron. xxviii. 4.

2 Or, *where*.

j 2 Sam. vii. 2; 1 Chron. xvii. 1; xxviii. 2.

d ch. vi. 11; Deut. x. 2, 5.

3 Heb. *found*.

CHAPTER V.

3. The feast here referred to was the Feast of Tabernacles, which was held in the seventh month of the ecclesiastical year.

4. These Levites may have been of the family of Kohath, though there is nothing in the text to restrict them within any such bound.

5—7. The Levites carried the ark up into the court of the Temple, whence the priests took it into the Holy Place, and deposited it there, for into this the Levites could not go.

9. As the ark was no more to be carried about from place to place, these staves were no longer required.

"Unto this day;" that is, the day when these events were recorded.

10. To reconcile this with Hebrews ix. 4, we must bear in mind that the Apostle is there speaking not of this Temple, but of the Tabernacle erected by Moses, with its contents.

11. This sanctification points to the fact of ceremonial and official purification through frequent outward ablutions.

13. "For he is good," &c. This may have formed the chorus of some more extended hymn, and have come in at the end of each successive stanza.

The "cloud" refers to the glory, which was rare and dark at the outskirts, like a cloud, but in the centre of intense and burning brightness.

CHAPTER VI.

1. A sublime spectacle is this! Solomon, surrounded by the heads of the nation, is in the attitude of invoking Heaven's richest blessing on himself

Digitized by Google

that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.[a]

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:[b]

13 For Solomon had made a brasen scaffold, of five cubits [1]long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:[c]

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.[d]

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [2]There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.[e]

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built![f]

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth [3]toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [4]make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

BEFORE CHRIST 1004.

5 Heb. *and he require an oath of him.*

a ch. v. 10.

6 Or, *be smitten.*

b 1 Kings viii. 22.

1 Heb. *the length thereof,* &c.

7 Or, *toward.*

c Exod. xv. 11; Deut. iv. 39; vii. 9.

g 1 Kings xvii. 1.

d 1 Chron. xxii. 9.

2 Heb. *There shall not a man be cut off.*

8 Heb. *in the land of their gates.*

e ch. vii. 18; 2 Sam. vii. 12, 16; 1 Kings ii. 4; vi. 12; Ps. cxxxii. 12.

h ch. xx. 9.

9 Or, *toward this house.*

f ch. ii. 6; Isa. lxvi. 1; Acts vii. 49.

i 1 Chron. xxviii. 9.

10 Heb. *all the days which.*

11 Heb. *upon the face of the land.*

3 Or, *in this place.*

j John xii. 20; Acts viii. 27.

4 Heb. *pray.*

22 ¶ If a man sin against his neighbour, [5]and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel [6]be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee [7]in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;[g]

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them [8]in the cities of their land; whatsoever sore or whatsoever sickness *there be:*[h]

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands [9]in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)[i]

31 That they may fear thee, to walk in thy ways, [10]so long as they live [11]in the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;[j]

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy

and his people; then his heart overflows with adoring love and gratitude to God for his faithfulness to his father's house; and then, ascending the *platform*, in strains of matchless eloquence, he consecrates the Temple, with *all that* it contained, to the service of the great I AM, as Israel's chosen God.

5. Neither the Judges, nor Saul himself, were chosen of God to be a permanent and hereditary authority over his people, but only as temporary *rulers*. It was to David that he gave a kingdom and a throne which were to stand to latest ages, and be merged only in the universal empire of the promised Messiah.

6. It was on the very mount on which the Temple now stood that Abraham had offered up his only son, and to this mountain Moses refers once and again, as the spot to which God would bring his redeemed Church.

11. The "covenant" refers to the two tables of stone which were put in the *ark as a* sign of the covenant.

18. Whoever is familiar with the mechanism of the heavens, according to the *science* of modern astronomy, will be able to enter into this great idea of Solomon respecting the immensity of even the outward and physical universe, in which system crowds upon system, each having its own centre, with its primary and secondary planets, and these countless suns and systems all bound to one grand, and, to us, unknown centre.

28. We are told that in Persia the harvest is often damaged and ruined by hail, drought, locusts, or various kinds of insects corresponding with the caterpillars of the text.

41. These concluding words are, with a slight variation, taken from Ps. cxxxii. which, in all probability, was composed on the occasion of the removal of the ark at the present time. They are not found in the parallel passage in the Book of Kings.

The Temple was the resting-place of the ark, because there it had a permanent abode; and the ark being the symbol of the Divine presence, the Holy Place was fitly spoken of as the dwelling of God himself.

42. In the words, "turn not away the face of thine anointed," Solomon intercedes with God not to reject him, seeing he had been chosen and anointed

Digitized by Google

people Israel, and may know that [1]this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their [2]cause.

36 If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and [3]they carry them away captives unto a land far off or near;[a]

37 Yet *if* they [4]bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their [5]cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* [6]attent unto the prayer *that is made* in this place.

BEFORE CHRIST 1004.

1 Heb. *thy name is called upon this house.*

b Neh. ix. 25; Ps. cxxxii. 8, 9, 10, 16.

c Ps. cxxxii. 1; Isa. lv. 3.

2 Or, *right.*

3 Heb. *they that take them captives carry them away.*

a Prov. xx. 9; Eccles. vii. 20; James iii. 2; 1 John i. 8.

4 Heb. *bring back to their heart.*

d ch. v. 13, 14; Lev. ix. 24; Judg. vi. 21; 1 Kings viii. 10, 11, 54; 1 Chron. xxi. 26; Ezek. x. 3, 4.

5 Or, *right.*

e ch. v. 14.

6 Heb. *to the prayer of this place.*

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.[b]

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.[c]

CHAPTER VII.

1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.[d]

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.[e]

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement,

to fill the throne of Israel, and, moreover, without the favour and friendship of God, neither his throne nor kingdom could be secure.

"The mercies of David" point to the beneficent and pious acts of his life.

CHAP. VII.

1. In answer to Solomon's prayer, the divine glory revealed itself in lambent flame and with burning effulgence, and so filled the house as to give the whole congregation the conviction of the immediate and abiding presence of God. It first hovered over the altar, then touched and consumed the sacrificial offering, diffused itself through the house, and caused the whole assembly to bow in humble prostration before the Infinitely Great and Holy One.



MIRACULOUS FIRE CONSUMING SOLOMON'S SACRIFICE AT THE DEDICATION OF THE TEMPLE.

4. These sacrifices were not offered but through the ministry of the priests. The people might have slain the victims, but it devolved on the priesthood to offer the sacrifice and to sprinkle the blood.

6. This seems, at first sight, to be an incredible number of victims; but we must take into account the thousands of people that were now congregated in Jerusalem, and that these sacrificial offerings were continued during the seven days which were set apart for the Feast of Tabernacles, as also during the time devoted to the Feast of Dedication. The occasion was worthy of such an offering, and the offering was in keeping with the unrivalled dignity and glory of Solomon.

Digitized by Google



SOLOMON CONDUCTING THE DAUGHTER OF PHARAOH TO THE PALACE.

and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.[a]

4 ¶ Then the king and all the people offered sacrifices before the LORD.[b]

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised [1]by their ministry; and the priests sounded trumpets before them, and all Israel stood.[c]

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which

BEFORE CHRIST 1004.

a ch. v. 13; xx. 21; 1 Chron. xvi. 41; Ps. cxxxvi. 1.

d 1 Kings viii. 64.

b 1 Kings viii. 62, 63.

e Josh. xlii. 3; 1 Kings viii. 65.

2 Heb. *a restraint.*

1 Heb. *by their hand.*

c ch. v 12; 1 Chron. xv. 16.

f 1 Kings viii. 66.

g 1 Kings ix. 1, &c.

Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.[d]

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.[e]

9 And in the eighth day they made [2]a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.[f]

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.[g]

8. This feast of seven days was the Feast of Dedication, and those who kept it came from Hamath on the north, unto the river of Egypt in the south, or from one extremity of the land unto the other.

12. This appearance took place in a vision; but it left no doubt on the mind of Solomon that it was no other than Jehovah himself who had appeared and spoken to him in words of such holy and encouraging assurance.

Digitized by Google

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.[a]

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;[b]

14 If my people, [1]which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.[c]

15 Now mine eyes shall be open, and mine ears [2]attent unto the prayer *that is made* in this place.[d]

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.[e]

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;[f]

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, [3]There shall not fail thee a man *to be* ruler in Israel.[g]

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;[h]

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?[i]

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

BEFORE CHRIST 991.

[a] Deut. xii. 5.

[b] ch. vi. 26, 28.

[1] Heb. *upon whom my name is called.*

[f] 1 Kings ix. 10, &c.

[c] ch. vi. 27, 30; James iv. 10.

[2] Heb. *to the prayer of this place.*

[d] ch. vi. 40.

[e] ch. vi. 6; 1 Kings ix. 3.

[h] 1 Kings ix. 17, &c.

[f] 1 Kings ix. 4, &c.

[3] Heb. *There shall not be cut off to thee.*

[g] ch. vi. 16.

[4] Heb. *all the desire of Solomon which he desired to build.*

[h] Lev. xxvi. 14, 33; Deut. xxviii. 15, 36, 37.

[i] 1 Kings ix. 20, &c.

[i] Deut. xxix. 24; Jer. xxii. 8, 9.

[m] 1 Kings ix. 23.

CHAPTER VIII.

1 *Solomon's buildings.* 7 *The Gentiles which were left Solomon made tributaries; but the Israelites rulers.* 11 *Pharaoh's daughter removeth to her house.* 12 *Solomon's yearly solemn sacrifices.* 14 *He appointeth the priests and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,[j]

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.[k]

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and [4]all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,[l]

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.[m]

11 ¶ And Solomon brought up the daughter of

---

13. Famine and pestilence were two of the direst calamities. The former was often the effect of excessive drought, and sometimes of locusts, which devoured all the produce of the land; while pestilence lingered in their train, and swept over the land with dark and deadly power.

16—22. Though God had chosen Jerusalem to put his name there in a visible symbol of his presence, and though he had sanctified the Temple by the higher manifestation of his glory, yet he did not, even in any degree, abate his claim to the love and obedience of the people: hence the plain and sharply-pointed words which He addresses to Solomon, and through him to the whole congregation of Israel. His was not the voice of cold, rigid law, but of warm, generous, divine love; the voice of a Father speaking to his children, supplying with every precept the motive to obedience, and only adding penalty to promise, to insure a loyal and persevering fidelity.

CHAPTER VIII.

1. In this chapter we have some brief notices of more important events in Solomon's reign. The twenty years are to be reckoned from the commencement of the buildings; and the buildings include the Temple, which was seven years in erecting, and his own palace, which it took thirteen years to complete.

2. Hiram having assisted Solomon with timber and gold, we learn from 1 Kings ix. 11, that "Solomon gave Hiram twenty cities in the land of Galilee," but as these were very likely in a state of dilapidation, they did not please Hiram, and therefore he gave them back to Solomon, who repaired and perhaps enlarged them, and sent certain of his subjects thither to reside there; and thus the two accounts are reconciled—the one Book relates what is omitted in the other.

3. From 2 Kings xiv. 28 it is clear that Hamath was conquered by the Israelites, and therefore this must have been a second conquest on the part of Solomon.

4. Tadmor, which is the Palmyra of the Greeks, was a celebrated city of Syria, situated north-east of Palestine, in the great line of traffic between the coast of Palestine and Thapsakos, on the Euphrates, in the centre of a fertile and well-watered plain, but surrounded on all sides by a vast sandy desert, and thus it stood like an island in the midst of the ocean: hence it is called Tadmor in the wilderness; that is, in the desert which stretches from Damascus to Thapsakos.

5. On the site of the two Beth-horons (see 1 Chron. vii. 24). In 1 Kings ix. 17 the lower Beth-horon only is mentioned.

6. Baalath was a city in the tribe of Dan, (Josh. xix. 44), and is appropriately named in connection with the fortified cities of Beth-horon, which were also to the west of Jerusalem.

The "store cities" refer to those which had been erected in Palestine itself.

The "chariot cities" were stations for horsemen as well as for chariots.

7—10. Of these labourers there were two classes,—first, those who were bound to render tributary service, and who belonged to the Canaanitish tribes; secondly, those of the Israelites, who were employed as bearers of burdens, and cutters of stone.

11. The Pharaoh referred to here is said to have been Psusennes, the last king of the twenty-first dynasty. His daughter, whom Solomon espoused, was brought home by him to his father's palace, till his own royal abode was completed. What peculiar sanctity he attached to his father's palace, we know not; but he deemed it better to give Pharaoh's daughter a portion of his own palace.

12, 13. These verses clearly show, that from this time forth the sacrificial worship prescribed by Moses was regularly maintained in the Temple. The sacrifices were those which were appointed for every day.

18. On the situation of Ophir the critics are wholly divided. Modern inquiry leads to the conclusion that Ophir was in India.

Digitized by Google

Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* [1]holy, whereunto the ark of the LORD hath come.[a]

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.[b]

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for [2]so had David the man of God commanded.[c]

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to [3]Eloth, at the sea side in the land of Edom.[d]

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.[e]

CHAPTER IX.

1 *The queen of Sheba admireth the wisdom of Solomon.* 13 *Solomon's gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His vessels.* 23 *His presents.* 25 *His chariots and horse.* 26 *His tributes.* 29 *His reign and death.*

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.[f]

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

BEFORE CHRIST 990.

1 Heb. *holiness.*

a 1 Kings iii. 1; vii. 8; ix. 23, 24.

4 Or, *butlers*

5 Heb *word.*

6 Or *thy sayings.*

b Exod. xxiii. 14; xxix. 38; Numb. xxviii. 3, 9, 11, 26; xxix. 1, &c.; Deut. xvi. 16.

2 Heb. *so was the commandment of David the man of God.*

c 1 Chron. ix. 17; xxiv. 1; xxv. 1; xxvi 1.

3 Or, *Elath*, Deut. ii. 8; 2 Kings xiv. 22.

d 1 Kings ix. 26.

7 Or, *almug trees*, 1 Kings x. 11.

g ch. viii. 18.

8 Or, *stairs.* Heb. *highways.*

e ch. ix. 10, 13; 1 Kings ix. 27, 28.

9 Or, *captains.*

f 1 Kings x. 1, &c.; Matt. xii. 42; Luke xi. 31.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his [4]cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true [5]report which I heard in mine own land of [6]thine acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought [7]algum trees and precious stones.[g]

11 And the king made *of* the algum trees [8]terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and [9]governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne,

---

The "four hundred and fifty talents of gold" could not be the product of one single voyage, but must have been the whole of the gold that was imported from Ophir.

CHAPTER IX.

1. Sheba, which is the Saba of profane history, and which formed a province of the northern part of Arabia, between the Red Sea and the Indian Ocean, was probably settled by Sheba, a descendant of Shem; and hence its inhabitants received the name of Sabeans. In the commercial intercourse of her country with that of the Hebrews, the queen of Sheba had no doubt heard much of the wisdom and wealth, the dignity and dominions, of Solomon, and she undertook a journey from what was then deemed to be the uttermost parts of the earth—for her dominions bordered on the Southern Ocean, and no land was known beyond it—to see and converse with him. Of this journey, the present Ethiopians, or Abyssinians, who belong to the Greek Church, and who call the queen Maqueda, and claim her as their sovereign, have very ancient traditions.

For additional information on this visit, and for what took place between this illustrious woman and the wisest of men, see 1 Kings x. 1—13.

9. The Sabeans were celebrated for their commerce in these very products, some of which were unequalled in their quality.

Digitized by Google



"SOLOMON IN ALL HIS GLORY."

Digitized by Google

and [1]stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [2]pure gold: [3]none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, [4]ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

BEFORE CHRIST 975.

1 Heb. *hands.*

4 Or, *elephant's teeth.*

2 Heb. *shut up*

3 Or, *there was no silver in them.*

20. "None were of silver," literally, none silver; that is, not a particle of silver was mixed with the gold of which the vessels of Solomon's house were made.

21. "Tarshish:" this is supposed by some to be the promontory known by the name of Cory, in the south of the island of Ceylon; but others, like Michaelis, are of opinion that Solomon's fleet coasted along the shore of Africa, and that, doubling the Cape of Good Hope, it came to Tartassus in Spain, and thence back again by the same course, and that this accounts for the time spent in the voyage out and home; and that Spain and the coasts of Africa might have supplied all that is here specified. Bochart inclines to the former opinion, and thinks that Ophir was in Ceylon.

The IVORY was, no doubt, brought in the form of elephant's tusks; the PEACOCKS were those of a rarer species. By some critics, the word is translated PARROTS.

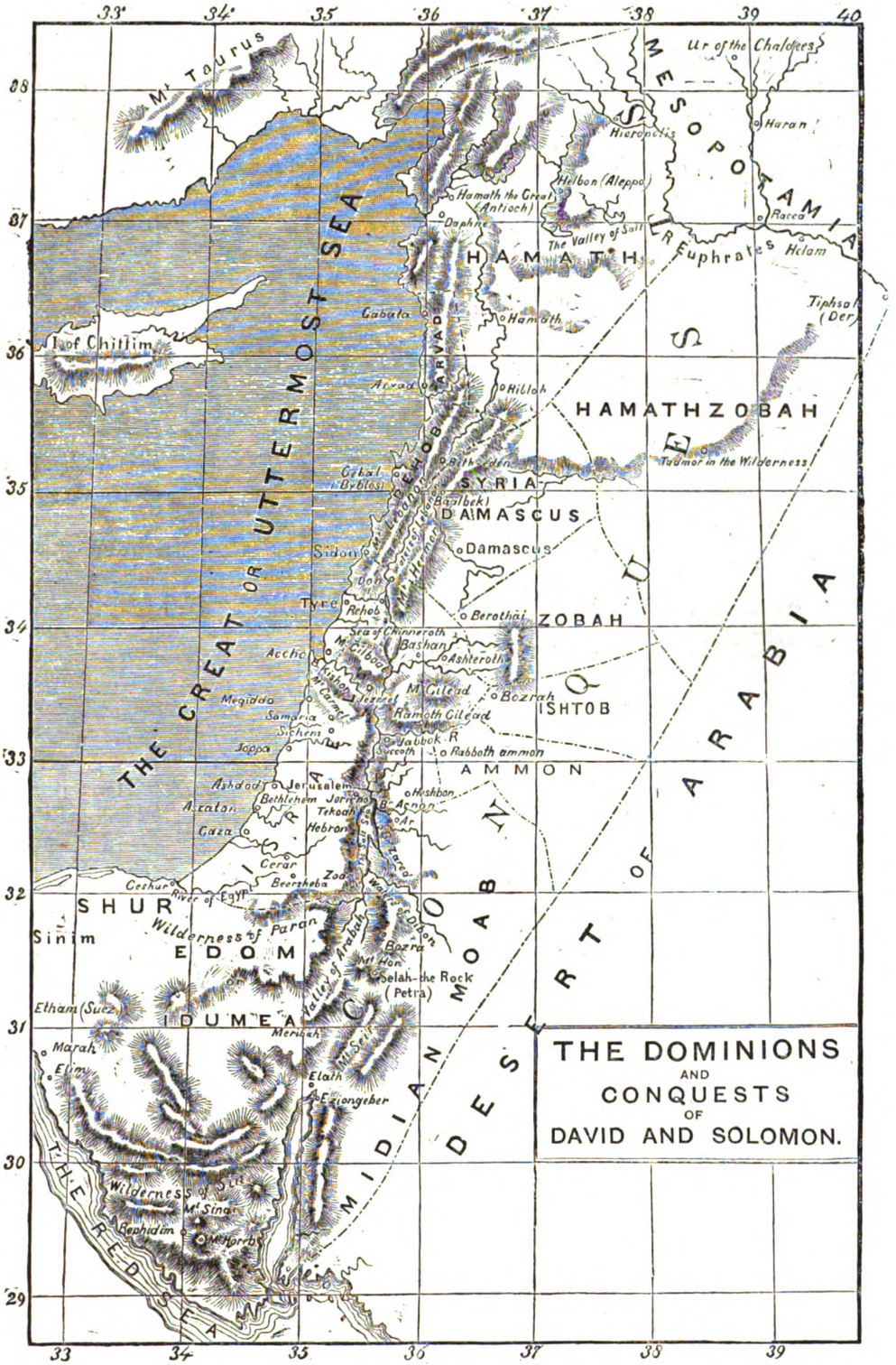
28. From Deut. xvii. 16 we learn that the law of Moses expressly prohibited the multiplying of horses; for, in establishing a body of cavalry, it would be necessary to send into Egypt for the horses, with whose inhabitants the Israelites were to have no communication, lest it should draw away their hearts from God. This law Solomon dared to break, and what was the consequence? He first married into the royal family of Egypt, and then became allied to strange women, who induced him not only to erect idol-temples for their worship, but drew himself into the grossest idolatry.

29. Of these books, or records, we have no other knowledge. These were, perhaps, chiefly genealogical, and were either lost or destroyed, with other Jewish writings, in the frequent revolutions of the country. Enough, however, has been preserved in these canonical books to connect the various links of the Sacred History.

31. The life and the reign of Solomon are full of interest. He ascended the throne when in comparative youth, and he commenced his rule most auspiciously, under circumstances which proved him to be the special object of divine favour; his wisdom was proverbial; his court was the most distinguished and magnificent on earth; his capital was renowned for its splendour, and his palace for its unique and unrivalled grandeur; while his dominions were vast, and his revenue all but incredible.

The promise contained in 1 Chron. xxii. 10, "I will establish the throne of his kingdom over Israel for ever," was partly fulfilled, even in his own time; but if we trace it on to its final accomplishment in the promised Messiah, and in his universal, everlasting kingdom, what a far more exalted idea have we of Solomon's empire! Extended as were his material and territorial possessions, these were but the shadow of that kingdom which is an everlasting kingdom, and of that dominion which ruleth over all.

The great event of his life and reign was the erection of the Temple, which was designed by his royal father, but carried out and completed under his own administration. It was a magnificent edifice; and yet this was only a shadow of the true Sanctuary. Christ made our humanity the temple of his divinity, that in his divinity we might for ever dwell.



Digitized by Google

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.[a]

26 ¶ And he reigned over all the kings from [1]the river even unto the land of the Philistines, and to the border of Egypt.[b]

27 And the king [2]made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that *are* in the low plains in abundance.[c]

28 And they brought unto Solomon horses out of Egypt, and out of all lands.[d]

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the [3]book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?[e]

30 And Solomon reigned in Jerusalem over all Israel forty years.[f]

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly.* 16 *Ten tribes revolting kill Hadoram, and make Rehoboam to flee.*

AND Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.[g]

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.[h]

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father [4]put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.[i]

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam [5]made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.[j]

BEFORE CHRIST 975.

a ch. i. 14; 1 Kings iv. 26; x. 26.

1 That is, *Euphrates.*

b Gen. xv. 18; 1 Kings iv. 21; Ps. lxxii. 8.

2 Heb. *gave.*

c ch. i. 15; 1 Kings x. 27.

d ch. i. 16; 1 Kings x. 28.

3 Heb. *words.*

e ch. xii. 15; xiii. 22; 1 Kings xi. 29, 41.

f 1 Kings xi. 42, 43.

4 Heb. *laded.*

g 1 Kings xii. 1, &c.

i 1 Sam. ii. 25; 1 Kings xi. 29; xii. 15, 24.

h 1 Kings xi. 40.

5 Heb. *strengthened himself.*

j 1 Kings xii. 19.

CHAPTER X.

1. Solomon sleeps with his fathers; but there is no pause in the current of human affairs. His son Rehoboam ascended the throne of Judah at the age of forty-one, when he had a fine opportunity of conciliating the prejudices and overcoming the spirit of discontent which had been excited by the closing acts of his father's reign; but rejecting the wise counsels of the aged, and trusting to the advice of the young, who fawned around him, he so irritated his subjects, as to precipitate a division of his kingdom.

Shechem was one of the most ancient cities of Canaan, and is situated from thirty to forty miles north of Jerusalem, between mount Ebal on the north, and mount Gerizim on the south. Its name was changed by the Jews to Sychar, a Syrian word, symbolic of its vices. It became the capital of the kingdom of Israel in the reign of Jeroboam.

2. Jeroboam was evidently a bold, ambitious, unprincipled man; and having received from the prophet Ahijah the intimation that the kingdom of Solomon was to be divided, and that he himself was to become the head of the Ten Tribes, he fostered the spirit of rebellion in the people; and when Solomon took measures to apprehend him as a traitor, he fled to Egypt, where he remained till the king's death. The Israelites then invited him back; and on his return he espoused the cause of the people against Rehoboam, who, gathering round his standard, swore allegiance to him as their leader.

7. Wise counsel this:—which, if Rehoboam had followed, would have saved both him and his kingdom. But he was infatuated, and left to himself.

8. "Brought up with him;" that is, educated with him. These young men of noble birth and rank would thus act as a stimulus for him in the pursuit of knowledge and the exercise of virtue, and would give him a good opportunity of estimating character, and of discovering the true secret of successful government.

10. A proverbial expression to indicate that his mildest conduct, as their sovereign, would exceed the most rigid rule of his father.

12—19. For the revolt of these northern tribes, see 1 Kings xii. 1—19, with the notes and the commentary.

Digitized by Google

CHAPTER XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.[a]

2 But the word of the LORD came to Shemaiah the man of God, saying,[b]

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel [1]resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:[c]

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.[d]

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.[e]

BEFORE CHRIST 974.

[2] Called *Michaiah, the daughter of Uriel*, ch. xiii. 2.

[f] 1 Kings xv. 2.

[a] 1 Kings xii. 21, &c.

[b] ch. xii. 15.

[g] Deut. xxi. 15—17.

[3] Heb. *a multitude of wives.*

[h] ch. xi. 17; 1 Kings xiv. 22—24.

[i] 1 Kings xiv. 24, 25.

[1] Heb. *presented themselves to him.*

[j] ch. xvi. 8.

[c] ch. xiii. 9; Numb. xxxv. 2.

[d] Lev. xvii. 7; 1 Kings xii. 28, 31; xiii. 33; xiv. 9; Hos. xiii. 2; 1 Cor. x. 20.

[e] ch. xv. 9; xxx. 11, 18.

[k] ch. xi. 2; xv. 2.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [2]Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.[f]

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.[g]

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired [3]many wives.

CHAPTER XII.

1 Rehoboam, forsaking the Lord, is punished by Shishak. 5 He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.[h]

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,[i]

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.[j]

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.[k]

CHAPTER XI.

1—4. Rehoboam dreamt of subduing these rebellious tribes by the sword, but the prophet Shemaiah, speaking in the name of God, forbade him to take the field against his brethren. He was thus cowed into submission.

6. Beth-lehem, or Beth-lehem-Judah, to distinguish it from Beth-lehem in Zebulon, is situated on a rising ground on the southern side of a deep and extensive valley, about six miles south of Jerusalem.

8. From 1 Chron. xviii. 1 we learn that Gath was a city of the Philistines.

9. Adoraim, afterwards called Dera, and now known as Dara, is a valley on the south-west of Hebron.

10. Zorah and Aijalon, though formerly included in the tribe of Dan, were, at this time, reckoned as belonging to the province of Benjamin, which had conquered for itself a new inheritance in the most northerly part of the land (Judges xvii.—xix.).

12. These fifteen fortified cities were on the south and west of Jerusalem, so that Rehoboam feared an attack from the Egyptians, whom he supposed Jeroboam had drawn over to his side.

18. This Eliab was David's eldest brother; and since more than eighty years had rolled away since David had begun to reign, Abihail must have been the grand-daughter, or the great grand-daughter, of Eliab.

CHAPTER XII.

1. In the midst of the revolt of the northern tribes, we see, from chap. xi. 13—17, how Rehoboam was enabled to strengthen and establish his kingdom.

Digitized by Google



REHOBOAM FORBIDDEN BY THE PROPHET SHEMAIAH TO ENGAGE IN WAR WITH THE REVOLTED TRIBES OF ISRAEL.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.[a]

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them [1]some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.[b]

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.[c]

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.[d]

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.[e]

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: [2]and also in Judah things went well.[f]

13 ¶ So king Rehoboam strengthened himself in

BEFORE CHRIST 970.

a Exod. ix. 27; James iv. 10.

d ch. ix. 15, 16; 1 Kings x. 16, 17; xiv. 25, 26.

1 Or, *a little while.*

e 2 Sam. viii. 18.

b 1 Kings xxi. 28, 29.

c Deut. xxviii. 47, 48; Isa. xxvi. 13.

2 Or, *and yet in Judah there were good things.*

f ch. xix. 3; Gen. xviii. 24; 1 Kings xiv. 13.

Shishak was the first king of the twenty-second dynasty of Manetho. On a piece of sculpture found in the great palace at Carnac, he is represented as the conqueror of princes, among whom Rehoboam is supposed to be one.

3. The Lubims were, in all likelihood, the inhabitants of Lybia, to the west of the Canopian mouth of the Nile, and along the shore of the Mediterranean as far as the city of Cyrene. The Sukkiims were perhaps the Ethiopian Troglodites, on the mountains along the western coast of the Arabian Gulf. The Ethiopians were those who came from the districts to the south of Egypt.

4. These "fenced cities" were the fortresses which had been prepared and strengthened to resist any attempted invasion on the part of the Egyptians.

8. That they might be convinced of the fact, that the rule of Shishak was not so oppressive as that of foreign powers.

13. "Rehoboam strengthened himself," after the Egyptians withdrew.

15. Rehoboam could not, without foreign aid, overcome Jeroboam.

The history of Rehoboam, written by Shemaiah and by Iddo, must be reckoned as among the things which are lost.

Digitized by Google

Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.[a]

14 And he did evil, because he [1]prepared not his heart to seek the LORD.

B. C. 975—958.

2 Heb. *words.*

b ch. ix. 29; xiii. 22; 1 Kings xiv. 30.

a ch. vi. 6; 1 Kings xiv. 21.

1 Or, *fixed.*

3 *Abijam*, 1 Kings xiv. 31; *Abia*, Matt. i. 7

15 Now the acts of Rehoboam, first and last, *are* they not written in the [2]book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.[b]

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [3]Abijah his son reigned in his stead.



DEFEAT OF THE ISRAELITES BY THE CHILDREN OF JUDAH.

CHAPTER XIII.

1 *Abijah succeeding maketh war against Jeroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.[c]

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.[d]

3 And Abijah [4]set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

c 1 Kings xv. 1, &c.

g 1 Kings xi. 26; xii. 20.

d ch. xi. 20.

4 Heb. *bound together.*

h Judg. ix. 4.

i 1 Kings xii. 28; xiv. 9; Hos. viii. 6.

4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;[e]

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a [5]covenant of salt?[f]

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.[g]

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.[h]

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.[i]

e Josh. xviii. 22.

5 "A covenant of salt:"—the symbol of sanctity and truth.

f Numb. xviii. 19; 2 Sam. vii. 12, 13, 16.

CHAPTER XIII.

1, 2. Abijah, the son of Rehoboam, began to reign in the eighteenth year of Jeroboam; but there is an apparent contradiction in respect of his parentage, as given here, and in 1 Kings xv. 2. There, as here in chap. xi. 20, he is said to have been the son of Maachah, the daughter of Abishalom, while in our text, his mother is said to be the daughter of Uriel of Gibeah. But if we take the word mother for grand-mother, the contradiction disappears. Maachah, or Michaiah, the daughter of Uriel, would be grand-daughter of Abishalom, the mother of Abijah, and the grand-mother of Asa.

4. "Zemaraim:" a city of this name was situated on the confines of Ephraim,

Digitized by Google

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to [1]consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.[a]

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.[b]

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.[c]

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.[d]

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.[e]

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.[f]

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.[g]

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the [2]story of the prophet Iddo.[h]

B. C. 975—958.

1 Heb. *to fill his hand*; that is, that he might have authority to perform the duties of the priest's office.

a ch. xi. 14, 15; Exod. xxix. 1, 35; Lev. viii. 2.

i 1 Kings xv. 8, &c.

3 Heb. *statues.*

b ch. ii. 4; Exod. xxvii. 20, 21; Lev. xxiv. 2, 3, 6.

j ch. xv. 17; Exod. xxxiv. 13; 1 Kings xi. 7; xv. 14.

c Numb. x. 8; Acts v. 39.

4 Heb. *sun images.*

d ch. xiv 12.

5 This Zerah is supposed to have followed Shishak in the line of Egyptian kings, and was the second monarch of the twenty-second dynasty.

k ch. xvi. 8; Josh. xv. 44.

e 1 Chron. v. 20; Ps. xxii. 5.

f Josh. xv. 9.

g 1 Sam. xxv. 38; 1 Kings xiv. 20.

6 Or, *mortal man.*

l ch. xiii. 14; Exod. xiv. 10; 1 Sam. xiv. 6; xvii. 45; Ps. xxii. 5; Prov. xviii. 10.

m ch. xiii. 15.

2 Or, *commentary.*

7 Gerar stood about eight miles to the south-east of Gaza.

h ch. xii. 15.

CHAPTER XIV.

1 *Asa succeeding destroyeth idolatry.* 6 *Having peace, he strengtheneth his kingdom with forts and armies.* 9 *Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.*

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.[i]

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and the high places, and brake down the [3]images, and cut down the groves:[j]

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the [4]images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ And there came out against them [5]Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.[k]

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not [6]man prevail against thee.[l]

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.[m]

13 And Asa and the people that *were* with him pursued them unto [7]Gerar: and the Ethiopians were overthrown, that they could not recover themselves;

near to Bethel; and the mount stood a little to the south of the city, on the northern frontier of the kingdom of Abijah.

9. The bullock was sacrificed as an expiatory offering, one ram as a burnt-offering, and another as a ram of consecration. This had to be done seven days.

15. The men who shouted were not the soldiers, but the priests at their head.

19. The site of Jeshanah is unknown, although some authorities think it was only a few miles north of Jericho.

Ephrain is the same as Ephrin, a city of Benjamin, not far from Bethel.

21. As Abijah reigned only three years, he must have had the greater number of these wives before he came to the throne.

CHAPTER XIV.

1. This verse ought to have been added to the preceding chapter. Asa very wisely employed the respite from war in building fortresses, walls, towers, gates, and other defences, in Judah.

7. "The land is yet before us;" that is, we are free from invasion.

10. The valley of Zephathah, in the neighbourhood of Mareshah, which city Robinson places to the south of Eleutheropolis.

15. "They smote also the tents of cattle;" that is, they conquered the nomadic or shepherd tribes in the neighbourhood of Gerar, and took their camels and sheep as prey.

Digitized by Google

for they were [1]destroyed before the LORD, and before his host; and they carried away very much spoil.[a]

14 And they smote all [2]the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.[b]

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

1 *Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God.* 16 *He putteth down Maachah his mother for her idolatry.* 18 *He bringeth dedicate things into the house of God, and enjoyeth a long peace.*

AND the Spirit of God came upon Azariah the son of Oded:[c]

2 And he went out [3]to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.[d]

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.[e]

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.[f]

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.[g]

6 And nation was [4]destroyed of nation, and city of city: for God did vex them with all adversity.[h]

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the [5]abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and [6]renewed the altar of the LORD, that *was* before the porch of the LORD.[i]

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of [7]Simeon: for they [8]fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.[j]

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD [9]the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.[k]

BEFORE CHRIST 941.

1 Heb. *broken.*

a Gen. x. 19; xx. 1.

2 The cities round about Gerar were probably at this time in the possession of the Philistines, who had no doubt joined arms with Zerah in attacking Asa. Here the men of Judah found great spoil.

l ch. xxxiv. 31; 2 Kings xxiii. 3; Neh. x. 29.

b ch. xvii. 10; Gen. xxxv. 5.

m Exod. xxii. 20; Deut. xiii. 5, 9, 15.

n ver. 3.

10 That is, *grandmother*, 1 Kings xv. 2, 10.

c ch. xx. 14; xxiv. 20; Numb. xxiv. 2; Judg. iii. 10.

11 Heb. *horror.*

3 Heb. *before Asa.*

o 1 Kings xv. 13.

p ch. xiv. 3, 5; 1 Kings xv. 14, &c.

d vs. 4, 15; ch. xxiv. 20; xxxiii. 12, 13; 1 Chron. xxviii. 9; Jer. xxix. 13; Matt. vii. 7; James iv. 8.

e Lev. x. 11; Hos. iii. 4.

f Deut. iv. 29; Neh. i. 9; Isa. lv. 6, 7; Jer. xxix. 10—14

g Judg. v. 6.

4 Heb. *beaten in pieces.*

h Matt. xxiv. 7.

q ch. xv. 9; 1 Kings xv. 17, &c.

5 Heb. *abominations.*

12 Heb. *Darmesek.*

6 That is, restored it to the worship of Jehovah.

i ch. xiii. 19.

7 As the inheritance of Simeon was in the province of Judah, these Simeonites must have been such as were living with the tribes without the limits of their own tribe.

8 That is, came and acknowledged his right to reign, and became henceforth his loyal and obedient subjects.

j ch. xi. 16.

13 Heb. *which were his.*

9 Heb. *in that day.*

k ch. xiv. 13, 15.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;[l]

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.[m]

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.[n]

16 ¶ And also *concerning* Maachah the [10]mother of Asa the king, he removed her from *being* queen, because she had made an [11]idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.[o]

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.[p]

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1 *Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah.* 7 *Being reproved thereof by Hanani, he putteth him in prison.* 11 *Among his other acts in his disease he seeketh not to God, but to the physicians.* 13 *His death and burial.*

IN the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.[q]

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at [12]Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains [13]of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber

CHAPTER XV.

3—6. The word "Israel" is inclusive of the whole Hebrew nation.

8. In the first verse the prophet is called Azariah, the son of Oded; but here he is called Oded. He was undoubtedly known by both names.

16—18. See the notes and commentary on 1 Kings xv. 13—15.

CHAPTER XVI.

1. The last verse of the preceding chapter should have stood as the first verse of this chapter, in which for thirty-five it is proposed to read fifteen; and for thirty-six in the first verse, to read sixteen. There was rest for the first ten years of Asa's reign; between the tenth and the fifteenth years, the

Digitized by Google



BURNING SPICES AT THE BURIAL OF KING ASA.

thereof, wherewith Baasha was building; and he built therewith [1]Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.[c]

8 Were not the Ethiopians and the Lubims [2]a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.[b]

9 For the eyes of the LORD run to and fro throughout the whole earth, [3]to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.[c]

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa [4]oppressed *some* of the people the same time.[d]

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.[e]

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the physicians.[f]

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.[g]

14 And they buried him in his own sepulchres, which he [5]had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.[h]

BEFORE CHRIST 930.

1 See 1 Kings xv. 16—22. By the fortifications of Geba and Mizpah the road from the south to Jerusalem was fully secured.

4 Heb. *crushed.*

d ch. xviii. 26; Jer. xx. 2; Matt. xiv. 3.

e 1 Kings xv. 23.

a ch. xix. 2; 1 Kings xvi. 1; Isa. xxxi. 1; Jer. xvii. 5

2 Heb. *in abundance.*

f Jer. xvii. 5.

b ch. xii. 3; xiv. 9.

g 1 Kings xv. 24.

3 Or, *strongly to hold with them, &c.*

5 Heb. *digged.*

c 1 Sam. xiii. 13; 1 Kings xv. 32; Job xxxiv. 21; Prov. v. 21; xv. 3; Jer. xvi. 17; xxxii. 19; Zech. iv. 10.

h ch. xxi. 19; Gen. l. 2; Jer. xxxiv. 5; Mark xvi. 1; John xix. 39, 40.

invasion of Zerah took place; up to the fifteenth year there was no war with Baasha, but in the sixteenth year war did break out.

Ramah, a few miles to the south of Jerusalem, Baasha fortified.

14. This burning was that of incense, which seems to have been offered in great profusion at the funeral of this king. A poor substitute this for the fragrance of a good name!

Digitized by Google



MICAIAH AND THE FALSE PROPHETS BEFORE AHAB AND JEHOSHAPHAT.

CHAPTER XVII.

1 *Jehoshaphat, succeeding Asa, reigneth well, and prospereth.* 7 *He sendeth Levites with the princes to teach Judah.* 10 *His enemies being terrified by God, some of them bring him presents and tribute.* 12 *His greatness, captains, and armies.*



AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.[a]

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.[b]

3 And the LORD was with Jehoshaphat, because he walked in the first ways [1]of his father David, and sought not unto Baalim;

BEFORE CHRIST 912.

[a] 1 Kings xii. 28.

[2] Heb. *gave.*

[d] ch. xviii. 1; 1 Sam. x. 27; 1 Kings x. 25, 27.

[3] That is, *was encouraged.*

[e] 1 Kings xv. 24.

[c] ch. xv. 17; xix. 3; xx. 33; 1 Kings xxii. 43.

[f] ch. xv. 3

[b] ch. xv 8.

[1] Or, *of his father and of David.*

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.[c]

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [2]brought to Jehoshaphat presents; and he had riches and honour in abundance.[d]

6 And his heart [3]was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.[e]

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.[f]

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about

CHAPTER XVII.

1. Jehoshaphat provided for the security of his kingdom, and took effective measures for the rooting out of idolatry, and the instructing of his people in the laws and the knowledge of religion. The attitude of the northern kingdom of Israel rendered it needful that he should make all necessary preparations for his defence.

2. He garrisoned the fortresses with troops and military posts. The cities of mount Ephraim, as well as the land of Judah, were subject to Jehoshaphat.

3. "The first ways of his father David" refer to the earlier part of his life, in contrast with those later years which were stained with some grievous sins. Baalim is inclusive of idol-gods in general.

7. In this itinerant ministry, which Jehoshaphat instituted to spread the knowledge of the religion of Jehovah throughout his land, we find five princes,

Digitized by Google

throughout all the cities of Judah, and taught the people.[a]

10 ¶ And the fear of the LORD [1]fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.[b]

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.[c]

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah [2]castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And [3]next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.[d]

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.[e]

CHAPTER XVIII.

1 *Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead.* 4 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.*

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.[f]

2 And [4]after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.[g]

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.[h]

BEFORE CHRIST 897.

a ch. xxxv. 3; Neh. viii. 7.

1 Heb. *was.*

b Gen. xxxv. 5.

5 Heb. *yet*, or, *more.*

c 2 Sam. viii. 2.

2 Or, *palaces.*

6 Or, *eunuchs.*

7 Heb. *Hasten.*

3 Heb. *at his hand.*

8 Or, *floor.*

d Judg. v. 2, 9.

9 Heb. *thou consume them.*

e ver. 2.

10 Heb. *with one mouth.*

f ch. xvii. 5; 2 Kings viii. 18.

4 Heb. *at the end of years.*

g 1 Kings xxii. 2, &c.

11 Or, *but for evil.*

h 1 Sam. xxiii. 2, 4, 9; 2 Sam. ii. 1.

i Numb. xxii. 18, 20, 35; xxiii. 12, 26; xxiv. 13; 1 Kings xxii. 14.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD [5]besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* [6]officers, and said, [7]Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a [8]void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until [9]they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king [10]with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.[i]

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, [11]but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and

or laymen of rank and distinction, nine Levites, and two priests. It has been conjectured that the princes instructed the people in the nature of the civil law and constitution of the kingdom; that the Levites gave instruction as to the ritual law and Temple service; and that the priests turned their thoughts to the nature and the claims of religion. On this subject it has been observed, that "the nation were thus made thoroughly acquainted with their duty to God, to the king, and to each other; that they therefore became as one man, and that against a people thus united on such principles no enemy could be successful."

9. "The book of the law of the Lord" may denote the Pentateuch in its present form, or some epitome of the Mosaic code.

11. In the phrase, "tribute silver," the word rendered tribute is nowhere else used in this sense, and the meaning is, that these Philistines brought him silver in great quantities. The Arabians were nomadic tribes, who had probably sought the protection of Jehoshaphat after his conquest of Edom.

CHAPTER XVIII.

1. "Joined affinity with Ahab." From 2 Kings viii. 18 we learn that Jehoshaphat took Athaliah, the daughter of Ahab, to be wife to his son Joram, which connection was highly displeasing to God, and for which the royal father was severely reproved by Jehu the seer.

9. This "void place" was, in all likelihood, a threshing-floor, which, in the East, was nothing more than a round, level plot of ground in the open air. It might therefore be near the gate of Samaria; and there is nothing incongruous in the idea of giving audience to the prophets in such a spot.

Digitized by Google

all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?[a]

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.[b]

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?[c]

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go [1]into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.[d]

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

BEFORE CHRIST 897.

2 Heb. *from after him.*

3 Heb. *in his simplicity.*

4 Heb. *between the joints and between the breastplate.*

5 Heb. *made sick.*

a Job i. 6.

b Job xii. 16; Isa. xix. 14; Ezek. xiv. 9

c Jer. xx. 2; Mark xiv. 65; Acts xxiii. 2.

1 Or, *from chamber to chamber.* Heb. *a chamber in a chamber.*

d ch. xvi. 10.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [2]from pursuing him.

33 And a *certain* man drew a bow [3]at a venture, and smote the king of Israel [4]between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am [5]wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAPTER XIX.

1 *Jehoshaphat, reproved by Jehu, visiteth his kingdom.* 5 *His instructions to the judges,* 8 *to the priests and Levites.*

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.[e]

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.[f]

4 And Jehoshaphat dwelt at Jerusalem: and [6]he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you [7]in the judgment.[g]

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.[h]

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do

e ch. xxxii. 25; 1 Sam. ix. 9; Ps. cxxxix. 21.

f ch. xii. 12; xvii. 4, 6; xxx. 19; Ezra vii. 10.

6 Heb. *he returned and went out*

7 Heb. *in the matter of judgment.*

g Deut. i. 17; Ps. lxxxii. 1; Eccles. v. 8.

h Deut. x. 17; xxxii. 4; Job xxxiv. 19; Acts x. 34; Rom. ii. 11; ix. 14; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17.

10. The horn was a concave piece of metal, fixed in the centre of the turban or head-dress, and was worn by governors and conquerors. Thus Homer speaks of Achilles as pushing with horns the Trojans.

24. Micaiah here predicts that Zedekiah would seek shelter in some harem, and hide himself in one of those little inner chambers, which in an Eastern harem are held to be inviolate.

33. The coat of mail consisted not of one solid piece, but of many pieces, which overlapped each other like the scales of a fish, all connected with hooks, or rings, and thus facilitated the movements of the warrior. It was between these scales, or joints, that Ahab received his deadly wound.

For the exposition of this chapter, see 1 Kings xxii. 2—35, with the notes.

CHAPTER XIX.

2. From 1 Kings xvi. 1 we learn that Jehu, the son of Hanani, had his sphere of action in the kingdom of Israel during the reign of Baasha, from which he may have been driven into the kingdom of Judah: hence his present contact and communion with Jehoshaphat. He chides Jehoshaphat for making common cause with Ahab, a man of such ungodly character; still, God was merciful unto him, and set His seal to the monarch's piety.

4. Mount Ephraim denotes the northern frontier of the southern kingdom; and even to this extreme limit he carried on his efforts to instruct the people, and bring them back to allegiance to God.

5. The fortified cities were appointed as the residences of the judges, because those cities were the central points for the business or the traffic of the various districts in which they were situated.

6, 7. A solemn caution against all bias or prejudice, bribery and corruption in the administration of justice. Every judgment was to be given as in the sight of God.

10. "Between blood and blood" is a phrase which clearly points to a case of homicide or murder, and the judge was to determine under which of the statutes given by Moses it was to be tried and determined.

So "between law and commandment, statutes and judgments," seems to indicate that there might be some dispute as to the interpretation or application of the various laws and enactments; and all such disputes were to be settled by the voice and authority of the judges.

Any false interpretation of the law on the part of these judges would lead the people into guilt, and bring upon themselves, as the administrators of law, the displeasure of God.

Digitized by Google

in the fear of the LORD, faithfully, and with a perfect heart.[e]

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.[b]

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [1]Deal courageously, and the LORD shall be with the good.[c]

CHAPTER XX.

1 *Jehoshaphat in his fear proclaimeth a fast.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoshaphat exhorteth the people, and setteth singers to praise the Lord.* 22 *The great overthrow of the enemies.* 26 *The people, having blessed God at Berachah, return in triumph.* 31 *Jehoshaphat's reign.* 35 *His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.*

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi.[d]

BEFORE CHRIST 897.

2 Heb. *his face.*

a 2 Sam. xxiii. 3.

e ch. xix. 3; Ezra viii. 21; Jer. xxxvi. 9; Jonah iii. 5

b Deut. xvii 8, &c.; Numb. xvi. 46; Ezek. iii. 18.

1 Heb. *Take courage and do.*

f Deut. iv. 39; Josh. ii. 11; 1 Kings viii. 23; 1 Chron. xxix. 12; Ps. xlvii. 2, 8; lxii. 11; Dan. iv. 17, 25, 32; Matt. vi. 9, 13.

c ch. xv. 2; 1 Chron. xxvi. 30.

3 Heb. *thou.*

g Gen. xvii. 7; Exod. vi. 7; Ps. xliv. 2; Isa. xli. 8; James ii. 23.

h ch. vi. 20, 28—30; 1 Kings viii. 33, 37

i Numb. xx. 21; Deut. ii. 4, 9, 19.

k Ps. lxxxiii. 12.

d Gen. xiv 7; Josh. xv. 62.

3 And Jehoshaphat feared, and set [2]himself to seek the LORD, and proclaimed a fast throughout all Judah.[a]

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?[f]

7 *Art* not thou our God, [3]*who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?[g]

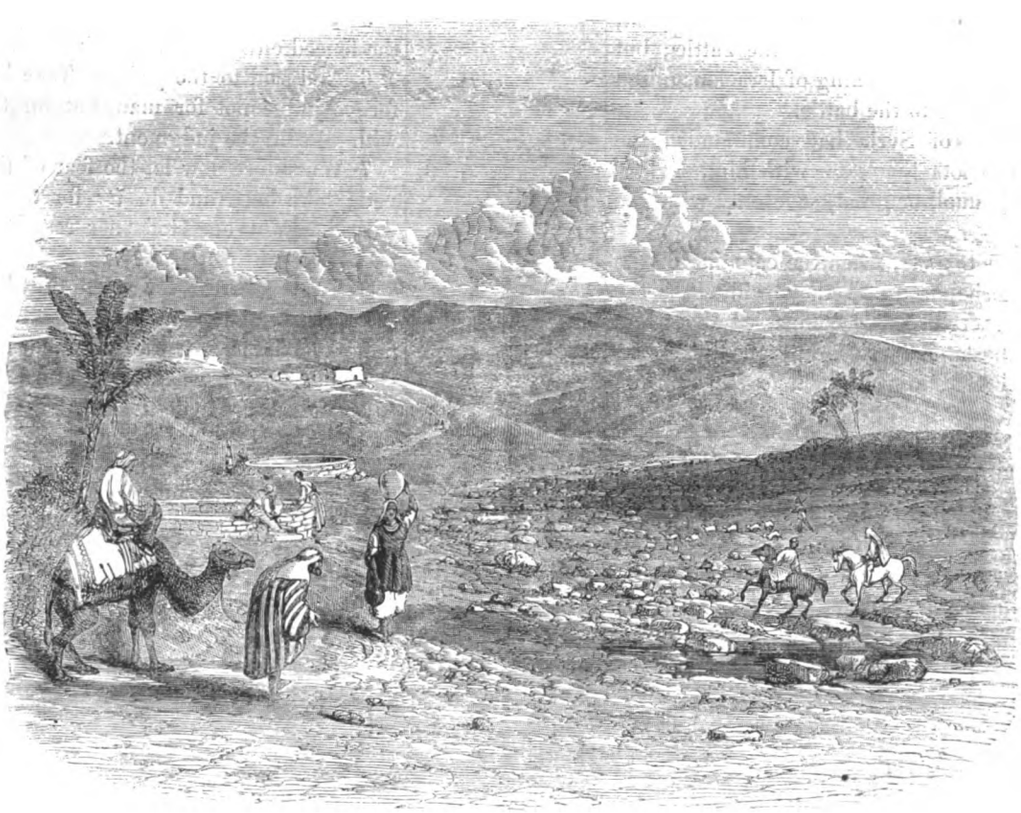
8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.[h]

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;[i]

11 Behold, *I say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.[k]

12 O our God, wilt thou not judge them? for we



GENERAL VIEW OF BEERSHEBA AND ITS ENVIRONS.

CHAPTER XX.

1. We have here the account of an invasion on the part of the Eastern nations, who, without being defeated by the Israelites, turn upon and destroy each other.

For the phrase, "and with them other beside the Ammonites," it is proposed to read, "and with them of the Edomites," or inhabitants of mount Seir, who, in verses 10, 22, 23, are mentioned with Moab and the children of Ammon.

2. "Beyond the sea" means the Dead or Salt Sea, which is the western and northern boundary of Edom; and hence for Aram, which is Syria, we are to read Edom.

5. "The new court" was the outer court, which may have been rebuilt or enlarged, so that Jehoshaphat stood in front of his assembled people, and took the attitude of a suppliant at the Throne of God.

12. "Wilt thou not judge them?" that is, so judge of their present line of action, as to interpose on our behalf, conscious as we are of our weakness and insufficiency to inflict on them, of ourselves, a righteous punishment.

14. Jahaziel, as one of the sons or descendants of Asaph, was a Levite, and on him there suddenly came the prophetic spirit, to reassure Jehoshaphat and his people.

16. "The cliff of Ziz;" or, as it is in the Hebrew, Hazziz and Jeruel, are not met with anywhere else in the sacred history. From En-gedi the enemy marched towards Jerusalem, advancing along the

Digitized by Google



JEHOSHAPHAT AND THE PEOPLE MOURNING—THE PROPHECY OF JAHAZIEL.

have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.[a]

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;[b]

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.[c]

16 To morrow go ye down against them: behold, they come up by the [1]cliff of Ziz; and ye shall find them at the end of the [2]brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.[d]

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.[e]

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.[f]

21 And when he had consulted with the people, he

BEFORE CHRIST 897.

a 1 Sam. iii. 13; Ps. xxv. 15; cxxi. 1, 2; cxxiii. 1, 2; cxli. 8.

d ch. xv. 2; xxxii. 8; Exod. xiv. 13, 14; Numb. xiv. 9.

e Exod. iv. 31.

b ch. xv. 1; xxiv. 20; Numb. xi. 25, 26; xxiv. 2

c ch. xxxii. 7; Exod. xiv. 13, 14; Deut. i. 29, 30; xxxi. 6, 8.

1 Heb. *ascent.*

2 Or, *valley.*

f Isa. vii. 9.

mountain-road, Hazziz, which led up to a wady, or bed of a torrent, at the upper end of which they found themselves before the desert of Jeruel. This mountain-road must have passed through one of the wadys leading from the mountains which form the western border of the Dead Sea, and on through the level country to the neighbourhood of En-gedi.

"The wilderness of Jeruel" is, perhaps, the same with the present large, flat district, called El-Husásal, from a wady on its northern side.

20. The "wilderness of Tekoa," which was not far from the desert of Jeruel, stretches away to the south-east of Jerusalem.

22, 23. Houbigant's rendering and interpretation of these verses are exceedingly satisfactory and happy:—"The Lord set against the children of Ammon and Moab ambushments of those who came from mount Seir against Judah; and the children of Ammon and Moab were smitten; but *they* afterwards rose up against the inhabitants of mount Seir, and utterly

Digitized by Google

appointed singers unto the LORD, and [1]that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.[a]

22 ¶ [2]And when they [3]began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and [4]they were smitten.[b]

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped [5]to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and [6]none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [7]Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [8]forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.[c]

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.[d]

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.[e]

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.[f]

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.[g]

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [9]book of Jehu the son of Hanani, who [10]*is* mentioned in the book of the kings of Israel.[h]

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:[i]

BEFORE CHRIST 896.

1 Heb. *praisers.*

11 At first Jehoshaphat was unwilling, 1 Kings xxii. 49.

12 As Jehoshaphat ruled over the land of Edom, he had it thus in his power, in union with Ahaziah, to fit out vessels in the Edomitish harbour of Ezion-gaber.

a ch. v. 13; vii. 3, 6; 1 Chron. xvi. 29, 34, 41.

2 Heb. *And in the time that they, &c.*

3 Heb. *in singing and praise.*

4 Or, *they smote one another.*

b Judg. vii. 22; 1 Sam. xiv. 20.

j ch. ix. 21; 1 Kings xxii. 48.

5 Heb. *for the destruction.*

6 Heb. *there was not an escaping.*

13 Alone.

k 1 Kings xxii. 50.

7 That is, *Blessing.*

14 Jehoram was made partner of the kingdom with his father, 2 Kings viii. 16.

8 Heb. *head.*

c Neh. xii. 43.

15 In consort, 2 Kings viii. 17, &c.

d ch. xvii. 10.

e ch. xv 15; Job xxxiv. 29.

l ch. xxii. 2

16 Heb. *lamp*, or, *candle.*

m 2 Sam. vii. 12, 13; 1 Kings xi. 36; 2 Kings viii. 19; Ps. cxxxii. 11, &c.

f 1 Kings xxii. 41, &c.

17 Heb. *hand.*

g ch. xii. 14; xvii. 6; xix. 3.

9 Heb *words.*

10 Heb. *was made to ascend.*

h 1 Kings xvi. 1, 7.

n ver. 13; Lev. xvii. 7; xx. 5.

i 1 Kings xxii. 48, 49.

18 Which was writ before his death, 2 Kings ii. 1.

36 [11]And he joined himself with him to make ships to go to Tarshish: and they made the ships in [12]Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.[j]

CHAPTER XXI.

1 *Jehoram, succeeding Jehoshaphat, slayeth his brethren.* 5 *His wicked reign.* 8 *Edom and Libnah revolt.* 12 *The prophecy of Elijah against him in writing.* 16 *Philistines and Arabians oppress him.* 18 *His incurable disease, infamous death, and burial.*

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son [13]reigned in his stead.[k]

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to [14]Jehoram; because he *was* the firstborn.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to [15]reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.[l]

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a [16]light to him and to his sons for ever.[m]

8 ¶ In his days the Edomites revolted from under the [17]dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto.*[n]

12 ¶ And there came a [18]writing to him from Elijah

destroyed them; then they rose up one against another, and mutually destroyed each other."

25. For "dead bodies," it is proposed to read, "garments." These, with the jewels, were found on the dead bodies.

26. "Valley of Berachah," or Valley of Blessing, was in the Wady Berelkut.

CHAPTER XXI.

2. Jehoshaphat was not king of Israel, and, therefore, the word Israel here must have been somehow substituted, perhaps by a copyist, for Judah.

3. "The kingdom gave he to Jehoram;" he associated his son with himself in the government about three years before his death, which was the fifth

Digitized by Google

the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:[a]

14 Behold, with [1]a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.[b]

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:[c]

17 And they came up into Judah, and brake into it, and [2]carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save [3]Jehoahaz, the youngest of his sons.[d]

18 ¶ [4]And after all this the LORD smote him in his bowels with an incurable disease.[e]

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.[f]

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed [5]without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.[g]

CHAPTER XXII.

1 *Ahaziah succeeding reigneth wickedly.* 5 *In his confederacy with Joram the son of Ahab, he is slain by Jehu.* 10 *Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.*

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.[h]

BEFORE CHRIST 889.

[i] ch. xxi. 6; 2 Kings viii. 26.

[a] vs. 4, 11; Exod. xxxiv. 15; Deut. xxxi. 16; 1 Kings xvi. 31—33; 2 Kings ix. 22.

1 Heb. *a great stroke.*

[j] 2 Kings viii. 28, &c.

[b] vs. 18, 19.

6 Heb. *wherewith they wounded him.*

7 Otherwise called *Ahaziah*, ver. 1; and *Jehoahaz*, ch. xxi. 17.

[c] 1 Kings xi. 14, 23.

2 Heb. *carried captive*, ch. xxii. 1.

[k] 2 Kings ix. 15.

8 Heb. *treading down.*

3 Or, *Ahaziah*, ch. xxii. 1; or, *Azariah*, ch. xxii. 6.

[d] ch. xxiv. 7.

4 His son, *Ahaziah Prorex*, 2 Kings ix. 29, soon after.

[e] ver. 15.

[l] ch. x. 15; Judg. xiv. 4; 1 Kings xii. 15; 2 Kings ix. 6, 7, 21.

[m] 2 Kings x. 10—14.

[f] ch. xvi. 14.

5 Heb. *without desire.*

[g] Jer. xxii. 18.

[n] ch. xvii. 4; 2 Kings ix. 27

[o] 2 Kings xi. 1, &c.

9 *Jehosheba*, 2 Kings xi. 2

[h] ver. 6; ch. xxi. 17; 2 Kings viii. 24, &c.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.[i]

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.[j]

6 And he returned to be healed in Jezreel because of the wounds [6]which were given him at Ramah, when he fought with Hazael king of Syria. And [7]Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.[k]

7 And the [8]destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.[l]

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.[m]

9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.[n]

10 ¶ But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.[o]

11 But [9]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

---

year of Joram, king of Israel; so that Jehoram reigned three years with his father, and five years alone.

4. "Slew all his brethren;" for what reason we are not told; but since he also slew certain of the princes of Israel, or heads of the other kingdom, we may infer that Jehoram had to contend against internal feuds and divisions, and if these were either originated or promoted by his own brothers, he may have put them to death to save his kingdom.

5—10. See 2 Kings viii. 17—22, with the notes and the commentary.

12. The translation of Elijah is supposed to have taken place in the reign of Jehoshaphat, so that he must have left this letter behind him in the care of Elisha, or some other, to be delivered at the time here indicated.

14. The "great plague" refers to the conquest of Jerusalem by the Philistines and Arabians, with all its attendant and consequent evils (ver. 16).

17. Jehoahaz, the youngest of his sons, is, in the following chapter, called Ahaziah; and with this name he ascends the throne.

19. "Made no burning for him;" the people thus evinced in what a low estimate they held the character of their deceased monarch.

20. "And departed without being desired;" that is, he was hated whilst he lived, he was unhonoured when he died.

CHAPTER XXII.

1. Ahaziah, otherwise called Jehoahaz, was the only remaining son of Jehoram, and, by the consent of the nation, was raised to the throne of his father.

2. From 2 Kings viii. 26 we learn that Ahaziah was only two-and-twenty when he began to reign, and this is the more likely reading. His mother was a member of the idolatrous dynasty of Omri; and, if the mother was an idolater, what could be expected from the son?

5, 6. Hazael was commander-in-chief of Ben-hadad, and afterwards his successor in the government (2 Kings viii. 7—9). He went down from Ramah, which stands on an eminence, so that the war was carried on by his generals.

9—12. On these verses Dr. Lightfoot says:—"Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah seeing this, flees and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes of Jezebel dog's-meat; from thence sends to Samaria for the heads of Ahab's children and posterity, which are brought him by night, and shown to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen; in Samaria he maketh search for Ahaziah; they find him hid, bring him to Jehu, who commands them to carry him towards Gur by Ibleam, and there slay him. They do so—smite him in his chariot, and his charioteer driveth to Megiddo before he dies."

Digitized by Google



ENTHRONEMENT OF JOASH.

CHAPTER XXIII.

1 *Jehoiada, having set things in order, maketh Joash king.* 12 *Athaliah is slain.* 16 *Jehoiada restoreth the worship of God.*

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.[a]

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.[b]

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the [1]doors;[c]

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.[d]

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.[e]

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields,

BEFORE CHRIST 884.

1 Heb. *thresholds.*

c 1 Chron. ix. 25.

d 1 Chron. xxiii. 28, 29.

a 2 Kings xi. 4, &c.

e 1 Chron. xxiv. xxv.

b ch. vi. 16; vii. 18; xxi. 7; 2 Sam. vii. 12; 1 Kings ii. 4; ix. 5.

CHAPTER XXIII.

1. Jehoiada causeth Joash to be proclaimed king. (Compare 2 Kings xi. 4—12.)

2. "The chief of the fathers of Israel" were the descendants of those priests and Levites, and other portions of the Ten Tribes, who left their cities and possessions, and joined themselves to Judah in the days of Jeroboam; so that for Judah we have the general name Israel.

9. "Which were in the house of God;"—just as the soldier of old, when worn out with age and the toils of war, devoted his arms to his household gods, so David, when he resigned the command of his forces, laid up his arms in the ancient Tabernacle, in grateful acknowledgment of the protection and favour of God, and as a trophy of the victories which he had won. These weapons of warfare Jehoiada now distributed among the captains of hundreds, in the hope that they might yet be crowned with further success.

13. Athaliah, the wife of Joram, or Jehoram, after her own son had been slain, resolved to destroy all the children of her husband by his former wives, that she might thus force her way to the throne. Joash was saved, and, now that he is being proclaimed king, she rushes into the Temple, with the shout, "TREASON! TREASON!" in the hope that she might rally round her a party in her favour

Digitized by Google



PROCLAIMING THE REPAIRS OF THE TEMPLE AT JERUSALEM.

that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the [1]right side of the temple to the left side of the [2]temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, [3]God save the king.[a]

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land

BEFORE CHRIST 878.

1 Heb. *shoulder.*
4 Heb. *Conspiracy.*
b 1 Chron. xxv. 8.
2 Heb *house.*
3 Heb. *Let the king live.*
a Deut. xvii. 18.
c Neh. iii. 28.

rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [4]Treason, Treason.[b]

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.[c]

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

17 Then all the people went to the house of Baal,

Digitized by Google

and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.[a]

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* [1]by David.[b]

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.[c]

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.[d]

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 15 *Jehoiada's death and honourable burial.* 17 *Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada.* 23 *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad.* 27 *Amaziah succeedeth him.*

JOASH *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.[e]

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.[f]

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded [2]to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.[g]

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?[h]

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.[i]

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.[j]

9 And they made [3]a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.[k]

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.[l]

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [4]the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and [5]to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.[m]

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.[n]

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.[o]

20 And the Spirit of God [6]came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.[p]

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.[q]

BEFORE CHRIST 878.

j 2 Kings xii. 9.

a Deut. xiii. 9.

3 Heb. *a voice.*

k ver. 6.

1 Heb. *by the hands of David,* 1 Chron xxv. 2, 6.

b Numb. xxviii. 2; 1 Chron. xxiii. 6, 30, 31; xxiv. 1.

c 1 Chron. xxvi. 1, &c.

l 2 Kings xii. 10.

d 2 Kings xi. 19.

4 Heb. *the healing went up upon the work.*

5 Or, *pestils*

e 2 Kings xi. 21; xii. 1, &c.

m 2 Kings xii. 13.

f ch. xxvi. 5.

2 Heb. *to renew.*

n ch. xix. 2; xxviii. 13; xxix. 8; xxxii. 25; Judg. v. 8; 1 Kings xiv. 23.

g 2 Kings xii. 4, 5.

o ch. xxxvi. 15; Jer. vii. 25, 26; xxv. 4.

6 Heb. *clothed,* as Judg. vi. 34.

h Exod. xxx. 12—16; Numb. i. 50; 2 Kings xii. 7; Acts vii. 44.

p ch. xv. 1, 2; xx. 14; Numb. xiv. 41.

i ch. xxi. 17; 2 Kings xii. 4.

q Matt. xxiii. 35; Acts vii. 58, 59.

16—21. Here we find Jehoiada, the priest, administering the oath of fidelity to God not only to the people, but to the newly-proclaimed monarch, after which Joash is conducted to the palace in solemn procession, and placed upon the throne as the head and ruler of the nation.

CHAPTER XXIV.

1. As Joash, or Jehoash, had been kept concealed in the Temple for six years, he could only have been an infant of one year when he was thus hidden.

3. As Jehoiada was now upwards of a hundred years old, these two wives he took not for himself, but for the youthful monarch, who had now reached a marriageable age.

6. This collection was, no doubt, the poll-tax, fixed by Moses, and which was levied on all males of twenty years of age, as "a ransom for their soul, or life, that there might be no plague among them."

7. That is, the sons of Jehoram by Athaliah; and as these were all slain this spoliation of the Temple must have taken place in his lifetime.

11. "The king's scribe and the high priest's officer" intimate that the civil authority was blended with the ecclesiastical, to insure fidelity.

Digitized by Google

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass [1]at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [2]Damascus.[a]

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.[b]

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.[c]

26 And these are they that conspired against him; [3]Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [4]Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the [5]repairing of the house of God, behold, they *are* written in the [6]story of the book of the kings. And Amaziah his son reigned in his stead.[d]

CHAPTER XXV.

1 Amaziah beginneth to reign well. 3 He executeth justice on the traitors. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them. 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismission, spoil as they return home. 14 Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27 He is slain by conspiracy.

AMAZIAH *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.[e]

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.[f]

3 ¶ Now it came to pass, when the kingdom was [7]established to him, that he slew his servants that had killed the king his father.[g]

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.[h]

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.[i]

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [8]army of Israel? And the man of God answered, The LORD is able to give thee much more than this.[j]

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, [9]to go home again: wherefore their anger was greatly kindled against Judah, and they returned home [10]in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.[k]

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But [11]the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.[l]

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?[m]

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath [12]determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.[n]

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.[o]

BEFORE CHRIST 840.

1 Heb. *in the revolution of the year.*
i Numb i. 3.
2 Heb. *Darmesek*
a 2 Kings xii. 17
b ch. xxii. 8; Lev. xxvi. 8, 25; Deut. xxviii. 25; xxxii. 30; Isa. x. 5; xxx. 17.
8 Heb. *band*
j Prov. x. 22.
c ver. 21; 2 Kings xii. 20.
9 Heb. *to their place.*
3 Or, *Jozachar*, 2 Kings xii. 21.
4 Or, *Shomer.*
10 Heb. *in heat of anger.*
5 Heb. *founding.*
6 Or, *commentary*
k 2 Kings xiv. 7.
d 2 Kings xii. 18, 21.
11 Heb. *the sons of the band.*
l ch. xxviii. 23; Exod. xx. 3, 5.
e 2 Kings xiv. 1, &c.
f ver. 14; 2 Kings xiv. 4.
m ver. 11; Ps. xcvi. 5.
7 Heb. *confirmed upon him.*
g 2 Kings xiv. 5, &c.
12 Heb. *counselled.*
n 1 Sam. ii. 25.
h Deut. xxiv. 16; 2 Kings xiv. 6; Jer. xxxi. 30; Ezek. xviii. 20.
o 2 Kings xiv. 8, 9, &c

13. "They set the house of God in his state," by restoring everything to its proper place, office, and purpose.

14. "And they offered burnt-offerings;" that is, the daily morning and evening sacrifices, which had been neglected and omitted.

17, 18. These princes presented their request in the most obsequious manner, and the weak-minded monarch had not the moral courage to refuse.

22. "The Lord look upon it, and require it;" that is, the Lord will look upon it, and avenge it. Such was the prediction of Zechariah in the very moment of his death; and the event verified the prediction; for, before the year was expired, the Syrians came up against Jerusalem, and destroyed all the princes of the people; and Joash himself was slain by his servants in bed.

25. Probably Joash put to death other sons of the priest besides Zechariah.

CHAPTER XXV.

3. Was Amaziah justified in putting these men to death? In murdering his father, did they not simply avenge the death of Zechariah? Vengeance

Digitized by Google

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [1]thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [2]a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.[a]

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [3]put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to [4]the corner gate, four hundred cubits.[b]

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.[c]

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn [5]away from following the LORD they [6]made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [7]Judah.

BEFORE CHRIST 827.

1 Or, *furze-bush*, or, *thorn*.

2 Heb. *a beast of the field*.

3 Heb. *smitten*.

4 Heb. *the gate of it that looketh*.

5 Heb. *from after*.

6 Heb. *conspired a conspiracy*.

7 That is, *the city of David*, as it is 2 Kings xiv. 20.

a ver. 14; ch. xxii. 7; 1 Kings xii. 15.

b ch. xxi. 17.

c 2 Kings xiv. 17.

d 2 Kings xiv. 21, 22; xv. 1, &c.

e ch. xxiv. 2; Gen. xli. 15; Dan. i. 17; ii. 19; x. 1.

f ch. xxi. 16.

g ch. xvii. 11; 2 Sam. viii. 2.

h 2 Kings xiv. 13; Neh. iii. 13, 19, 32; Zech. xiv. 10.

CHAPTER XXVI.

1 *Uzziah succeeding, and reigning well in the days of Zechariah, prospereth.* 16 *Waxing proud, he invadeth the priest's office, and is smitten with leprosy.* 22 *He dieth, and Jotham succeedeth him.*



THEN all the people of Judah took [8]Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.[d]

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding [9]in the visions of God: and as long as he sought the LORD, God made him to prosper.[e]

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities [10]about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.[f]

8 And the Ammonites gave gifts to Uzziah: and his name [11]spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.[g]

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and [12]fortified them.[h]

10 Also he built [13]towers in the desert, and [14]digged

8 Or, *Azariah*.

9 Heb. *in the seeing of God*.

10 Or, *in the country of Ashdod*.

11 Heb. *went*.

12 Or, *repaired*.

13 The "towers in the desert" were in the district to the south-east of Jerusalem, on the west of the Dead Sea, and were for the protection of the cattle.

14 Or, *cut out many cisterns*.

belongeth unto God, and God had given them no commission to execute that vengeance; and therefore, as conspirators and regicides, they were obnoxious to punishment, and as soon as Amaziah was settled on the throne, and assured of the loyalty of his nobles and the people, he had them brought to justice, and condemned.

8. In the preceding verse the prophet had told Amaziah not to go to the war, as the mercenary troops whom he hired in Israel were not the objects of the divine favour; and in this verse, he tells him that if he will go, he must go alone, and not take these mercenary troops with him, or depend upon them; otherwise, his defeat was certain.

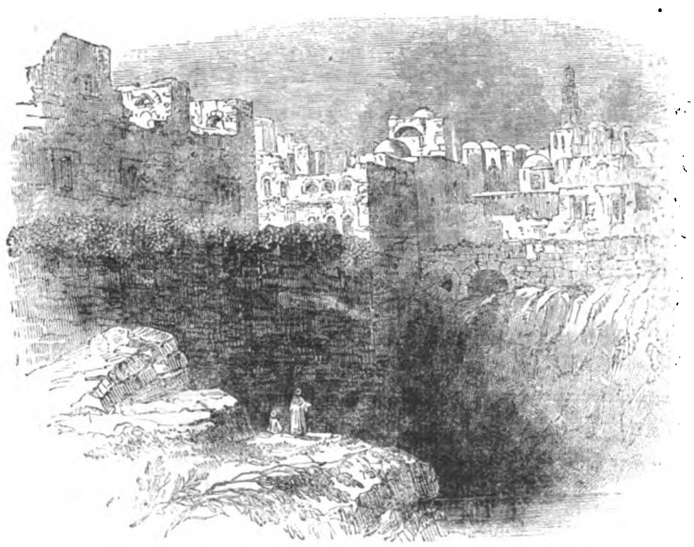
11. The Valley of Salt lay to the south of the Dead Sea.

21. The attack of the Israelites on Judah, when all the active men of Judah were engaged in war with the Edomites, was base and cowardly in the extreme; and now to avenge this wrong, Amaziah challenges Joash, the king of Israel, to an open conflict. Such is the meaning of the words, "they saw one another in the face;" that is, they fought against each other.

24. "The hostages" had very likely been given to effect the liberty of Amaziah. The fact of his having been set free is confirmed by the statements of the following verses; but though he lived fifteen years after the death of Joash, the king of Israel, his life was passed in jeopardy and fear. A conspiracy was formed against him, and such was the danger which threatened him on the right hand and on the left, that to escape the impending evil, he fled to Lachish, whither he was followed, and there put to death.

CHAPTER XXVI.

1. In 2 Kings xiv. 21, xv. 1, and in 1 Chron. iii. 12, this Uzziah is called Azariah, which was, perhaps, his original name; and the name Uzziah may have been assumed by him on his accession to the throne, or given to him by his soldiers after some prosperous war; or the names, as in some other cases, may have been used promiscuously.



ENVIRONS OF JERUSALEM.

Digitized by Google



UZZIAH STRUCK WITH LEPROSY AFTER BURNING INCENSE UPON THE ALTAR.

many wells: for he had much cattle, both in the [1]low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in [2]Carmel: for he loved [3]husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [4]an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and [5]slings *to cast* stones.

15 And he made in Jerusalem [6]engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name [7]spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.[a]

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:[b]

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the

BEFORE CHRIST 810.

1 The low country lay between the mountains of Judah and the Mediterranean Sea; the plains were on the other side of the Jordan.

2 Or, *fruitful fields.*

3 Heb. *ground.*

4 Heb. *the power of an army.*

5 Heb. *stones of slings.*

6 These engines were the mortars and the carcasses of antiquity.

7 Heb. *went forth.*

a ch. xxv. 19; Deut. viii. 14; xxxii. 15.

b 1 Chron. vi. 10.

Uzziah may not have been the first-born son, but he was the object of popular favour and election.

2. The conquest and possession of Eloth, which was a port in the Red Sea, were of such importance to Uzziah, that he fortified the city. In his time, as in the days of Solomon, voyages may have been made by Israelitish merchants to the countries of the East.

5. It would seem, from this verse, that, so long as Zechariah lived, Uzziah conformed his royal life to the will of God; but that with the death of the man of God he changed his course of action.

6. Jabneh is thought to be the same with Jabneel in Josh. xv. 11, which was a city in the province of Judah. After the time of the Maccabees, it is frequently mentioned under the name of Jamnia.

"About Ashdod;" that is, in the district of Ashdod, and in other districts of the Philistines.

Digitized by Google

sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.[a]

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.[b]

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.[c]

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a [1]several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.[d]

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.[e]

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.[f]

CHAPTER XXVII.

1 Jotham reigning well prospereth. 5 He subdueth the Ammonites. 7 His reign. 9 Ahaz succeedeth him.

JOTHAM *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.[g]

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.[h]

3 He built the high gate of the house of the LORD, and on the wall of [2]Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand [3]measures of wheat, and ten thousand of barley. [4]So much did the children of Ammon pay unto him, both the second year, and the third.

BEFORE CHRIST 758.

5 Or, *established.*

a Exod. xxx. 7, 8; Numb. xvi. 40; xviii. 7

b Numb. xii. 10; 2 Kings v. 27.

c 2 Kings xv 38.

c Esther vi. 12.

1 Heb. *free*

d Lev. xiii. 46; Numb. v 2; 2 Kings xv. 5

e Isa. i. 1.

f 2 Kings xv. 7; Isa. vi. 1.

g 2 Kings xvi. 2.

h Exod. xxxiv. 17; Lev. xix. 4; Judg. ii. 11.

6 Or, *offered sacrifice.*

i ch. xxxiii. 6; Lev. xviii. 21; 2 Kings xvi. 3; xxiii. 10.

g 2 Kings xv 32, &c.

7 Heb. *Darmesek*

m 2 Kings xvi. 5, 6; Isa. vii. 1.

h 2 Kings xv 35.

2 Or, *the tower*, ch. xxxiii. 14; Neh. iii. 26.

8 Heb. *sons of valour.*

n 2 Kings xv. 27.

9 Heb. *the second to the king.*

3 The "measure" was a cor, which was equal to that of a homer.

4 Heb. *They*

o ch. xi. 4.

6 So Jotham became mighty, because he [5]prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.[i]

CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 6 Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he groweth more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHAZ *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:[j]

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.[k]

3 Moreover he [6]burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.[l]

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to [7]Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.[m]

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all [8]valiant men; because they had forsaken the LORD God of their fathers.[n]

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [9]next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.[o]

9 But a prophet of the LORD was there, whose

7. "Gur-baal" is, according to the Targum, the well-known city of Gerar.

8. "His name" denotes both his fame, and the fact that his kingdom touched on the very frontier of Egypt itself.

9. "The corner-gate" was, perhaps, at the north-west corner of the city; and "the valley-gate," on the western side. The "turning of the wall" points to some curve in the wall on the eastern side of Zion. The tower commanded the horse-gate, and thus defended the Temple-hill against attack.

CHAPTER XXVII.

1. Some have conjectured that Jerushah, the mother of Jotham, was the daughter of Zadok, the high priest.

3. The upper gate was situated towards the north, or towards that part of the Temple-hill which was the upper, as compared with the southern portion, and it led into the upper or inner court.

Ophel appears to have been a tower, or fort, on the city wall, situated on the southern slope of the Temple-hill, and designed to secure both the city and the sanctuary from attacks from the south and the east.

4. These "castles and towers" were built on the summits of the mountains of Judah, where fortified cities could not be erected, and were intended to defend the rural population from marauders.

5. Whether he first conquered the Ammonites, and then laid them under tribute, or whether, at the end of the third year, they refused to pay this tribute, and then fell under the hand of Jotham, is matter of doubt.

7—9. On these verses, compare 2 Kings xv. 34—38.

CHAPTER XXVIII.

1—4. Such was the line of conduct pursued by Ahaz, so opposed to every principle of piety and humanity, that it brought down upon himself and his kingdom the severer judgments of Heaven, in a series of disastrous wars.

5. It is a question whether the campaign here recorded is the same with that which is detailed in the Book of Kings and by the prophet Isaiah.

Digitized by Google

name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.[a]

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?[b]

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.[c]

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren; then they returned to Samaria.[d]

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.[e]

17 For again the Edomites had come and smitten Judah, and carried away [1]captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.[f]

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser [2]king of Assyria came unto him, and distressed him, but strengthened him not.[g]

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

BEFORE CHRIST 742.

3 Heb. *Darmesek.*

a Ezra ix. 6; Ps. lxix. 26; Isa. x. 5; xlvii. 6; Ezek. xxv. 12, 15; xxvi. 2; Obad. 10, &c.; Zech. i. 15.

h ch. xxv. 14; Jer. xliv. 17, 18.

b Lev. xxv. 39, 42, 43, 46.

i ch. xxix. 3, 7.

c James ii. 13.

4 Or, *to offer*

j 2 Kings xvi. 19, 20.

5 Having degraded himself in life, he was now dishonoured in death. The very grave which had received the dust of his fathers was closed against him.

d Deut. xxxiv. 3; Judg. i. 16; 2 Kings vi. 22; Prov. xxv. 21, 22; Luke vi. 27; Rom. xii. 20.

e 2 Kings xvi. 7

1 Heb. *a captivity.*

k ch. xxvi. 5; 2 Kings xviii. 1.

f Ezek. xvi. 27, 57.

2 The king of Assyria came at the request of Ahaz, but in no friendly spirit. He attacked the Syrians, and slew Resin, it is true, but instead of joining arms with Ahaz, he wasted his treasures and the treasures of the Temple, and thus left Ahaz weaker and more defenceless than before.

g 2 Kings xv. 29; xvi. 7—9.

l ver 7; ch. xxviii. 24.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods of [3]Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.[h]

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.[i]

25 And in every several city of Judah he made high places [4]to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.[j]

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel:[5] and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 *Hezekiah's good reign.* 3 *He restoreth religion.* 5 *He exhorteth the Levites.* 12 *They sanctify themselves, and cleanse the house of God.* 20 *Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.*



EZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.[k]

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.[l]

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of

There are those who think that they are one and the same; but others maintain that they are two distinct campaigns. As the war with the allied kings broke out in the reign of Jotham, it is only natural to conclude that the war was not confined to one summer, or one campaign.

9. Of the prophet Oded we have not the slightest information; but his address is one of inimitable beauty and power.

12—15. It may be questioned whether any parallel can be found to this conduct in the annals of warfare, or in the pages of universal history.

16. For "kings," all the ancient versions read "king," in the singular. Some take the line of Assyrian kings to represent the Assyrian kingdom.

17. Rezin having delivered the Edomites from the power of Judah, to which they had been subjected since the days of Uzziah, these Edomites now attempt another invasion, and therefore Ahaz sent to the king of Assyria to help him.

18. Gimzo, which is now called Jemsu, is a large village on the road from Lydda to Beth-horon.

19. Ahaz was king not of Israel, but of Judah; and therefore Israel must be here used for the whole nation, of which Judah was the royal tribe.

"Made Judah naked" is a significant expression for licentious conduct.

CHAPTER XXIX.

1. Abijah is found, in 2 Kings xviii. 1—3, in the abbreviated form of Abi.

3. In the twenty-fourth verse of the preceding chapter Ahaz is said to

Digitized by Google



THE CAPTIVES OF JUDAH BEING SENT HOME BY THE COUNSEL OF ODED THE PROPHET.

the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.[e]

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and [1]turned *their* backs.[b]

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.[c]

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [2]trouble, to astonishment, and to hissing, as ye see with your eyes.[d]

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.[e]

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.[f]

11 My sons, [3]be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and [4]burn incense.[g]

BEFORE CHRIST 726.

2 Heb. *commotion.*

a ch. xxxv. 6; 1 Chron. xv. 12.

d Deut. xxviii. 25; 1 Kings ix. 8; Jer. xviii. 16; xix. 8; xxv. 9, 18; xxix. 18.

e ch. xxviii. 5, 6, 8, 17

1 Heb. *given the neck.*

b Jer. ii. 27; Ezek. viii. 16.

f ch. xv. 12.

3 Or, *be not now deceived.*

c ch. xxviii. 24.

4 Or, *offer sacrifice.*

g Numb. iii. 6; viii. 14; xviii. 2, 6.

have "shut up the doors of the house of the Lord," so as to have put an end to the service and worship of God; and hence one of the first acts of his pious son and successor was to open these very doors; that is, to restore the house and the service of Jehovah.

4. "The east street" was the eastern open space before the Temple, or what is called the inner court.

5. The "filthiness" refers to every symbol of impurity.

8 9. It is more than probable that Hezekiah here refers to the disastrous defeat recorded in chapter xxviii. 6—8, in which one hundred and twenty thousand were slain in battle, and two hundred thousand taken prisoners.

10. This covenant could be no other than that which God had made with the nation at the call of Abraham, and had renewed times innumerable; and therefore Hezekiah simply means, that it is his solemn purpose to avow the Lord as his God, and to walk faithfully in his ways.

11. "My sons." The king applies this term of endearment to the priests and the Levites, in proof of the sincerity and the heartiness of his appeal, and to incite them to holy diligence and fidelity.

Digitized by Google

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

BEFORE CHRIST 726.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, [1]by the words of the LORD, to cleanse the house of the LORD.[a]

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.



THE PRIESTS BLESSING THE PEOPLE AFTER THE RESTORATION OF THE TEMPLE SERVICES.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.[b]

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.[c]

[a] ver. 5; ch. xxx. 12; 1 Chron. xxiii. 28.

[b] ch. xxviii. 24.

[1] Or, *in the business of the LORD.*

[c] Lev. iv. 3. 14.

12. The Levites were divided into three great families—Gershon, Kohath, and Merari—out of each of which two were selected to serve; two from the family of Elizaphan, who was the chief of the family of Kohath; two from the descendants of Asaph, who was of Gershon; and two from each of the other two families.

16. They first cleansed the courts of the priests and the people, and then went into the inner departments. The priests carried everything impure to the porch, whence it was taken by the Levites and thrown into the brook Kidron. In each department they spent eight days.

19. "Did cast away," or so pollute and desecrate as to render unfit for holy service. The "altar of the Lord" is the altar of burnt-offering.

21. The law required only one bullock for the sins of the high-priest, one for the sins of the people, and one he-goat for the sins of the prince. But Hezekiah multiplies his offering seven-fold: first for the kingdom, or the sins of the king and his family; then for the sanctuary, or the sins of the priesthood; and, finally, for Judah, or the whole mass of the people.

23. This imposition of hands was, doubtless, accompanied by the most humble and most solemn confession of sin.

Digitized by Google

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.[a]

23 And they brought [1]forth the he goats *for* the sin offering before the king and the congregation; and they laid their hands upon them:[b]

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.[c]

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment [2]of the LORD [3]by his prophets.[d]

26 And the Levites stood with the instruments of David, and the priests with the trumpets.[e]

27 And Hezekiah commanded to offer the burnt offering upon the altar. And [4]when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the [5]instruments *ordained* by David king of Israel.[f]

28 And all the congregation worshipped, and the [6]singers sang, and the trumpets sounded: *and* all *this continued* until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were [7]present with him bowed themselves, and worshipped.[g]

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [8]consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.[h]

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the [9]consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites [10]did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.[i]

35 And also the [11]burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.[j]

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

BEFORE CHRIST 726.

j Lev. iii. 16; Numb. xv. 5, 7, 10.

a Lev. viii. 14, 15, 19, 24; Heb. ix. 21.

1 Heb. *near*

b Lev. iv. 15, 24.

c Lev. xiv 20

2 Heb. *by the hand of the LORD.*

3 Heb. *by the hand of.*

d ch. viii. 14; xxx. 12; 2 Sam. xxiv. 11; 1 Chron. xxiii. 5; xxv. 1, 6.

e Numb. x. 8, 10; 1 Chron. xv. 24; xvi. 6; xxiii. 5; Amos vi. 5.

k Numb. ix. 10, 11.

4 Heb. *in the time.*

5 Heb. *hands of instruments.*

l ch. xxix. 34; Exod. xii. 6, 18.

f ch. xxiii. 18.

12 Heb. *was right in the eyes of the king.*

6 Heb. *song.*

7 Heb. *found.*

g ch. xx. 18.

13 Heb. *from the hand.*

8 Or, *filled your hand.*

m 2 Kings xv. 19, 29; Jer. iv. 1; Joel ii. 12.

h ch. xiii. 9; Lev. vii. 12.

n ch. xxix. 8; Ezek. xx. 18.

14 Heb. *harden not your necks.*

15 Heb. *give the hand.*

9 These "consecrated things" were thank-offerings voluntarily set apart by the worshipper, and accompanied, on their presentation, with songs of thanksgiving.

o ch. xxix. 10; Deut. x. 16; 1 Chron. xxix. 24; Ezra x. 19.

10 Heb. *strengthened them.*

i ch. xxx. 3; xxxv. 11; Ps. vii. 10.

p Exod. xxxiv. 6; Ps. cvi. 46; Isa. lv. 7.

11 The burnt offerings could only be touched by the priests, except in some such case of necessity or emergency as the present.

CHAPTER XXX.

1 *Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel.* 13 *The assembly, having destroyed the altars of idolatry, keep the feast fourteen days.* 27 *The priests and Levites bless the people.*

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.[k]

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.[l]

4 And the thing [12]pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters [13]from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.[m]

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.[n]

8 Now [14]be ye not stiffnecked, as your fathers *were*, *but* [15]yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.[o]

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.[p]

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto

24. "For all Israel"—the atonement was offered not on behalf of Judah only, but of the whole nation.

CHAPTER XXX.

1. In the proclamation which he issued for the celebration of the passover, Hezekiah included Israel with Judah—that is, the whole Hebrew nation. Letters were addressed to Ephraim and Manasseh, as the two leading tribes of the northern kingdoms, and as inclusive of the whole of the inhabitants.

2. The fixed time for the celebration of this festival was the fourteenth day of the first month, Nisan, or Abib; but Hezekiah, having taken counsel on the point, felt justified in postponing it till the priests had undergone the necessary legal purification, according to Numb. ix. 10, 11.

Digitized by Google

Zebulun: but they laughed them to scorn, and mocked them.[a]

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.[b]

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.[c]

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the [1]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.[d]

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.[e]

16 And they stood [2]in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the [3]killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.[f]

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one[g]

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.[h]

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were [4]present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with [5]loud instruments unto the LORD.[i]

22 And Hezekiah spake [6]comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.[j]

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.[k]

24 For Hezekiah king of Judah [7]did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.[l]

BEFORE CHRIST 726.

a ch. xxxvi. 16.

b vs. 18, 21; ch. xi. 16.
m vs. 11, 18.

c ch. xxix. 25; Phil. ii. 13.

8 Heb. *the habitation of his holiness.*

1 These were the unhallowed altars erected by Ahaz, and which had been devoted to his idol abominations.

n Numb. vi. 23; Ps. lxviii. 5.

d ch. xxviii. 24.

e ch. xxix. 34.
9 Heb. *found.*

2 Heb. *their standing.*
10 Heb. *statues.*

3 At other times, the heads of families slew the lambs, and the priests received from them the blood to sprinkle upon the altar. This, and all other exceptional acts during this celebration, arose out of the circumstances of the case. (See Numb. ix. 1—13.)

f ch. xxix. 34.
11 Heb. *until to make an end.*
o ch. xxx. 14; 2 Kings xviii. 4.

g ver. 11; Exod. xii. 43, &c.

h ch. xix. 3.
p 1 Chron. xxiii. 6, 30, 31.

4 Heb. *found.*
q Numb. xxviii. xxix.

5 Heb. *instruments of strength.*

i Exod. xii. 15; xiii. 6.

6 Heb. *to the heart of all, &c.*
r Numb. xviii. 8, &c.; Neh. xiii. 10; Mal. ii. 7.
12 Heb. *brake forth.*

j ch. xvii. 9; xxxv. 3; Deut. xxxiii. 10; Ezra x. 11; Isa. xl. 2.
13 Or, *dates.*
s Exod. xxii. 29; Neh. xiii. 12.

k 1 Kings viii. 65.

7 Heb. *lifted up*, or, *offered.*
14 Heb. *heaps, heaps.*
t Lev. xxvii. 30; Deut. xiv. 28.

l ch. xxix. 34; xxxv. 7, 8.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.[m]

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to [8]his holy dwelling place, *even* unto heaven.[n]

CHAPTER XXXI.

1 *The people is forward in destroying idolatry.* 2 *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance.* 5 *The people's forwardness in offerings and tithes.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *The sincerity of Hezekiah.*

NOW when all this was finished, all Israel that were [9]present went out to the cities of Judah, and brake the [10]images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, [11]until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.[o]

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.[p]

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.[q]

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.[r]

5 ¶ And as soon as the commandment [12]came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and [13]honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.[s]

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* [14]by heaps.[t]

7 In the third month they began to lay the foun-

---

5. That is, the congregation of Israel had not for a long time kept this feast *en masse*, or in an assembly of the whole nation, as the law required.

6. The posts are not be confounded with our modern institution. They were simply couriers, or royal messengers, who were trained and kept on purpose to convey important dispatches with all haste.

CHAPTER XXXI.

1. Before this passover, the idolatrous altars in Jerusalem had been destroyed; but it was not till it was over that the people cleansed the land of its idolatries. Judah and Benjamin denote the southern kingdom, or that which belonged to Hezekiah—Ephraim and Manasseh, the northern kingdom, which was subject to Hoshea, who must have consented to this demolition.

2. "In the gates of the tents of the Lord" refers to the various buildings that surrounded the Temple, in which were stationed the priests and Levites.

3. "The king's portion of his substance" refers to his contribution from his royal possessions. (See chap. xxxii. 27—29.)

5. The first-fruits were assigned to the priests, and the tithes to the whole tribe of Levi (Numb. xviii. 8—24). Though honey was forbidden by the law

Digitized by Google

dation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.[a]

11 ¶ Then Hezekiah commanded to prepare [1]chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.[b]

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers [2]under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And [3]next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* [4]set office, to give to their brethren by courses, as well to the great as to the small:[c]

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;[d]

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [5]set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.[e]

BEFORE CHRIST 713.

[f] 2 Kings xx. 3.

[a] Mal. iii. 10.

1 Or, *storehouses.*

[b] Neh. xiii. 13.

6 Heb. *to break them up.*

[g] 2 Kings xviii. 13, &c.; Isa. xxxvi. 1, &c.

2 Heb. *at the hand.*

7 Heb. *his face was to war*

8 Heb. *overflowed.*

3 Heb. *at his hand*

4 Or, *trust.*

[c] Josh. xxi. 9; 1 Chron. ix. 22.

9 Or, *swords*, or, *weapons.*

[h] ch. xxv. 23; 2 Sam. v. 9; 1 Kings ix. 24; Isa. xxii. 9, 10.

10 Heb. *spake to their heart.*

[i] ch. xxx. 22; Isa. xl. 2.

[d] 1 Chron. xxiii. 24, 27.

[j] ch. xx. 15; Deut. xxxi. 6; 2 Kings vi. 16.

5 Or, *trust.*

11 Heb. *leaned.*

[k] ch. xiii. 12; Jer. xvii. 5; Rom. viii. 31; 1 John iv. 4.

12 Heb. *dominion.*

[e] vs. 12—15; Lev. xxv. 34; Numb. xxxv. 2.

[l] 2 Kings xviii. 17.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.[f]

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAPTER XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people.* 9 *Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray.* 21 *An angel destroyeth the host of the Assyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his sickness, God giveth him a sign of recovery.* 25 *He waxing proud is humbled by God.* 27 *His wealth and works.* 31 *His error in the ambassage of Babylon.* 32 *He dying, Manasseh succeedeth him.*

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought [6]to win them for himself.[g]

2 And when Hezekiah saw that Sennacherib was come, and that [7]he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that [8]ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made [9]darts and shields in abundance.[h]

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and [10]spake comfortably to them, saying,[i]

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:[j]

8 With him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people [11]rested themselves upon the words of Hezekiah king of Judah.[k]

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his [12]power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,[l]

---

to be offered unto the Lord, it might yet be presented in the form of first-fruits to the priests, or of tithes to the Levites.

7. In the third month, or at the end of the wheat harvest, they deposited the first layers of these first-fruits and tithes; and in the seventh month, or at the close of the corn harvest and the vintage, they completed the heap.

11. These chambers, or store-houses, stood contiguous to the house of the Lord; but whether they were new ones, or only old ones re-opened, is not certain.

14, 15. "Porter toward the east" means that he had charge of the eastern, or royal gates, and had been set over the free-will offerings, the thank-offerings, and the sin-offerings, here called the most holy things, to distribute them among his brethren.

16. The children of the priests were allowed to go into the Temple, if they were above three years of age, and to receive their allotted portion.

CHAPTER XXXII.

1. What a singular transition in the history of Hezekiah is this! He had hitherto been actively employed in purifying the Temple, overthrowing idolatry, restoring the worship of God, and uniting the people in the bond of a true fellowship; and now he is forced to leave this higher walk for the lower ground of an open warfare with the Assyrian power.

"And thought to win them for himself." From 2 Kings xviii. 13, we learn that Sennacherib came up against the fenced cities of Judah, and took them.

Digitized by Google



THE DESTRUCTION OF SENNACHERIB'S ARMY.

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide [1]in the siege in Jerusalem?[a]

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?[b]

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?[c]

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?[d]

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

BEFORE CHRIST 713.

1 Or, *in the stronghold.*

a 2 Kings xviii. 19.

b 2 Kings xviii. 30.

c 2 Kings xviii. 29

c 2 Kings xviii. 22.

f 2 Kings xix. 9, 12

d 2 Kings xviii. 33—35.

g 2 Kings xviii 26—28.

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?[e]

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.[f]

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.[g]

19 And they spake against the God of Jerusalem,

2, 3. This account of the fortification of Jerusalem is confirmed by the words of the prophet Isaiah (xxii. 8—11).

4. The cutting off of the water was a very clever manœuvre, for how could such an immense army as that of the Assyrians subsist without water? The fountains were concealed by artfully covering them over, while the water was drawn off into subterraneous channels.

Digitized by Google

as against the gods of the people of the earth, *which were* the work of the hands of man.[a]

20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [1]slew him there with the sword.[b]

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and [2]presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.[c]

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [3]gave him a sign.[d]

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.[e]

26 Notwithstanding Hezekiah humbled himself for [4]the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.[f]

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [5]pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.[g]

31 ¶ Howbeit in *the business of* the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.[h]

32 ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.[i]

33 And Hezekiah slept with his fathers, and they buried him in the [6]chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.[j]

BEFORE CHRIST 710.

6 Or, *highest.*

a 2 Kings xix. 2, 4, 15, 18.

j 2 Kings xx. 21; Prov. x. 7.

1 Heb. *made him fall.*

b 2 Kings xix. 35, &c.

k 2 Kings xxi. 1, &c.

2 Heb. *precious things.*

c ch. i. 1; xvii. 5.

l Deut. xviii. 9; 2 Chron. xxviii. 3.

7 Heb. *he returned and built.*

3 Or, *wrought a miracle for him.*

d 2 Kings xx. 1; Isa. xxxviii. 1.

m ch. xxx. 14; xxxi. 1; xxxii. 12; Deut. xvi. 21; xvii. 3; 2 Kings xviii. 4.

e ch. xxiv. 18; xxvi. 16; Ps. cxvi. 12; Hab. ii. 4.

n ch. vi. 6; vii. 16; Deut. xii. 11; 1 Kings viii. 29; ix. 3.

4 Heb. *the lifting up.*

o ch. iv. 9.

f 2 Kings xx. 19; Jer. xxvi. 18, 19.

5 Heb. *instruments of desire.*

p ch. xxviii. 3; Lev. xviii. 21; Deut. xviii. 10, 11; 2 Kings xxi. 6; xxiii. 10; Ezek. xxiii. 37, 39.

q 2 Kings xxi. 7; Ps. cxxxii. 14.

g Isa. xxii. 9, 11.

r 2 Sam. vii. 10.

h Deut. viii. 2; 2 Kings xx. 12; Isa. xxxix. 1.

i 2 Kings xviii.—xx.; Isa. xxxvi.—xxxix.

8 Heb. *which were the king's.*

CHAPTER XXXIII.

1 *Manasseh's wicked reign.* 3 *He setteth up idolatry, and would not be admonished.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is released, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon succeedeth him.* 21 *Amon reigning wickedly is slain by his servants.* 25 *The murderers being slain, Josiah succeedeth him.*

MANASSEH *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:[k]

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.[l]

3 ¶ For [7]he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.[m]

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.[n]

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.[o]

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.[p]

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:[q]

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.[r]

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host [8]of the king of Assyria, which took

The brook that flowed through the midst of the land, from the overflowing of the fountains, was the brook Gihon, which was necessarily dried up when the waters of the fountains were drawn off into other channels.

5. "Raised it up to the towers," or, raised upon the wall the towers, and then another wall which he carried round the lower city.

12. As many of the people had been wont to sacrifice unto the Lord in these high places, Rabshakeh here insinuated that Hezekiah had unrighteously deprived them of their religious liberty and moral rights, and thus sought to alienate their hearts.

21. The angel might be a personal agent, or the word may be here employed to express some unknown cause which acted so fatally on the Assyrian army. Thus, the winds are said to be his angels, and a flame of fire to be his minister. In whatever sense it is taken, there can be no doubt that such an effect is to be traced to the immediate interposition of God.

30. Instead of allowing the waters of the brook Gihon to flow away into the open space, he made an aqueduct, by which he conducted the stream through this subterraneous channel to the west of the city of David.

Digitized by Google

Manasseh among the thorns, and bound him with [1]fetters, and carried him to Babylon.[a]

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,[b]

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.[c]

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about [2]Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.[d]

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.[e]

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.[f]

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.[g]

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.[h]

19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of [3]the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.[i]

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.[j]

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [4]trespassed more and more.[k]

24 And his servants conspired against him, and slew him in his own house.[l]

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.[m]

BEFORE CHRIST 638.

1 Or, *chains.*

a Deut. xxviii. 36; Job xxxvi. 8; Ps. cvii. 10, 11.

b 1 Peter v. 6.

c 1 Chron. v. 20; Ezra viii. 23; Ps. ix. 16; Dan. iv. 25.

n 2 Kings xxii. 1, &c.

2 Or, *the tower*

d ch. xxvii. 3; 1 Kings i. 33.

e vs. 3, 5, 7

o ch. xv. 2; xxxiii. 17, 22; 1 Kings xiii. 2

f Lev. vii. 12.

5 Or, *sun images.*

g ch. xxxii. 12.

6 Heb. *face of the graves.*

p Lev. xxvi. 30; 2 Kings xxiii. 4.

q 1 Kings xiii. 2.

h 1 Sam. ix. 9.

7 Or, *mauls.*

8 Heb. *to make powder.*

3 Or, *Hosai.*

r Deut. ix. 21.

i 2 Kings xxi. 18.

j 2 Kings xxi. 19, &c.

s 2 Kings xxii. 3.

4 Heb. *multiplied trespass.*

k ver. 12.

t 2 Kings xii. 4, &c.

l 2 Kings xxi. 23.

m 2 Kings xxi. 24.

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.[n]

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.[o]

4 And they brake down the altars of Baalim in his presence; and the [5]images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the [6]graves of them that had sacrificed unto them.[p]

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.[q]

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their [7]mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images [8]into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.[r]

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.[s]

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.[t]

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

31. The "wonder" is the "sign" mentioned in the twenty-fourth verse, and both are explained in 2 Kings xx. 1—11.

33. It has been conjectured that there was no room for the remains of Hezekiah in the royal sepulchres of David, and therefore a private tomb was constructed for him, and for the kings that succeeded him.

CHAPTER XXXIII.

1. The reign of Manasseh presents a fearful contrast between the conduct of the father and the son. As Hezekiah endeavoured to conform his whole conduct to the will of God, so Manasseh studied that will only that he might act in direct opposition to it.

7. This "carved image" was, according to some, an image of himself, but according to others, it was the well-known figure of Astarte, or Venus.

11. When the Assyrians attacked the cities of Judah, and contemplated the siege of Jerusalem in the reign of his father Hezekiah, God signally interposed, but now that very same God leaves Manasseh to fall into the hands of his enemies. It cannot be that Manasseh was hiding among thorns when he was taken as a prisoner, nor that he was taken by stratagem, nor that he was found in a place called Chechem—the word here rendered thorns—nor that he was taken in chains, but that he was captured in a moment of surprise, and overwhelming embarrassment, when he was entangled, as among thorns.

14. It is supposed that the release of Manasseh took place in the reign of Esarhaddon, the Assyrian monarch.

Digitized by Google



SHAPHAN READING THE BOOK OF THE LAW BEFORE KING JOSIAH.

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and [1]to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

BEFORE CHRIST 677.

1 Or, *to rafter.*
a 1 Chron. xxiii. 4, 5.

2 Heb. *by the hand of.*
b 2 Kings xxii. 8, &c.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.[a]

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* [2]by Moses.[b]

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house

"The fish gate" was situated at the north-east corner of the new or lower city.

The Ophel was a tower around which the wall was carried from the north-east towards the south.

19. This record is irrecoverably lost. The captivity, recovery, repentance, prayer, and reformation of Manasseh, are nowhere else given.

20. "In his own house," that is, in the grounds belonging to his palace.

21—25. See 2 Kings xxi. 19—26, with the notes thereon.

CHAPTER XXXIV.

1, 2. Nothing could give us a higher idea of the piety of this youthful prince than the fact here mentioned, since of him alone it is recorded, that he turned aside neither to the right hand nor to the left. He kept undeviatingly to the revealed will of God.

14. The marginal reading of the last clause of this verse is, "a book of the law of the Lord by the hand of Moses," which is understood to mean that this very copy of the law was really in the hand-writing of Moses.

Digitized by Google



DEATH OF JOSIAH.

of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed [1]to thy servants, they do *it*.

17 And they have [2]gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read [3]it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [4]Abdon the son of Micah, and

BEFORE CHRIST 624.

1 Heb. *to the hand of.*

2 Heb. *poured out*, or, *melted.*

5 Or, *Harhas.*

3 Heb. *in it.*

6 Heb. *garments.*

7 Or, *in the school*, or, *in the second part.*

a 2 Kings xxii. 14.

4 Or, *Achbor*, 2 Kings xxii. 12.

Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of [5]Hasrah, keeper of the [6]wardrobe; (now she dwelt in Jerusalem [7]in the college:) and they spake to her to that *effect*.[a]

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

20. In the parallel passage of 2 Kings xxii. 12, Abdon is called Achbor. He no doubt bore both names. Micah is there named Michaiah, the former being only an abbreviation of the latter. Again:—Asaiah is called Asahiah; but this is only a variation or difference in the translation.

22. Of Huldah the prophetess, whose husband was keeper of the royal wardrobe, and dwelt in Jerusalem, we know nothing more than what is here stated.

But why did the king apply to Huldah, and not to the prophet Jeremiah?

Digitized by Google

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.[a]

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [1]great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.[b]

32 And he caused all that were [2]present in Jerusalem and Benjamin to stand *to it.* And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not [3]from following the LORD, the God of their fathers.[c]

BEFORE CHRIST 624.

d Exod. xii. 6; Ezra vi. 19; 2 Kings xxiii. 21, 22.

e ch. xxiii. 18; xxix. 5, 11; Ezra vi. 18.

f ch. v. 7; xxx. 22; Deut. xxxiii. 10; 1 Chron. xxiii. 26; Ezra vi. 18; Mal. ii. 7.

g ch. viii. 14; 1 Chron. ix. 10; xxiii., xxiv., xxv., xxvi.

a 2 Kings xxiii. 1, &c.

4 Heb. *the house of the fathers.*

5 Heb. *the sons of the people.*

h Ps. cxxxiv. 1.

1 Heb. *from great even to small.*

i ch. xxix. 5, 15; xxx. 3, 16; Ezra vi. 20.

6 Heb. *offered.*

j ch. xxx. 24.

b ch. vi. 13; 2 Kings xi. 14; xxiii. 3.

2 Heb. *found.*

7 Heb. *offered.*

3 Heb. *from after.*

c 1 Kings xi. 5; Jer. iii. 10.

CHAPTER XXXV.

1 *Josiah keepeth a most solemn passover.* 20 *He, provoking Pharaoh-necho, is slain at Megiddo.* 25 *Lamentations for Josiah.*

MOREOVER Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.[d]

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,[e]

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,[f]

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.[g]

5 And stand in the holy *place* according to the divisions of [4]the families of the fathers of your brethren [5]the people, and *after* the division of the families of the Levites.[h]

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.[i]

7 And Josiah [6]gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.[j]

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle,* and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, [7]gave unto the Levites for passover offerings five thousand *small cattle,* and five hundred oxen.

10 So the service was prepared, and the priests

It has been conjectured that the prophet was at the time in Anathoth, his native place.

In 2 Kings xxii. 14, Hasrah is called Harhas, which corresponds with the Aras of the Septuagint, and some other versions.

27, 28. This personal reference to Josiah is a beautiful and impressive transition in the address of Huldah. But how could she hold out the assurance that Josiah was to come to his grave in peace, when he fell in war? The war which Necho waged was not against Josiah, but against the king of Assyria, and, though Josiah fell in the field, his death was one of holy calm.

31. "Stood in his place;" or, as it is in 2 Kings xxiii. 3, he "stood by a pillar." A seat by a pillar was, among the Orientals, a place of distinction and honour, and therefore well fitting the rank of royalty.

The covenant into which both the monarch and the people now entered, was a solemn compact to keep themselves from idolatry, and adhere to the worship of Jehovah; to take the written law as the unchangeable rule of their conduct.

32, 33. Here we have the perfection of national life. The people and the monarch have sworn before the altar of God to be faithful to Him, as their Supreme Head and Lord. From this covenant they never departed, till Josiah was laid low in the grave, and his spirit had passed into the higher communion of perfected life and joy.

CHAPTER XXXV.

1. In the eighteenth year of his reign, and in the height of his regal rule, Josiah made arrangements for a solemn celebration of the Passover, and incited both the priests and the people to its observance.

3. The ark having been deposited in the Temple, it was no more to be carried as a burden on the shoulders of the Levites, from place to place.

4. This writing, which regulated the courses of the priests and the Levites, was preserved for reference; and to this Josiah, like Hezekiah, faithfully adhered.

5. The Levites were not only to prepare themselves after their fathers' houses, according to their divisions, or in such a manner that those who belonged to the same paternal house should stand together in the same division; but they were so to arrange themselves in fulfilling their sacred office, that for every father's house of the laity there should be a given portion of the Levites of such father's house or division.

7. If from ten to twenty persons joined in offering one kid or lamb, the thirty thousand here specified would be sufficient for four hundred and fifty thousand individuals.

12. This removal can only mean such portions of the paschal lamb as were to be burned upon the altar of burnt-offering; the rest of the flesh was

Digitized by Google

stood in their place, and the Levites in their courses, according to the king's commandment.[a]

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.[b]

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.[c]

13 And they roasted the passover with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and [1]divided *them* speedily among all the people.[d]

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in [2]their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.[e]

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were [3]present kept the passover at that time, and the feast of unleavened bread seven days.[f]

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.[g]

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the [4]temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.[h]

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against [5]the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight

BEFORE CHRIST 610.

a Ezra vi. 18.

i 1 Kings xxii. 30.

b ch. xxix. 22, 34.

6 Heb. *made sick.*

j 1 Kings xxii. 34.

c Lev. iii. 3.

7 Or, *among the sepulchres.*

k 2 Kings xxiii. 30; Zech. xii. 11.

1 Heb. *made them run.*

d Exod. xii. 8, 9; Deut. xvi. 7; 1 Sam. ii. 13—15.

l Jer. xxii. 20; Lam. iv. 20; Matt. ix. 23.

8 Heb. *kindnesses.*

2 Heb. *station.*

e 1 Chron. ix. 17, 18; xxv. 1, &c.; xxvi. 14, &c.

3 Heb. *found.*

m 2 Kings xxiii. 30, &c.

f ch. xxx. 21; Exod xii. 15; xiii. 6.

g 2 Kings xxiii. 22, 23.

9 Heb. *removed him.*

10 Heb. *mulcted.*

4 Heb. *house.*

h 2 Kings xxiii. 29; Jer. xlvi. 2.

5 Heb. *the house of my war.*

n 2 Kings xxiii. 36, 37.

11 Foretold, Hab. i. 6.

o 2 Kings xxiv. 1; Jer. xxii. 18, 19; xxxvi. 30.

with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.[i]

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore [6]wounded.[j]

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried [7]in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.[k]

25 ¶ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.[l]

26 Now the rest of the acts of Josiah, and [8]his goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

1 *Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt.* 5 *Jehoiakim reigning ill is carried bound into Babylon.* 9 *Jehoiachin succeeding reigneth ill, and is brought into Babylon.* 11 *Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar.* 14 *Jerusalem, for the sins of the priests and people, is wholly destroyed.* 22 *The proclamation of Cyrus.*



THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.[m]

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt [9]put him down at Jerusalem, and [10]condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.[n]

6 [11]Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.[o]

---

cooked and eaten. The portions cut off were distributed among the people, that they might offer unto the Lord. We may, therefore, suppose that all the sub-divisions of the different fathers' houses came one after another to the altar in solemn procession, and bringing to the priests the portions which had been cut and given to them by the Levites, these pieces the priests took and laid upon the fire of the altar of burnt-offering.

20. Necho was the successor of Psammitechus, and fifth in the series of the kings of the twenty-sixth dynasty.

Charchemish, supposed to be the Circesium, or Cerensium, of the Greek and Roman writers, stood on the angle formed by the junction of the Chebar and the Euphrates. The mention of the place decides the direction and the destination of the army.

But against whom did Necho go out to battle? Some say Nabopolassar, and others say Sardanapalus, the last king of the Assyrian empire. But why should Josiah entangle himself in this warfare? Necho may have brought his troops to Palestine by water, and Josiah have interpreted this act as aggressive; and if he held the northern part of his land as a grant from the king of Babylon, then he was bound to guard his frontiers against all hostile invaders.

CHAPTER XXXVI.

From Jer. xxii. 10—12, it appears that Jehoahaz bore also the name of Shallum, and, though not the eldest son, was chosen by the people to fill the throne of his father, so that the people might be free from the severer government of the first-born.

3. It is thought by some critics and commentators that the king of Egypt came to Jerusalem, deposed Jehoahaz, took him away as a prisoner, and put him in chains at Riblah; others, however, are of opinion, that the Egyptian monarch, after defeating Josiah, stayed at Riblah, on the frontiers, and

Digitized by Google

B. C. 590—588.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.[a]

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and [1]Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.[b]

10 And [2]when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the [3]goodly vessels of the house of the LORD, and made [4]Zedekiah his brother king over Judah and Jerusalem.[c]

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.[d]

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.[e]

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by [5]his messengers, rising [6]up betimes, and sending; because he had compassion on his people, and on his dwelling place:[f]

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no [7]remedy.[g]

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.[h]

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.[i]

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.[j]

20 And [8]them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:[k]

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.[l]

22 ¶ Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,[m]

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.[n]

a 2 Kings xxiv. 13; Dan. i. 1, 2; v. 2.

7 Heb. *healing.*

g Ps. lxxiv. 1; lxxix. 5; Prov. i. 25, 30; Jer. v. 12, 13; xxxii. 3; xxxviii. 6; Matt. xxiii. 34.

1 Or, *Jeconiah*, 1 Chron. iii. 16; or, *Coniah*, Jer. xxii. 24.

h Dent. xxviii. 29; 2 Kings xxv. 1, &c.; Ezra ix. 7; Ps. lxxiv. 20; lxxix. 1—3.

b 2 Kings xxiv. 8.

2 Heb. *at the return of the year.*

i 2 Kings xxv. 13, &c.

3 Heb. *vessels of desire.*

4 Or, *Mattaniah, his father's brother*, 2 Kings xxiv. 17.

j 2 Kings xxv. 9; Ps. lxxiv. 6, 7; lxxix. 1, 7.

c 2 Kings xxiv. 10—17; Jer. xxxvii. 1; Dan. i. 1, 2; v. 2.

8 Heb. *the remainder from the sword.*

d 2 Kings xxiv. 18; Jer. lii. 1, &c.

k 2 Kings xxv. 11; Jer. xxvii. 7.

l Lev. xxv. 4, 5; xxvi. 34, 35, 43; Jer. xxv. 9, 11, 12; xxvi. 6, 7; xxix. 10; Dan. ix. 2.

e 2 Kings xvii. 14; Jer. lii. 3; Ezek. xvii. 15, 18.

m Ezra i. 1; Isa. xliv. 28; Jer. xxv. 12, 13; xxix. 10; xxxiii. 10, 11 14.

5 Heb. *by the hand of his messengers.*

6 That is, *continually and carefully.*

f Jer. xxv. 3, 4; xxxv. 15; xliv. 4.

n Ezra i. 2, 3.

that Jehoahaz having been decoyed thither, was there taken prisoner, and led in chains to Egypt. The land was then made tributary to this foreign power.

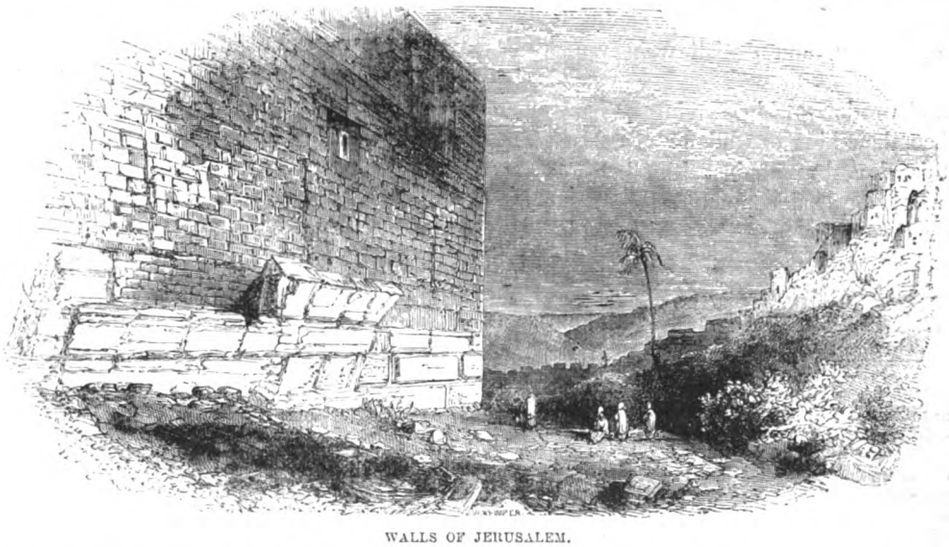
4. Eliakim, the elder brother of Jehoahaz, was a man of no mental strength or moral courage, and hence the king of Egypt not only looked for a more ready submission, but a more entire departure from the principles of Josiah's pious rule. It may be that Pharaoh-Necho visited Jerusalem at this time to invest Jehoiakim with the regal authority.

5—7. Short as was the reign of Jehoiakim, its tenor has to be written in characters of the deepest dye. In the midst of his impiety, Nebuchadnezzar came against his kingdom, and took him prisoner. It is difficult, however, to determine the date of this first expedition.

8. His "abominations" refer to his gross and revolting idolatries; while "that which was found in him," points to his moral principles, and their deadly effects upon his life and character.

9. A wicked father is succeeded by an equally wicked son; not, as our text says, at the age of eight, but, according to the parallel passage in Kings, at eighteen, which must be the true reading, for when taken, at the beginning of the first year of his reign, to Babylon, he is spoken of in connection not only with his mother, but also with his wives.

11. The character of Zedekiah corresponded with that of his brother Jehoiachin, and hence arose the profane and impolitic course which he pursued.



WALLS OF JERUSALEM.

13. Nebuchadnezzar made Zedekiah take an oath of fealty, and, in taking it, he was compelled to call Jehovah to witness. By his rebellion, therefore, Zedekiah broke his oath, and thus rendered himself obnoxious both to God and man. The next eight verses reveal a state of things which baffles the power of language to represent or express. (See Jer. xxii.—xxix.)

21. The captivity is reckoned from the third year of Jehoiakim, and lasted, as Jeremiah had foretold, for the period of seventy long years.

22, 23. These verses relate to a period seventy years farther on than that embraced in the Chronicles. How they ever got into their present position it is impossible to say. They are repeated, and form the beginning of the following book.

The profoundest study of these Books of Kings and Chronicles is indispensable to the right reading and true understanding of the Sacred History.

Digitized by Google



EZRA.

CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

B. C. 536.

This book — the fifteenth in the canon of the Old Testament — is a continuation of the Jewish History from the close of the Books of Chronicles to the twentieth year of Artaxerxes Longimanus, and embraces a period of about eighty years.

NOW in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he [1]made a proclamation throughout all his kingdom, and *put it* also in writing, saying,[a]

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.[b]

1 Heb. *caused a voice to pass.*

a ch. v. 13, 14; 2 Chron. xxxvi. 22, 23; Jer. xxv. 12; xxix. 10.

b Isa. xliv. 28; xlv. 1, 13.

CHAPTER I.

Ezra was the son or lineal descendant of Seraiah, who was slain by order of the king of Babylon (2 Kings xxv. 18—21). For twelve years he governed Judea, under a commission from the king of Persia, on the expiration of which he was succeeded by Nehemiah.

It is admitted that the last four chapters of this book were written by Ezra, but the first six have been ascribed to another pen. The reason of this is that Ezra did not leave Babylon till some sixty years from the

Digitized by Google

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.[a]

4 And whosoever remaineth in any place where he sojourneth, let the men of his place [1]help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.[b]

6 And all they that *were* about them [2]strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;[c]

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.[d]

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* [3]the captivity that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 *The number that return, of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of Solomon's servants, 62 of the priests which could not shew their pedigree. 64 The whole number of them, with their substance. 68 Their oblations.*

NOW these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;[e]

2 Which came with Zerubbabel: Jeshua, Nehemiah, [4]Seraiah, [5]Reelaiah, Mordecai, Bilshan, [6]Mizpar, Bigvai, [7]Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.[f]

6 The children of Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.[g]

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of [8]Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of [9]Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of [10]Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of [11]Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

BEFORE CHRIST 536.

6 Or, *Mispereth.*
7 Or, *Nehum.*
a Dan. vi. 26.
1 Heb. *lift him up.*
f Neh. vii. 10
g Neh. vii. 11
b Phil. ii. 13.
2 That is, *helped them.*
8 Or, *Binnui*, Neh. vii. 15.
c ch. v. 14; vi. 5; 2 Kings xxiv. 13; 2 Chron. xxxvi. 7.
d ch. v. 14.
9 Or, *Hariph*, Neh. vii. 24.
3 Heb. *the transportation.*
10 Or, *Gibeon*, Neh. vii. 25
11 Or, *Beth-azmaveth*, Neh. vii. 28.
e 2 Kings xxiv. 15, 16; xxv. 11; 2 Chron. xxxvi. 20; Neh. vii. 6, &c.
4 Or, *Azariah*, Neh. vii. 7
5 Or, *Raamiah*, Neh. vii. 7.

commencement of this history, whereas the writer of these six chapters represents himself as at Jerusalem. But as Ezra is here giving the record of events, and speaking in behalf of his nation, he might use the first person plural instead of the third.

By the ancient Jews, this book and that of Nehemiah were regarded as one volume or roll, and were sometimes called the first and second books of Ezra.

There are two apocryphal books ascribed to Ezra, under the name of ESDRAS, which is only the Greek form of Ezra.

From chap. iv. 8—vi. 19, and from chap. vii. 1—27, the book is written in Chaldee:—these portions being made up of letters, conversations, and decrees, written or expressed in that language.

1. Cyrus, named a hundred years before his birth by the prophet Isaiah, was the son of Cambyses, king of Persia; was born about six hundred years before Christ, and, after a reign of thirty years, died at the age of seventy. He was a prince, a statesman, and a conqueror of great renown, and one of the chief instruments, in the hand of God, of accomplishing His purposes of mercy.

2. Cyrus at this time reigned over the Medes, Persians, Hyrcanians, Syrians, Assyrians, Indians, and over the whole of lesser Asia.

11. The number of the vessels here specified do not exceed 2,499, but other sources of information enumerate one thousand golden cups, one thousand silver cups, twenty-nine silver censers, thirty gold vessels, two thousand four hundred and ten silver vessels, and one thousand other vessels, which give us a total of 5,469, being an excess of sixty-nine over the text.

CHAPTER II.

1. The word "children" in this verse, as in verses 21—25, means the inhabitants of a given place or city. The same word when prefixed to the name of a man, denotes his posterity or descendants.

Digitized by Google

30 The children of Magbish, an hundred fifty and six.

31 The children of the other Elam, a thousand two hundred fifty and four.[a]

32 The children of Harim, three hundred and twenty.

33 The children of Lod, [1]Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.[b]

37 The children of Immer, a thousand fifty and two.[c]

38 The children of Pashur, a thousand two hundred forty and seven.[d]

39 The children of Harim, a thousand and seventeen.[e]

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of [2]Hodaviah, seventy and four.

41 ¶ The singers: the children of Asaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,[f]

44 The children of Keros, the children of [3]Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of [4]Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of [5]Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of [6]Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of [7]Peruda,[g]

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [8]Ami.

58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.[h]

59 And these *were* they which went up from Telmelah, Tel-harsa, Cherub, [9]Addan, *and* Immer: but they could not shew their father's house, and their [10]seed, whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:[i]

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore [11]were they, as polluted, put from the priesthood.[j]

63 And the [12]Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.[k]

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,[l]

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six, their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:[m]

69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.[n]

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.[o]

BEFORE CHRIST 536.

a v. 7

7 Or, *Perida*, Neh. vii. 57.

g 1 Kings ix. 21.

1 Or, *Harid.*

8 Or, *Amon*, Neh. vii. 59.

h Josh. ix. 21, 27; 1 Kings ix. 21; 1 Chron. ix. 2.

9 Or, *Addon*, Neh. vii. 61.

b 1 Chron. xxiv. 7.

10 Or, *pedigree.*

c 1 Chron. xxiv 14.

d 1 Chron. ix. 12

e 1 Chron. xxiv. 8.

2 Or, *Judah*, ch. iii. 9. Called also *Hodevah*, Neh. vii. 43.

i 2 Sam. xvii. 27.

11 Heb. *they were polluted from the priesthood.*

j Numb. iii. 10.

12 Or, *governor*, Neh. viii. 9.

k Exod. xxviii. 30; Lev. xxii. 2, 10, 15, 16; Numb. xxvii. 21.

f 1 Chron. ix. 2.

l Neh. vii. 66.

3 Or, *Sia.*

4 Or, *Shamlai.*

m Neh. vii. 70.

5 Or, *Nephishesim.*

n 1 Chron. xxvi. 20.

6 Or, *Bazlith*, Neh vii. 54.

o ch. vi. 16, 17; Neh. vii. 73.

2. The variation to be found in many of the names in this list, must have arisen through mistake or error, or from a transposition of the Hebrew letters, or from the same persons having more than one name.

30. The children of Magbish are not named in the corresponding list of Nehemiah, but the Alexandrian manuscript of the Septuagint has the reading of our text.

59. "They could not shew their father's house, and their seed;" that is, they could produce no genealogical record, nor had they any means of proving their pedigree.

62. Unable to produce or prove their descent, they were deemed unqualified for the sacred office, just as those who had rendered themselves unfit for such holy functions by their support of idolatry, or the commission of certain sins (Ezek. xliv. 10—14).

63. The word Tirshatha is supposed to be Persian, and is expressive of that fear or awe which is inseparable from authority. Its true rendering, therefore, would be GOVERNOR; and this office was, in all probability, now filled by Zerubbabel, as the leader of the Jewish colony that returned from the captivity.

64. Of this "forty and two thousand three hundred and threescore," the enumeration here given by Ezra amounts to only 29,818, while that of Nehemiah is 31,089; neither of which corresponds with our text. But the following mode of reconciliation has been proposed:—Ezra includes 494 not mentioned by Nehemiah; and Nehemiah names 1,765 omitted by Ezra; add Ezra's surplus to the sum in Nehemiah, or add Nehemiah's surplus to the sum in Ezra, and in both instances they will amount to 31,583, which, subtracted from 42,360, leaves a deficiency of 10,777, which are not named because they did not belong to the tribes of Judah and Benjamin, neither to the priesthood, but to the other Israelitish tribes. By accepting this solution, the difficulty at once disappears; and there is nothing to render such a solution improbable.

Digitized by Google

CHAPTER III.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.*
8 *The foundations of the temple are laid in great joy and mourning.*

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up [1]Jeshua the son of Jozadak, and his brethren the priests, and [2]Zerubbabel the son of [3]Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God.[a]

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.[b]

4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, [4]as the duty of every day required;[c]

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.[d]

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But [5]the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the [6]carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar

BEFORE CHRIST 536.

b Numb. xxviii. 3, 4.

4 Heb. *the matter of the day in his day.*

c Exod. xxiii. 16; Numb. xxviii. 3, 4; xxix. 12, &c.; Neh. viii. 14, 17; Zech. xiv. 16, 17.

1 Or, *Joshua*, Hagg. i. 1; ii. 2; Zech. iii. 1.

d Exod. xxix. 38; Numb. xxviii. 3, 11, 19, 26; xxix. 2, 8, 13.

2 Called *Zorobabel*, Matt. i. 12; Luke iii. 27.

3 Called *Salathiel*, Matt. i. 12; Luke iii. 27.

5 Heb. *the temple of the LORD was not yet founded.*

a Deut. xii. 5, 6.

6 Or, *workmen.*

CHAPTER III.

1. In this chapter we enter on scenes and circumstances of intense interest: the erection of the altar of burnt-offering; the presentation of the sacrificial offerings; the laying of the foundation of the Temple; and the festive joy of the people.

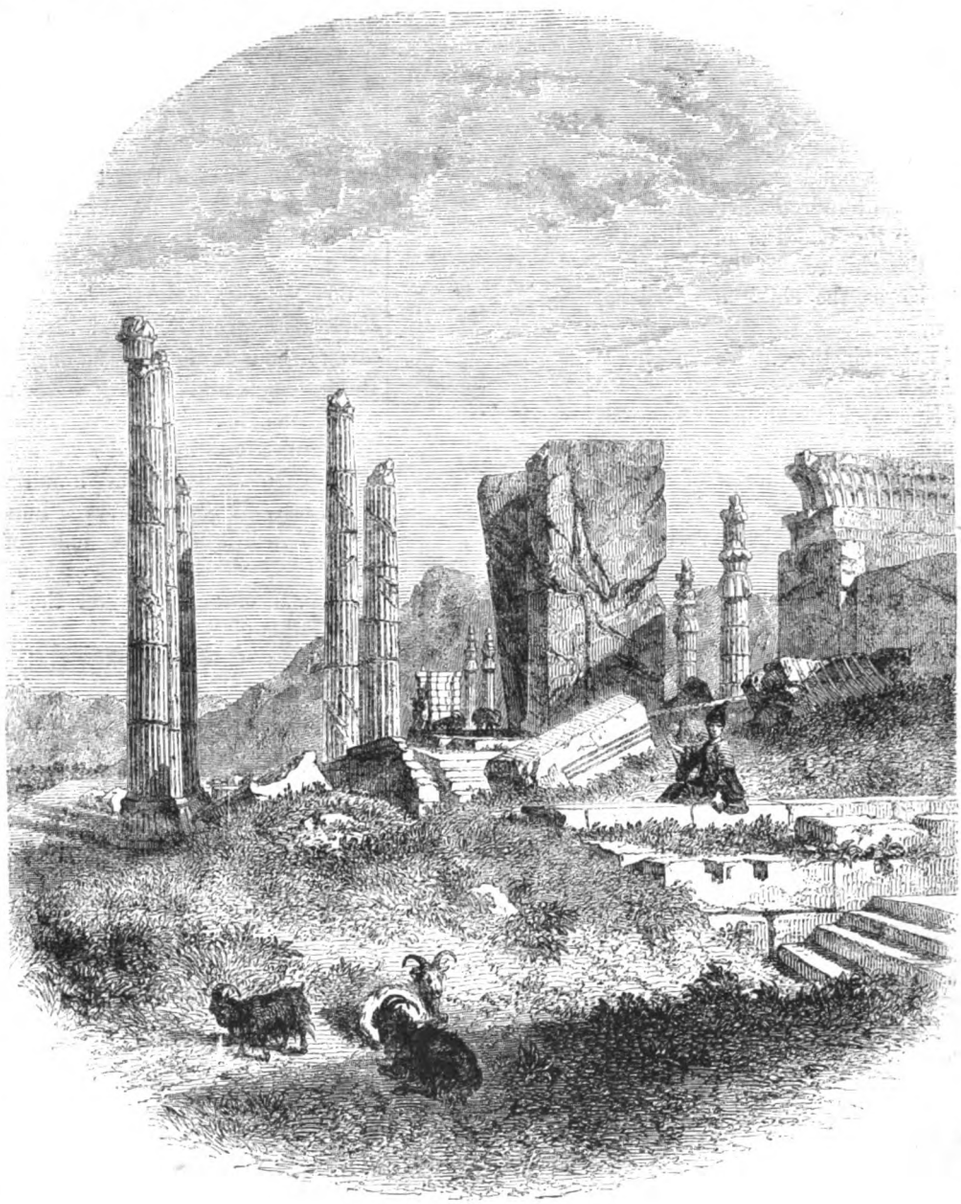
7. Joppa, now called Jaffa or Yaffa, one of the most ancient sea-ports in the world, is situated on a sandy promontory, jutting out from the eastern coast of the Mediterranean, between Cesarea and Gaza, and from thirty to forty miles north-west of Jerusalem. Three of its sides are washed by the sea. It was of great commercial importance, as the principal sea-port of the land of Judea.

The modern city is surrounded by a wall from twelve to fourteen feet high, and contains from four to five thousand inhabitants, chiefly Turks and Arabs, with a few nominal Christians.

9. This was not Jeshua the high priest, but another Jeshua, who, as we learn from chap. ii. 40, was a Levite, and was one of the active agents that were employed in the works connected with the laying of the foundation of the Temple.

The word translated Judah is, in chap. ii. 40, given in its true Hebrew form — Hodaviah, which might easily be converted into Judah, and the one be used for the other, as both have the same signification.

Zidon, or Sidon, was a city of Phœnicia, situated at the north-west angle of the land of Canaan, about thirty miles north of Tyre. Its position on the shore of the Mediterranean, the excellence of its timber, the skill of its workmen and its pre-eminence in many of the useful arts, raised it into great commercial importance.



RUINS OF PERSEPOLIS

Tyre, like Zidon, was also a city of Phœnicia, about ninety miles north-west of Jerusalem, of great antiquity, and of great fame. It is thought by some to have been built thirteen hundred years before the Christian era, and it once formed the centre of eastern commerce, and into its lap were poured the wealth and the treasures of all nations.

Both of these cities occupy a prominent place on the page of inspiration, and are the subject of some of the most impressive predictions. But how affecting and how monitory is the fact, that "the waves of the sea now roll where once stood the vast and magnificent palaces of Tyrean wealth and luxury, and that the monuments of commercial enterprise and prosperity have been overwhelmed by the storm of divine indignation, and are as if they had never been!" Such is the voice of history. Such is the fulfilment of His word, who doeth all things after the counsel of His own will, and who, in all His conduct, is without variableness or even the shadow of a turning. How true is it that a nation's stability, like an individual's interests, rests on the favour of God!

Digitized by Google



THE JEWISH PEOPLE REJOICING ON THEIR RETURN FROM CAPTIVITY AND ON THEIR LAYING THE FOUNDATION OF THE SECOND TEMPLE.

Digitized by Google

trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.[a]

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.[b]

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [1]Judah, [2]together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.[c]

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.[d]

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.[e]

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:[f]

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 *The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindered.*

NOW when the adversaries of Judah and Benjamin heard that the [3]children of the captivity builded the temple unto the LORD God of Israel;[g]

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.[h]

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.[i]

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,[j]

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [4]Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote [5]Bishlam, Mithredath, Tabeel, and the rest of their [6]companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the [7]scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [8]companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,[k]

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [9]at such a time.[l]

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have [10]set up the walls *thereof*, and [11]joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not [12]pay toll, tribute, and custom, and *so* thou shalt endamage the [13]revenue of the kings.[m]

14 Now because [14]we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have [15]moved sedition [16]within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum

BEFORE CHRIST 532.

a ch. vi. 4; 1 Kings v. 6, 9; 2 Chron. ii. 10, 16; Acts ix. 36; xii. 20.

b ch. i. 1—3; Neh. ii. 20.

c ch. iii. 8.

d 1 Chron. xxiii. 24, 27.

e 2 Chron. xxiii. 4 Heb. *Ahashverosh.*

1 Or, *Hodaviah*, ch. ii. 40.

2 Heb. *as one.*

f ch. iii. 12.

5 Or, *in peace.*

6 Heb. *societies.*

g ch. iii. 8.

h ver. 10; 2 Kings xvii. 24, 32, 33; xix. 37.

7 Or, *secretary.*

i ch. i. 1, 11, 17; ch. vii. 12.

8 Chald. *societies.*

j ch. iii. 12.

k 2 Kings xvii. 30, 31.

9 Chald. *Cheeneth.*

l vs. 1, 11, 17; ch. vii. 12.

m Hagg. ii. 3.

10 Or, *finished.*

11 Chald. *sewed together.*

12 Chald. *give.*

13 Or, *strength.*

n ch. vii. 24.

14 Chald. *We are salted with the salt of the palace.*

3 Heb. *the sons of the transportation.*

15 Or, *made sedition.*

16 Chald. *in the midst thereof.*

10, 11. The priests and the Levites conducted the service of the choir, and the people only joined in at certain points with their loud chorus.

12, 13. What an affecting spectacle this! Here are the assembled thousands of Israel convened on one of the most interesting and joyous national occasions, and yet so divided are they in their feelings, that while one portion are making the very air ring with their shouts and their songs, another portion are weeping aloud, and moistening the very earth with their tears. To comfort these sorrowing ones, whose grief sprang from comparing this second Temple with the surpassing glory and splendour of the first, the prophet Haggai addresses them in strains of rich and holy assurance, telling them that the glory of this latter house should be greater than the glory of the former; since the Lord himself—the Great Incarnate—would be seen personally within its walls, and that His voice would there give utterance to the words of life to man (Haggai ii. 1—9).

CHAPTER IV.

1. These adversaries, who now rose up and endeavoured to hinder the sacred work in which the people were engaged, were the Samaritans, the descendants of the various nations with whom the Assyrian kings had peopled the kingdom of Israel, after the original inhabitants had been carried away captive.

2. They made their complaint to Zerubbabel, not because he stood at the head of those Jews who had returned from the captivity, nor because he

Digitized by Google

the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [1]companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And [2]I commanded, and search hath been made, and it is found that this city of old time [3]hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.[a]

BEFORE CHRIST 532.

4 Chald. *Make a decree.*

1 Chald. *societies.*

2 Chald. *by me a decree is set.*

3 Chald. *lifted up itself.*

5 Chald. *by arm and power*

a Gen. xv. 18; Josh. i. 4; 1 Kings iv. 21; Ps. lxxii. 8.

21 [4]Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [5]by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

---

undertook to restore the religious rites of his nation, but because on him devolved the sole direction of these public works.

Esar-haddon was the son and successor of Sennacherib, king of Assyria; the same as the Sardanapalus of profane history, and the Sargon mentioned in Isaiah xx. 1.

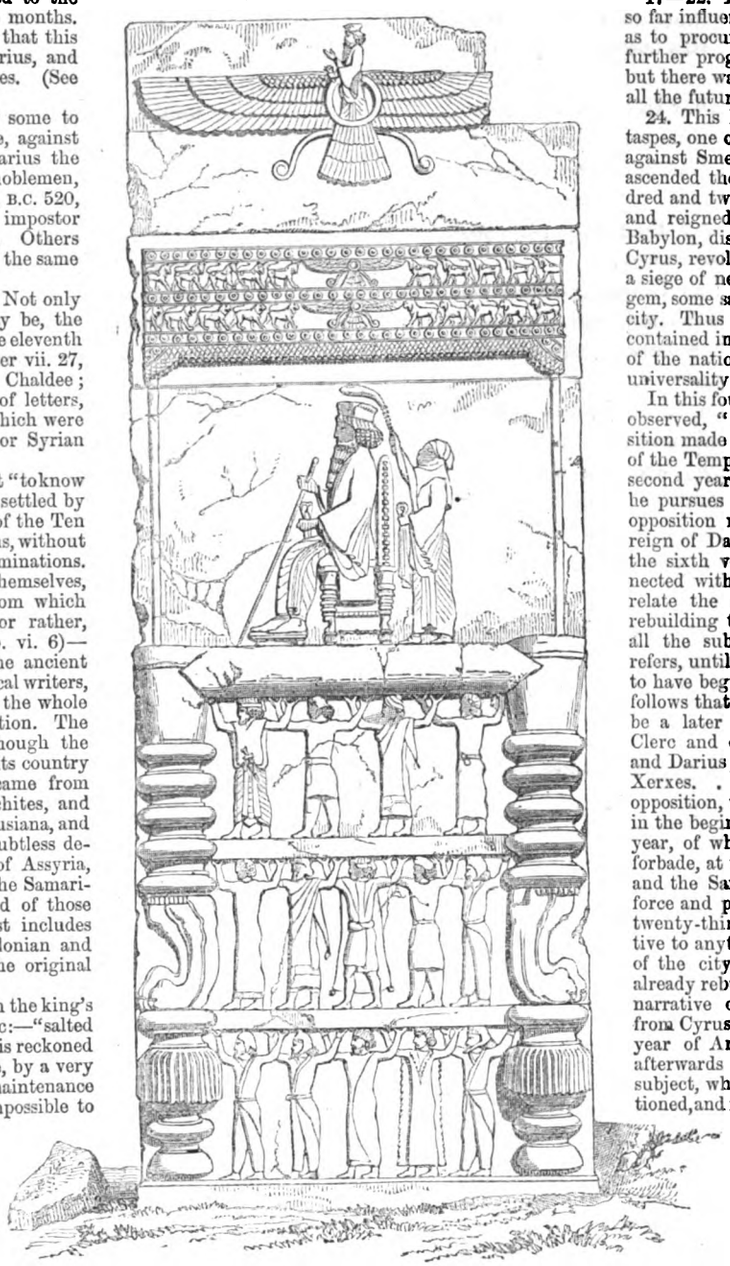
6. This Ahasuerus was the same as Cambyses, the son and successor of Cyrus, but whose reign was restricted to the short period of seven years and five months. There are those, however, who think that this Ahasuerus was a later king than Darius, and that he could be no other than Xerxes. (See the notes on verse 24, below.)

7. This Artaxerxes is supposed by some to be the same as Smerdis, the Mage, against whom a conspiracy was formed by Darius the son of Hystaspes and six Persian noblemen, and in the eighth month of his reign, B.C. 520, who, having been discovered to be an impostor and no son of Cyrus, was put to death. Others are of opinion, that this Artaxerxes is the same as Artaxerxes Longimanus.

"Written in the Syrian tongue." Not only was the language Syrian, but, it may be, the characters also; and therefore, from the eleventh verse of this chapter onward to chapter vii. 27, the original is not in Hebrew, but in Chaldee; that is, in those parts which consist of letters, decrees, and such like instruments, which were originally composed in the Chaldee or Syrian tongues.

9. "The Dinaites," &c. It is sufficient "to know that these formed part of the people settled by the kings of Assyria in the territory of the Ten Tribes, and afterwards called Samaritans, without attempting to trace all their denominations. Some of them, however, speak for themselves, and denote the cities or districts from which they came. Thus the Apharsites—or rather, perhaps, the Apharsachites (see chap. vi. 6)—probably came from Fars, or Pars, the ancient capital province, from which the classical writers, and ourselves from them, denominate the whole country of Persia, and the Persian nation. The province still retains this name, although the nation does not call itself Persian, or its country Persia. The Archevites probably came from Arech; and the Babylonians, Susanchites, and Elamites, certainly from Babylonia, Susiana, and Elymais. The other names are doubtless derived from other provinces or towns of Assyria, Chaldea, Media, and Persia; so that the Samaritans are to be regarded as composed of those nations. It is probable that the list includes names of colonies sent by the Babylonian and Persian monarchs, subsequent to the original settlement.

14. The phrase, "maintenance from the king's palace," is in the Chaldee very emphatic:—"salted with the salt of the palace." As salt is reckoned one of the principal necessaries of life, by a very natural figure, it is used for food or maintenance in general. Pliny says that it is impossible to lead a civilised life without salt; and in the East nothing is more common than to say, "I eat the salt of such an one;" the speaker meaning that he is fed by him, as we have observed in former instances. This article of salt was and is still used in the East as the symbol of hospitality and friendship, so that to eat of any man's salt, is to be bound to him by the strongest and most sacred ties. Hence we read of the ancients entering into "a covenant of salt." Mede tells us, that in his time, when the Emperor of Russia wished to show unusual favour to any one, he sent him bread and salt from his own royal table; and hence when he invited Sigismund, the ambassador of Ferdinand, to his palace, it was in the form of asking him to eat his bread and his salt.



BAS-RELIEF FROM PERSEPOLIS. THRONE, OR ROYAL SEAT OF THE KING. ONE OF THE SCULPTURES IN THE PALACE OF CYRUS.

17—22. The letter of Rehum, the chancellor, so far influenced the royal mind of Artaxerxes, as to procure from him an edict against the further progress of the works at Jerusalem; but there was a Power above him determining all the future.

24. This Darius was Darius the son of Hystaspes, one of the seven princes who conspired against Smerdis the Mage, a usurper, and who ascended the throne of Persia about five hundred and twenty years before the Christian era, and reigned six-and-thirty years. The city of Babylon, dissatisfied with some of the edicts of Cyrus, revolted under Darius; and Darius, after a siege of nearly two years, obtained by stratagem, some say by heroic deeds, possession of the city. Thus was fulfilled the striking prediction contained in Isaiah xlvii. 7—9; and in the face of the nations God asserted the supremacy and universality of his kingdom.

In this fourth chapter, it has been pertinently observed, "Ezra begins with relating the opposition made by the Samaritans to the rebuilding of the Temple, at the return of the Jews, in the second year of Cyrus; then, in the fifth verse, he pursues the subject, by relating the further opposition made for twenty years, down to the reign of Darius Hystaspes. This leads him, in the sixth verse, to another event, nearly connected with the foregoing subject—that is, to relate the subsequent opposition made, after rebuilding the Temple, under Darius, to which all the subsequent narrative in this chapter refers, until the last verse, which ought rather to have begun the following chapter. Hence it follows that Ahasuerus, in the sixth verse, must be a later king than Darius, and not, as Le Clerc and others suppose, one between Cyrus and Darius; therefore he can be no other than Xerxes. . . . Ezra next relates the like opposition, under Xerxes' successor, Artaxerxes, in the beginning of his reign, before the seventh year, of which the effect was that Ahasuerus forbade, at that time, the rebuilding of the walls, and the Samaritans made this work to cease by force and power. From the sixth verse to the twenty-third verse, there is not a syllable relative to anything more than rebuilding the walls of the city, long after the Temple had been already rebuilt. Ezra, having thus brought the narrative of the opposition of the Samaritans from Cyrus down to his own time, in the seventh year of Artaxerxes, first to the Temple, and afterwards to the city walls, then resumes the subject, which he had before but briefly mentioned, and relates minutely all the circumstances attending the rebuilding of the Temple, under Darius Hystaspes, beginning with a recapitulation of what he had said before: 'Thus ceased the work of the house of God till the second year of Darius. . . . Then rose up Zerubbabel, and began to build.'" These words, from verse 6—23, relate only to the opposition made

Digitized by Google

CHAPTER V.

1 *Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius against the Jews.*

Before Christ 522.

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.[a]

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.[b]

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?[c]

4 Then said we unto them after this manner, What are the names of the men [1]that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.[d]

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:[e]

7 They sent a letter unto him, [2]wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with [3]great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?[f]

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.[g]

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.[h]

13 But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.[i]

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made [4]governor;[j]

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.[k]

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.[l]

a Hagg. i. 1; Zech. i. 1.
g 1 Kings vi. 1.
h 2 Kings xxiv. 2; xxv. 8, 9, 11; 2 Chron. xxxvi. 16, 17.
b ch. iii. 2.
i ch. i. 1.
c vs. 6, 9, 10; ch. vi. 6.
1 Chald. *that build this building?*
4 Or, *deputy.*
j ch. i. 7, 8; vi. 5; Hagg. i. 14; ii. 2, 21.
d ch. vi. 6; vii. 6, 28; Ps. xxxiii. 18.
e ch. iv. 9.
2 Chald. *in the midst whereof.*
k ch. iii. 8, 10; vi. 15.
3 Chald. *stones of rolling.*
f vs. 3, 4.
l ch. vi. 1, 2.

to rebuilding the walls, and not to the house of God. The opposition against the house of God, mentioned in the fifth verse, was, after the reign of Darius, continued only against making Jerusalem a city again, with defensive walls.

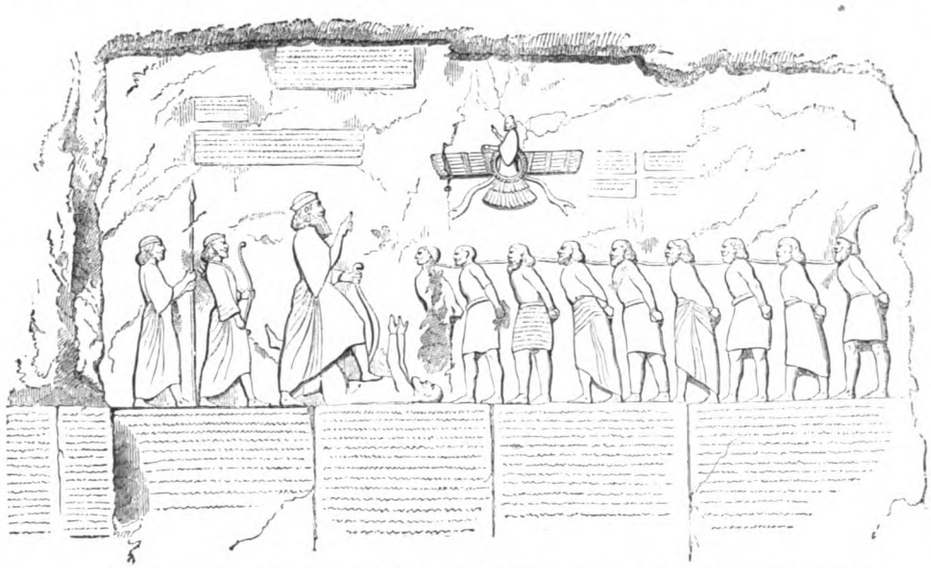
CHAPTER V.

1. This is not the place to give the history of these two divinely-commissioned prophets; but since their writings, which form part of the canon of Scripture, refer very much to the time and the events of which we are now treating, they should be carefully read and compared with this section of the Sacred History.

"The son of Iddo" is to be taken in the sense of his grandson. Zechariah was the son of Berechiah, who was the son of Iddo.

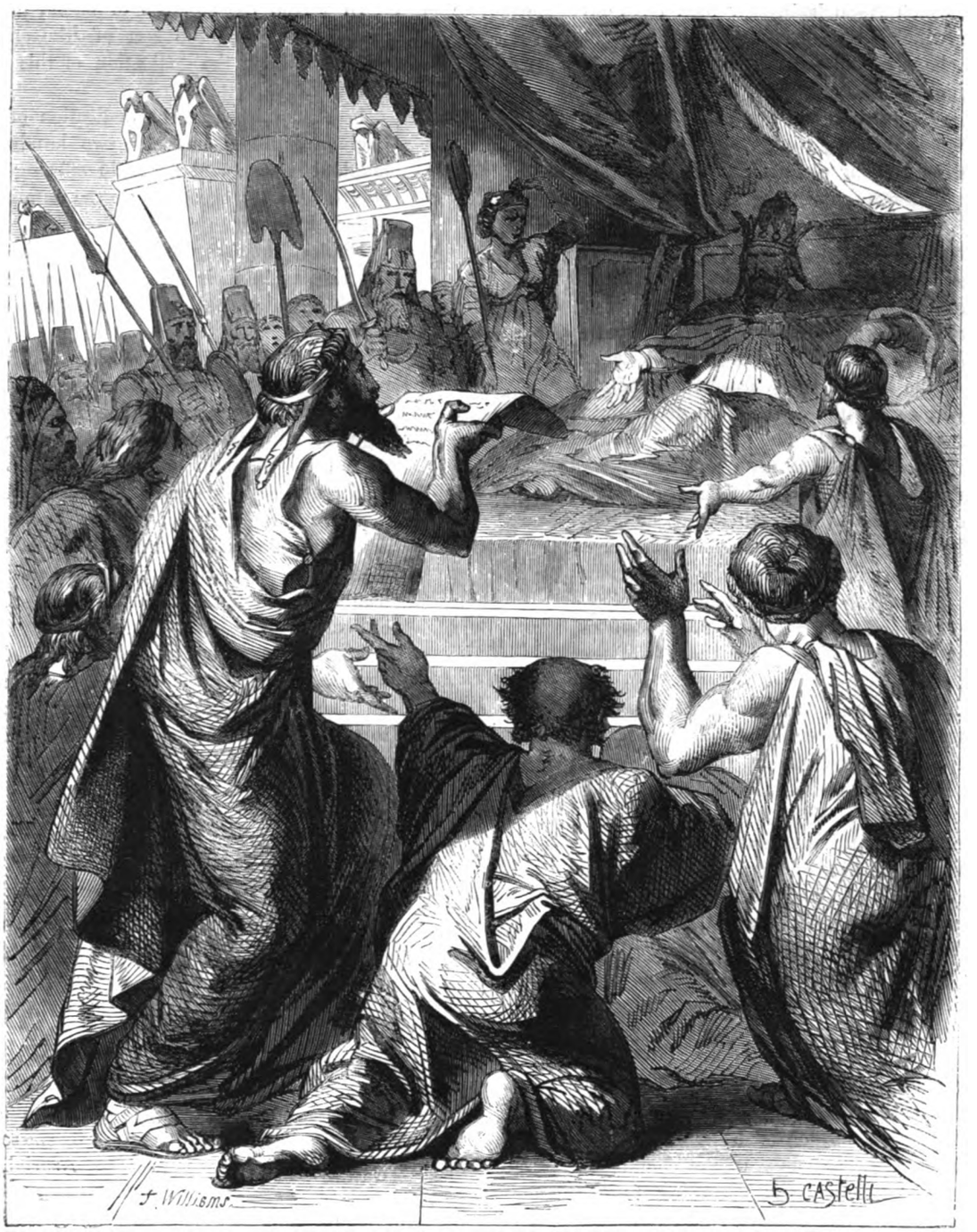
3. This Tatnai was governor of the provinces which belonged to the Persian empire west of the Euphrates, comprehending Syria, Arabia Deserta, Phœnicia, and Samaria. His conduct towards these pious Jews was both prudent and kind. He had a duty to perform in the name and on behalf of his royal master, and he discharged it without either favour or prejudice. While faithful to his sovereign, he was free from all intolerance towards the Jews.

11. We cannot fail to be struck with the fidelity of the representations here made on the part of the Hebrews, in reply to the inquiry preferred by the Persian governor. They dissemble nothing; they do not even affect to conceal what had befallen their nation in the past, nor how they owed their present position to the toleration and favour of the very powers into whose hands they fell. On the same forbearance they still depend, and therefore humbly petition Darius to test the truth of their representations by a reference to the records of his own empire.



BAS-RELIEF FROM BI-SUTOUN REPRESENTING THE JEWISH CAPTIVES CONDUCTED BEFORE DARIUS.

Digitized by Google



COURT OF KING DARIUS—PRESENTATION OF THE LETTER OF COMPLAINT AGAINST THE JEWS.

CHAPTER VI.

1 *Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the passover.*

THEN Darius the king made a decree, and search was made in the house of the [1]rolls, where the treasures were [2]laid up in Babylon.[a]

2 And there was found at [3]Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

BEFORE CHRIST 519.

1 Chald. *books.*
2 Chald. *made to descend.*
a ch. v. 17.
3 Or, *Ecbatana,* or, *in a coffer.*
b 1 Kings vi. 36.

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house:[b]

5 And also let the golden and silver vessels of the

CHAPTER VI.

1. These "rolls" were the public records of the empire, carefully laid up in some place connected with the palace, to be consulted at any time.

2. Achmetha is the Ecbatana of ancient Media, situated in a hilly region at the foot of Mount Orontes, and is supposed to have been the summer residence of the Persian monarchs. The building of the city is ascribed to

Digitized by Google

house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and [1]brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.[a]

6 Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and [2]your companions the Apharsachites, which *are* beyond the river, be ye far from thence:[b]

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover [3]I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not [4]hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices [5]of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.[c]

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, [6]let him be hanged thereon; and let his house be made a dunghill for this.[d]

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.[e]

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.[f]

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

BEFORE CHRIST 515.

7 Chald. *the sons of transportation.*

1 Chald. *go.*

g 1 Kings viii. 63; 2 Chron. vii. 5.

a ch. i. 7, 8; v. 14.

2 Chald. *their societies.*

b ch. v. 3.

h ch. viii. 35.

8 Chald. *according to the writing.*

3 Chald. *by me a decree is made.*

i Numb. iii. 6; viii. 9; 1 Chron. xxiii. 6; xxiv. 1.

j Exod. xii. 6.

4 Chald. *made to cease.*

k 2 Chron. xxx. 15; xxxv. 11

5 Chald. *of rest.*

l ch. ix. 11.

c ch. vii. 23; Jer. xxix. 7; 1 Tim. ii. 1, 2.

6 Chald. *let him be destroyed.*

m ver. vi., &c.; ch. i. 1; Exod. xii. 15; xiii. 6; 2 Kings xxiii. 29; 2 Chron. xxx. 21; xxxiii. 11; xxxv. 17; Prov. xxi. 1.

d Dan. ii. 5; iii. 29

e 1 Kings ix. 3.

n 1 Chron. vi. 14; Neh. ii. 1.

f ver. 3; ch. i. 1; iv. 24; v. 1, 2, 13; vii. 1

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of [7]the children of the captivity, kept the dedication of this house of God with joy,[g]

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.[h]

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; [8]as it is written in the book of Moses.[i]

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.[j]

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.[k]

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,[l]

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.[m]

CHAPTER VII.

1 *Ezra goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes to Ezra.* 27 *Ezra blesseth God for his favour.*

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,[n]

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

Semiramis. It consisted of seven walls, strong, ample, and high, reared in circles, one within another, in the innermost of which stood the palace, and also the royal treasury, so celebrated for its splendour and its riches. The site is now occupied, it is supposed, by the modern city, Hamadan, in Persia, and stands about eighty leagues from Bagdad. At one period Ecbatana was considered the strongest and most beautiful city of the East, except the cities of Nineveh and Babylon.

14. The Artaxerxes of this verse was Artaxerxes Longimanus, the third son and successor of Xerxes. He ascended the throne four hundred and sixty-four years before Christ, and reigned rather more than forty years, remarkable alike for his handsome, manly form, his generous disposition, and his benignant reign.

17. "According to the number of the tribes of Israel" does not mean that none but the tribes of Judah and Benjamin, with their priests and Levites, now returned from captivity. These may have composed the bulk of the people; but there can be no doubt that very many from among the other tribes returned with them, and at the same time.

20. In the celebration of this Passover, the congregation were not unmindful of their still absent brethren, and therefore for them, and for the priests who were with them, they offered sacrifice.

22. The "king of Assyria" means Darius, whose dominions extended over the country of Assyria. His conduct towards the Jews was the effect of a divine influence acting on his mind and heart; and hence, whatever might be their gratitude to him for his royal favour, the glory of all was due to God alone.

CHAPTER VII.

1—6. Ezra did not go up to Jerusalem with the colony of Jews whom Zerubbabel headed, but remained in Babylon. It is probable that he there received intelligence of the progress of the works undertaken and completed by his brethren, and that therefore he made application to Artaxerxes to be allowed to leave and join his brethren, which request was at once granted to him.

When it is said that "he was a ready scribe," the meaning is, that he was profoundly skilled in the law, and was pre-eminent for his method of exposition;—he was "a scribe well instructed," and therefore apt to teach.

Digitized by Google

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.[a]

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.[b]

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [1]began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.[c]

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.[d]

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, [2]unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.[e]

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art [3]sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;[f]

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,[g]

16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:[h]

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.[i]

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

BEFORE CHRIST 515.

a vs. 9, 11, 12, 21; ch. viii. 22, 31.

4 Chald. *corn.*

b ch. ii. 43; viii. 1, 15—20.

5 Heb. *Whatsoever is of the decree.*

1 Heb. *was the foundation of the going up.*

c ver. 6; Neh. ii. 8, 18.

d vs. 6, 25; Deut. xxxiii. 10; Neh. viii. 1—8; Ps. cxix. 45; Mal. ii. 7.

j ver. 10; Exod. xviii. 21, 22; Deut. xvi. 18; 2 Chron. xvii. 7; Mal. ii. 7; Matt. xxiii. 2, 3.

2 Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.*

e ch. iv. 10; Ezek. xxvi. 7; Dan. ii. 37.

6 Chald. *to rooting out.*

3 Chald. *from before the king.*

k ch. vi. 22; 1 Chron. xxix. 10.

f Esther i. 14.

l vs. 6, 9; ch. v. 5; viii. 18; ix. 9.

g 2 Chron. vi. 2; Ps. cxxxv. 21.

h 1 Chron. xxix. 6, 9.

i Numb. xv. 4—13; Deut. xii. 5, 11.

m 1 Chron. iii. 22.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred [4]measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 [5]Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.[j]

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or [6]to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:[k]

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.[l]

CHAPTER VIII.

1 *The companions of Ezra, who returned from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the treasures to the custody of the priests.* 31 *From Ahava they come to Jerusalem.* 33 *The treasure is weighed in the temple.* 36 *The commission is delivered.*



THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.[m]

3 Of the sons of Shechaniah, of the sons of Pharosh,

7. The Nethinims were a remnant of the Gibeonites, given up as dedicated servants or bondsmen to the priests, to do their menial work.

12. The title which Artaxerxes here assumes savours of excessive pride; but if we keep in mind that the Persian monarchs had many princes and potentates tributary to them, the designation "king of kings," will amount to nothing more than emperor, or supreme potentate.

14. After the death of Smerdis, which made way for the family of Darius, the Persian kings of this race had always seven chief princes as their counsellors, and assistants in the government. Their names are given in Esther i. 14.

18. "That do after the will of your God:" such was his regard to the claims of conscience, that he left them to follow their divinely ordained institutions.

23. There can be no doubt that Artaxerxes was under some special supernatural influence, which led him to realise the great truth, that his own happiness and the prosperity of his kingdom depended on the favour of God.

25. "Beyond the river" points to the west of the Euphrates, which, as the king of Persia was on the east, was to him beyond.

27, 28. Nothing could be more beautiful and appropriate than this holy outburst of joy and praise on the part of Ezra. In all that the king had said and done, he recognised the hand of God, and thus he gathered fortitude and courage for the great work to which he was devoted.

Digitized by Google

Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.[a]

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan [1]the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and [2]Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there [3]abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.[b]

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

BEFORE CHRIST 475.

a ch. ii. 3.

4 Heb. *I put words in their mouth*, 2 Sam. xiv 3, 19.

c Neh. viii. 7; ix. 4, 5.

d ch. ii. 43

1 Or, *the youngest son.*

e Lev. xvi. 29; xxiii. 29; 2 Chron. xx. 3; Ps. v. 8; Isa. lviii. 3, 5

2 Or, *Zaccur.*

f ch. vii. 6, 9, 28; 2 Chron. xv. 2; Ps. xxxiii.18,19; xxxiv. 15, 22; Rom. viii. 28.

3 Or, *pitched.*

g 1 Chron. v. 20; 2 Chron. xxxii. 13; Isa. xix. 22.

b ch. vii. 7

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and [4]I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;[c]

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.[d]

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.[e]

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.[f]

23 So we fasted and besought our God for this: and he was intreated of us.[g]

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

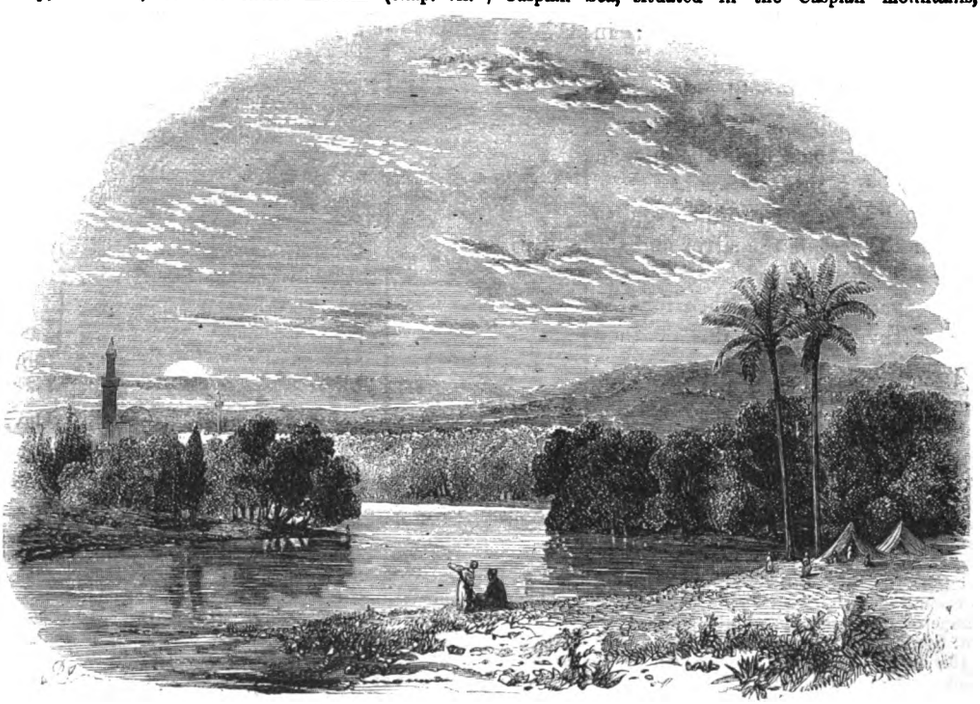
25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

CHAPTER VIII.

1—14. In these verses we have a list of those who returned with Ezra from the land of captivity, and who, for four entire months (chap. vii. 9), enjoyed his counsel and teaching. In the society and converse of such a man, they must have learned much which was both of moment and interest.

15. "The river that runneth to Ahava" is supposed to be the Adiava, which, with the Diava, is said to have given name to Adiabene, a province of Assyria, through which they both flowed into the Tigris. These streams take their rise among the mountains of Azerbaijan.

17. Casiphia could not have been very far from Ahava. From the thirty-first verse we learn that Ezra departed from Ahava on the twelfth day of the first month, at which place, as is intimated in the fifteenth verse, he abode three days, and it was during these three days that he sent certain of his company to Casiphia. The place itself was, according to some, near to the Caspian Sea, situated in the Caspian mountains, between Media and Hyrcania; but, according to others, as we think more probable, it was in Babylonia.



"THE RIVER THAT RUNNETH TO AHAVA."

In going back to Jerusalem, it was natural that Ezra, as a man of God, a teacher of the law, and absorbed in the highest interests of his people, should make all possible provision for the future service of the Temple. Hence his message to Iddo; and hence the success of his messengers.

22. What an amount and power of faith have we here! Had Ezra asked of the king a military escort, it would have been a practical denial of his own professed principles; nay, a practical denial of the presence and power of God—of his very existence as the Omnipresent and the Omnipotent.

Digitized by Google



DEPARTURE OF THE ISRAELITES FROM THE RIVER AHAVA—ROBBERS LYING IN WAIT.

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of [1]fine copper, [2]precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.[a]

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.[b]

32 And we came to Jerusalem, and abode there three days.[c]

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;[d]

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks

BEFORE CHRIST 457.

b ch. vii. 6, 9, 28.

1 Heb. *yellow*, or, *shining brass.*

2 Heb. *desirable.*

c ch. vii. 9, 28; Neh. ii. 11.

a Lev. xxi. 6—8; xxii. 2, 3; Numb. iv. 4, 15, 19, 20; Deut. xxxiii. 8.

d vs. 26, 30.

27. It is a question what were the constituent elements of this "fine copper." The Syriac renders the term, "pure Corinthian brass," from a metal found after the burning of Corinth, which was regarded as an amalgam of brass, copper, silver, and gold, melted together. Others, however, refer it to some factitious substance used in the East, known by the name of *calmbac*, which is a composition of gold and copper. There is yet another metal found in the island of Sumatra and among the Macassars, which is a mixture of gold and steel, or of steel and copper, much more esteemed than gold, and which was worn only by those of royal rank. Either of these combinations will fully justify the language of the text, "fine copper, precious as gold."

31. Ezra's encampment bore a very close resemblance to the pilgrim caravan, of which an enlightened traveller gives us the following description: "The whole valley was covered with the tents of the pilgrims, whose several encampments, according to their towns or districts, were placed a little apart, each under its own especial standard; their cattle were grazing about, and the people who attended them were in their primitive eastern garbs; women appeared, carrying in water from the brooks, and children were sporting at the doors. Towards evening this pious multitude, to the number of eleven hundred, at least, began their evening orisons, literally shouting their prayers, while the singing of the hymns, responded to by the echoes from the mountains, was almost deafening."

Ezra and his company were now on a journey through the desert, which

Digitized by Google

for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.[a]

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.[b]

CHAPTER IX.

1 *Ezra mourneth for the affinity of the people with strangers.* 5 *He prayeth unto God with confession of sins.*

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.[c]

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.[d]

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.[e]

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.[f]

5 ¶ And at the evening sacrifice I arose up from my [1]heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,[g]

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our [2]trespass is grown up unto the heavens.[h]

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.[i]

8 And now for [3]a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.[j]

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and [4]to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.[k]

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [5]by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it [6]from one end to another with their uncleanness.[l]

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.[m]

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [7]hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;[n]

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?[o]

15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.[p]

BEFORE CHRIST 457.

a ch. vi. 17

i Deut. xxviii. 36, 64; Neh. ix. 30; Dan. ix. 5—8.

3 Or, *a pin; that is, a constant and secure abode.*

b ch. vii. 21.

j Ps. xiii. 3; xxxiv. 5; Isa. xxii. 23.

4 Heb. *to set up.*

k ch. vii. 28; Neh. ix. 36; Ps. cxxxvi. 23; Isa. v. 2.

5 Heb. *by the hand of thy servants.*

c ch. vi. 21; Deut. xii. 30, 31; Neh. ix. 2.

6 Heb. *from month to month.*

l ch. vi. 21; 2 Kings xxi. 16.

d Exod. xix. 6; xxxiv. 16; Deut. vii. 3, 6; xiv. 2; Neh. xiii. 23; 2 Cor. vi. 14.

e Job i. 20.

m Exod. xxiii. 32; xxxiv. 16; Deut. vii. 3; xxiii. 6; Prov. xiii. 22; xx. 7.

7 Heb. *hast withheld beneath our iniquities.*

f ch. x. 3; Exod. xxix. 39.

n Ps. ciii. 10

1 Or, *affliction.*

g Exod. ix. 29

o ver. 2; Deut. ix. 8; Neh. xiii. 23, 27; John v. 14; 2 Peter ii. 20, 21.

2 Or, *guiltiness.*

h 2 Chron. xxviii. 9; Ps. xxxviii. 4; Dan. ix. 7, 8; Rev. xviii. 5.

p Neh. ix. 33; Ps. cxxx. 3; Dan. ix. 14; Rom. iii. 19; 1 Cor. xv. 17

they were nearly four months in completing, encumbered with families and provisions, and carrying with them large treasures, which could not fail to awaken the cupidity of the Arabian hordes who infested such regions, and were guilty of the most daring acts of spoliation. We are told that "none but those who have resided in the district from which Ezra now departed, or in some other district bordering on the regions which the Bedouins traverse, can imagine half the anxiety and alarm with which a journey through them is contemplated." It is true that "the character of the danger is modified by the relative strength of the travelling party, and that of the Bedouins whom they fall in with, or who waylay them;" and hence "people travel only in as large masses as can be collected, and often wait for months till a sufficient number desire to travel in the same direction, so as to form a strong, united body; and, in order to form such unions, great sacrifices are frequently made, and much inconvenience sustained by the parties which compose them." Nor is this all; "the party is obliged to march in a compact body, to be ever on the alert, and to keep watch and ward like a little army." To this end, "scouts ride before, which never lose sight of the main body; and the appearance of a single Bedouin is the signal of alarm, as he is probably but the scout or spy of an Arab party." In such circumstances, it is needful to make the best possible display of force, so as to prevent an assault, which, we are told, "seldom takes place, unless the Bedouins are well assured of victory." In the case of resistance, spoliation and plunder are certain; and, should a single Bedouin be wounded or slain, the traveller must look for no mercy. It has happened that the very camel on which some weary pilgrim has ventured to fall asleep in his ride has been led off, and that at a safe distance the rider has been stripped to the skin, robbed of all that he had, and sent back to his caravan or company with nothing but his life.

In the midst of such dangers Ezra reposed on no arm of flesh, on no physical force, but committed himself and his company to the guardian care and unlimited power of Him who neither slumbers nor sleeps, and in contrast with whose might all finite energy is weakness. Encircled in His arms, they reached their destination in safety, and with hearts bounding with purer joy.

CHAPTER IX.

1—4. The people having entered into the closest earthly relationships with the idolatrous nations around them, were seduced into their false worship and their unholy doings. This was a state of things which so deeply affected the minds of some of the princes, that they made a representation to Ezra, who at once became the subject of the most penetrating grief. All ranks and classes were involved in the sin over which the man of God mourned and wept. In the anguish of his soul he rent his garments, plucked off his hair, and sat down like one smitten by the hand of God. His sorrow was nothing feigned nor affected; but deep, true, and heartfelt. There he sat, till the time of the evening sacrifice; while those who had any reverent regard for the word and the authority of God, gathered around him, to blend their sympathy and their grief, their tears and their prayers.

5. The prayer of Ezra on behalf of his erring and guilty people, is marked by equal force and fervour; nothing can exceed the depth of his humiliation, or the intensity of his intercession. He deprecated as the worst of all evils the withdrawal of God's presence from the congregation, and the consequent infliction of His wrath: hence his repeated confession, and hence his agonising importunity.

8. The phrase, "to give us a nail in his holy place," is no doubt a figurative expression, taken from the wooden nails or pins which were driven into

Digitized by Google

CHAPTER X.

1 *Shechaniah encourageth Ezra to reform the strange marriages.* 6 *Ezra mourning assembleth the people.* 9 *The people, at the exhortation of Ezra, repent, and promise amendment.* 15 *The care to perform it.* 18 *The names of them which had married strange wives.*

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people [1]wept very sore.[a]

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.[b]

3 Now therefore let us make a covenant with our God [2]to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.[c]

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.[d]

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.[e]

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.[f]

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [3]forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for [4]the great rain.[g]

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and [5]have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.[h]

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for [6]we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God [7]for this matter be turned from us.[i]

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah [8]were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.[j]

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

BEFORE CHRIST 457.

a ver. 3; Josh. vii. 19; Prov. xxviii. 13.

1 Heb. *wept a great weeping.*

b Neh. xiii. 27.

2 Heb. *to bring forth.*

c ch. ix. 4; Deut. vii. 2, 3.

d 1 Chron. xxviii. 10.

e Neh. v. 12.

f Deut. ix. 18.

3 Heb. *devoted.*

4 Heb. *the showers.*

g 1 Sam. xii. 18.

5 Heb. *have caused to dwell,* or, *have brought back.*

6 Or, *we have greatly offended in this thing.*

7 Or, *till this matter be dispatched.*

h 2 Chron. xxx. 8.

8 Heb. *stood.*

i Lev. vi. 4, 6; 2 Kings x. 15.

j Ezra ix. 1.

the ground, and to which were fastened the cords of their tents; and, therefore, the meaning of the symbol is, to have a fixed and permanent place in the sanctuary of the Lord. It corresponds with the language of the Psalmist when he says, "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." And again, "Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

CHAPTER X.

2. Though Shechaniah is not included in the list given, at the end of the chapter, of those who had been guilty of the sin here specified, yet, like a true patriot, and like a true saint, he includes himself in this confession and prayer.

4. This address was directed to Ezra, who, by the decree of Artaxerxes, was authorised to do everything that the law of God required.

9. The ninth month corresponded with our December, and was not only

Digitized by Google



EZRA BINDING BY OATH ALL ISRAEL TO KEEP THE COVENANT.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

BEFORE CHRIST 457.

1 Or, *Madnadebai.*

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 [1]Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

the coldest but the most rainy season of the year in Palestine; and yet from all parts of the land, and within three short days, the people convened in Jerusalem.

11. That is, they all put away their strange wives.

14. The last clause may mean, that the wrath of God should be averted, or suspended, till they had disposed of this serious and grievous affair.

17. How complicated must have been these relations, when it took three whole months to effect the separation!

19. To give or pledge the hand, amounted to a solemn bond or engagement. The ram was offered as an explicit acknowledgment of their guilt, and their need of expiation. It was a sin-offering, or an atoning sacrifice for conscious guilt.

25. "Of Israel," means Israelites, as distinguished from the priests, and the Levites, and the singers.

44. That is, some of these strange wives had borne them children, but the majority had proved barren.

Digitized by Google

THE BOOK OF

NEHEMIAH.

CHAPTER I.

1 *Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*

B. C. 446.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,[a]

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.[b]

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

Between the events recorded in the close of the Book of Ezra, and those with which the Book of Nehemiah opens, there is an interval of about twelve years. Here the history of the Jewish nation is resumed and carried down to nearly one hundred and ten years after the captivity, and these annals form the latest canonical records of that wondrous people till the time of Christ.

a ch. x. 1.

b ch. ii. 17; 2 Kings xxv. 10.



NEHEMIAH was a Jew, but whether of the tribe of Judah, as some have asserted, is matter of doubt. His father, Hachaliah, seems to have resided in the royal city of Shushan, which was the capital of Persia; but through what influence Nehemiah obtained the office of cup-bearer to Artaxerxes, which was one of equal trust and honour, we know not. In this exalted position, which gave him frequent access into the royal presence, his piety and virtue

Digitized by Google

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:[a]

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.[b]

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.[c]

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:[d]

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.[e]

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.[f]

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.[g]

CHAPTER II.

1 *Artaxerxes understanding the cause of Nehemiah's sadness sendeth him with letters and commission to Jerusalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jerusalem.* 12 *He vieweth secretly the ruins of the walls.* 17 *He inciteth the Jews to build in despite of the enemies.*

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.[h]

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,[i]

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?[j]

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the [1]queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.[k]

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.[l]

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.[m]

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.[n]

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.[o]

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

BEFORE CHRIST 445.

j ch. i. 3; 1 Kings i. 31; Dan. ii. 4; v. 10; vi. 6, 21.

a Exod. xx. 6; Dan. ix. 4.

1 Heb. *wife.*

b 1 Kings viii. 28, 29; 2 Chron. vi. 40; Dan. ix. 17, 18, 20.

k ch. v. 14; xiii. 6.

c Deut. xxviii. 15; Ps. cvi. 6; Dan. ix. 5.

d Lev. xxvi. 33; Deut. iv. 25—27; xxviii. 64.

e Lev. xxvi. 39, &c.; Deut. iv. 29—31; xxx. 2, 4.

l ver. 18; Ezra v. 5; vii. 6, 9, 28.

f Deut. ix. 29; Dan. ix. 15.

g ver. 6; ch. ii. 1; Isa. xxvi. 8; Heb. xiii. 18.

m Ezra viii. 32.

n ver. 17; ch. i. 3; iii. 13; 2 Chron. xxvi. 9.

h ch. i. 11; Ezra vii. 1.

o 2 Sam. xv. 23; Jer. xxxi. 40.

i Prov. xv. 13.

shone out with peculiar lustre. Nor, in the midst of regal splendour and munificence, was he unmindful of his distressed and suffering countrymen.

CHAPTER I.

1. The "month Chisleu" corresponded with the latter part of our November and the earlier part of December.

"The twentieth year," that is, of Artaxerxes' reign.

3. From the seventh chapter of his book, we learn that Ezra's commission, which he had received from this same Artaxerxes, had reference rather to the restoration of the Temple, and the re-establishment of the worship and service of God; and therefore he might have done nothing to fortify the city. Or if he rebuilt the walls, the Samaritans and other enemies might have thrown them down again. Defenceless and exposed, they were not only more in danger, but the pious Jews were insulted and derided for their confidence in God.

4. Nehemiah having listened to the sad and distressing tale of the state of the Holy City, is deeply and painfully affected. He was moved to go at once to the help and succour of his brethren; but he must have the permission of his royal master, and therefore he commits the whole case to God, and leaves Him to arrange and determine all at so critical a moment.—See verse 11.

CHAPTER II.

1. As the "month Nisan" corresponds with the latter portion of our March and the earlier part of April, four months must have elapsed between the time when Nehemiah listened to the sad recital of his brethren and when he ventured to make known his request to the king. It may be that his period of service did not occur earlier, and into the royal presence he could not go uncalled, except by risking life itself (Esther iv. 11).

6. It is not improbable that the queen who was sitting by the sovereign, was no other than Esther; and if so, we can scarcely doubt that she sustained

Digitized by Google

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.[a]

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.[b]

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?[c]

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.[d]

CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.[e]

2 And [1]next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.[f]

3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.[g]

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.[h]

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.[i]

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

BEFORE CHRIST 445.

2 Or, *left Jerusalem unto the broad wall.*

j ch. xii. 38.

a ch. i. 3; Ps. xliv. 13; lxxix. 4; Jer. xxiv. 9; Ezek. v. 14, 15; xxii. 4.

b ver. 8; 2 Sam. ii. 7.

3 Heb. *second measure.*

k ch. xii. 38.

4 Shallum had no sons; and his daughters, supposed by some to have been widows, contributed with him, as his heiresses, to the execution of the work.

c ch. vi. 6; Ps. xliv. 13; lxxix. 4; lxxx. 6.

5 This phrase denotes that two superior magistrates were placed over the principal cities, possessing equal authority, but residing in different localities.

d Ezra iv. 3.

l ch. ii. 13.

e ch. xii. 10, 39; Jer. xxxi. 38; Zech. xiv. 10; John v 2.

1 Heb. *at his hand.*

6 These stairs served as a communication between the city of David and the other parts of Jerusalem (2 Sam. v. 6, 7).

m ch. ii. 14; John ix. 7.

f Ezra ii. 34.

7 Or, the place in which was located the royal guard, composed of the most valiant soldiers.

n 2 Kings xx. 20; Isa. xxii. 11.

g ch. vi. 1; vii. 1; xii. 39; 2 Chron. xxxiii. 14; Zeph. i. 10.

o 2 Chron. xxvi. 9.

h Judg. v. 23.

8 Or, *Zaccai.*

i ch. xii. 39

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they [2]fortified Jerusalem unto the broad wall.[j]

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired [3]the other piece, and the tower of the furnaces.[k]

12 And next unto him repaired [4]Shallum the son of Halohesh, the [5]ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.[l]

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the [6]stairs that go down from the city of David.[m]

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made, and unto the [7]house of the mighty.[n]

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.[o]

20 After him Baruch the son of [8]Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

---

the request of Nehemiah. Her presence is mentioned as something favourable to his petition.

7, 8. Nehemiah's trust was in God; but it is clear that Nehemiah must have stood very high in the esteem and confidence of his sovereign.

10. Sanballat was a Moabite of Horonaim, a city of Moab; and Tobiah, who had been a slave, was an Ammonite. Though Moab and Ammon had both been subjugated by the kings of Babylon, they were afterwards restored.

12. He concealed his intentions and the nature of his commission, till he had made his own observations, had taken counsel with those in whom he could confide, and had assurance of the fidelity and co-operation of the people.

13—16. From this brief account we may see what a defenceless and ruined condition the city was in nearly a hundred years after the captivity.

CHAPTER III.

1. Eliashib, who was the grandson of Jeshua, seems to have undertaken, in connection with his fellow-priests and relations, to execute this department of the works at his own expense. The reason is obvious:—the sheep-gate communicated immediately with the Temple, and through this gate the cattle were brought that were to be offered in sacrifice.

They also built so much of the wall as should reach to the tower of Meah on the one side, and to the tower of Hananeel on the other.

5. It is difficult to account for the conduct of these nobles. But, while they put not their neck to the work—refused to submit and to labour—the inferior citizens addressed themselves with earnestness to the work.

Nehemiah is called "the lord" of these nobles, as he was the head of all.

Digitized by Google

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.[a]

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh.[b]

26 Moreover the Nethinims [1]dwelt in Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.[c]

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.[d]

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the [2]going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

BEFORE CHRIST 445.

a ver. 19.

e ch. ii. 10, 19.

b Jer. xxxii. 2; xxxiii. 1; xxxvii. 21.

1 Or, *which dwelt in Ophel, repaired unto.*

3 Heb. *leave them to themselves.*

c ch. viii. 1, 3; xi. 21; xii. 37; 2 Chron. xxvii. 3; Ezra ii. 43.

d 2 Kings xi. 16; 2 Chron. xxiii. 15; Jer. xxxi. 40.

f ch. ii. 10, 19.

4 Heb. *despite.*

g Ps. lxxix. 12; cxxiii. 3, 4; Prov. iii. 34.

h Ps. lxix. 27, 28; cix. 14, 15; Jer. xviii. 23.

2 Or, *corner-chamber*

5 Heb. *ascended.*

i ver. 1

CHAPTER IV.

1 *While the enemies scoff, Nehemiah prayeth and continueth the work.*
7 *Understanding the wrath and secrets of the enemy, he setteth a watch*
13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.[e]

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they [3]fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.[f]

4 Hear, O our God; for we are [4]despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:[g]

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.[h]

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem [5]were made up, *and* that the breaches began to be stopped, then they were very wroth,[i]

7. The word here rendered throne, is to be taken in the sense of judgment-seat, or the place in which justice was administered by the deputies of the Persian monarch, on this side the river, or west of the Euphrates.

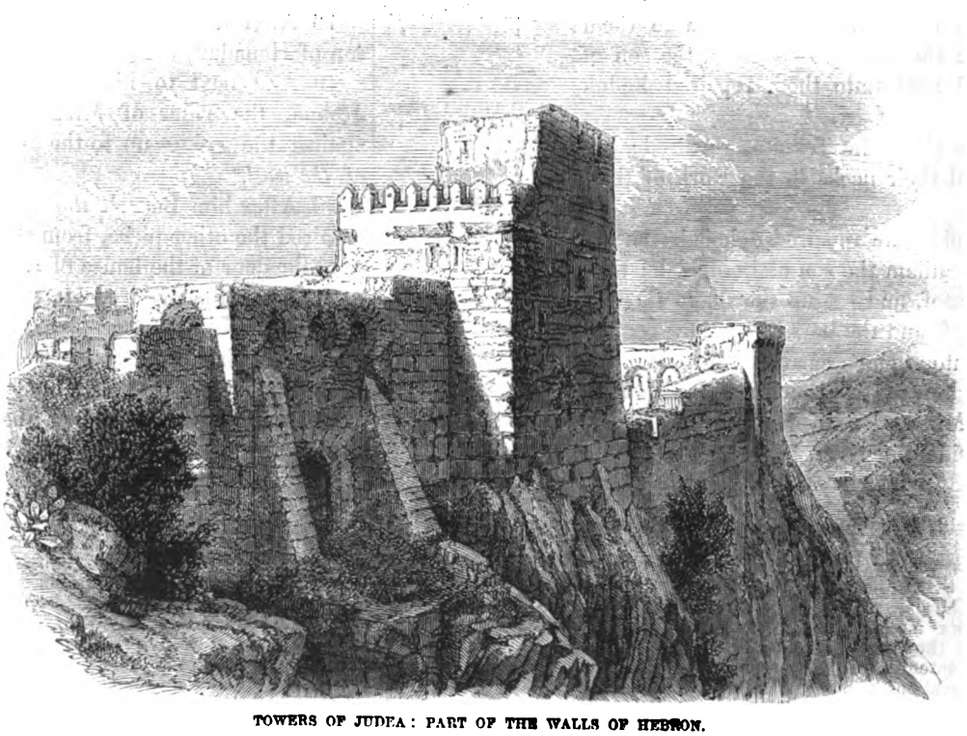
8—10. There were not a few who built or repaired that portion of the wall which was immediately opposite to their own dwelling.

25. "The king's high house" may have been some post of observation, towering above the whole city, and commanding on all sides the widest view.

26. The water-gate was that through which the water was carried for the use of the Temple.

31. "The gate Miphkad" may have led to some prison or house of correction.

32. Just as the work was begun by Eliashib at the sheep-gate, so here we find it finished by the goldsmiths and the merchants; and thus the whole city was walled around. God was with Nehemiah and the people, and He prospered them in their work.



TOWERS OF JUDEA: PART OF THE WALLS OF HEBRON.

CHAPTER IV.

2. Chagrined and mortified, Sanballat and his company pour out their scorn and contempt upon the Jews, while engaged in the work.

"Will they fortify themselves?" Do they dream of throwing a wall round such a city as this? "Will they sacrifice?" Do they mean to rear the Temple and renew their worship? "Will they make an end in a day?" Do they think that such a work can be completed in any reasonable time? Where are they to get the materials? "Will they revive the stones out of the heaps of the rubbish which are burned?" Do they imagine that they can dig them out of rubbish, or work the rubbish up into stone? Such a wall would not bear even the lightest step of the fox; how, then, could it be a defence for a numerous people?

6. The "half" here refers not to the circuit, or the circumference, but to the height of the wall.

Digitized by Google



REBUILDING THE WALLS OF JERUSALEM, AFTER THE CAPTIVITY.

Digitized by Google

8 And conspired all of them together to come *and* to fight against Jerusalem, and [1]to hinder it.[a]

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.[b]

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, [2]From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I [3]in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.[c]

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.[d]

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.[e]

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.[f]

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, [4]none of us put off our clothes, [5]*saving that* every one put them off for washing.[g]

BEFORE CHRIST 445.

4 This does not mean that they took no rest or recreation, but only that they slept by turns, and were ready at any moment to enter into conflict with the enemy. Still, due attention was had to cleanliness, as inseparable from health; and Nehemiah well knew that health was of the first moment in all military operations. He held means to be essential to ends.

1 Heb. *to make an error to it.*

a Ps. lxxxiii. 3—5

5 Or, *every one went with his weapon for water.*

g Judg. v. 11.

b Ps. l. 15.

h Lev. xxv. 35—37; Deut. xv. 7; Isa. v. 7.

2 Or, *That from all places ye must return to us.*

3 Heb. *from the lower parts of the place, &c.*

c Numb. xiv. 9; Deut. i. 29; x. 17; 2 Sam. x. 12.

d Job v. 12.

i Exod. xxi. 7; Lev. xxv. 39; Isa. lviii. 7.

6 Heb. *my heart consulted in me*

j Exod. xxii. 25; Lev. xxv. 36; Ezek. xxii. 12.

e Heb. *on his loins.*

k Lev. xxv. 48.

l Lev. xxv. 36; 2 Sam. xii. 14; Rom. ii. 24; 1 Peter ii. 12

f Exod. xiv. 14, 25; Deut. i. 30; iii. 22; xx. 4; Josh. xxiii. 10.

m Ezra x. 5; Jer. xxxiv. 8, 9.

CHAPTER V.

1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*



AND there was a great cry of the people and of their wives against their brethren the Jews.[h]

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them*, for other men have our lands and vineyards.[i]

6 ¶ And I was very angry when I heard their cry and these words.

7 Then [6]I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.[j]

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer.*[k]

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?[l]

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.[m]

13 Also I shook my lap, and said, So God shake

7, 8. All these nations, except the Arabians, were subject to the Persian Empire, and, influenced by Sanballat, they conspired against the Jews.

12. Their idea was, that from whatever quarter their brethren might arrive to help them, the enemy would be sure to fall upon them and destroy them.

16. While one party were employed in building, another party stood behind armed and ready for any sudden attack.

20. The priests were so stationed on the wall as to be able easily to sound the alarm from the one to the other, and rally the people to the point of danger.

CHAPTER V.

1—3. Such was the amount of labour employed in building, that the tillage of the fields had been comparatively neglected, and hence arose a scarcity of provision. And this, too, as some have conjectured, in the sabbatical year, or the year in which it had been ordained the land should enjoy rest; which increased the difficulties and the privations of the poor, and aggravated the guilt of those who took occasion, from the prevailing scarcity, to oppress their brethren. Hence the complaint here expressed, and which is founded on the

Digitized by Google

out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [1]emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.[a]

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.[b]

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.[c]

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.[d]

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.[e]

19 Think upon me, my God, for good, *according* to all that I have done for this people.[f]

CHAPTER VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terror of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

NOW it came to pass, when Sanballat, and Tobiah, and [2]Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)[g]

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief.[h]

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

BEFORE CHRIST 445.

1 Heb. *empty*, or, *void.*

a 2 Kings xxiii. 3; Matt. x. 14; Acts xiii. 51; xviii. 6.

2 Or, *Gashmu*

b ver. 1; ch. ii. 19

c ch. xiii. 6.

d ver. 9.

e 2 Sam. ix. 7; 1 Kings xviii. 19.

f vs. 14, 15; 1 Kings iv. 22.

g ch. xiii. 22.

h Ezek. xiii. 22.

2 Or, *Gashmu.*

i ch. xi. 35; 1 Chron. viii. 12; Ps. xxxvii. 12, 32; Prov. xxvi. 24, 25.

k ch. ii. 10; iv. 1, 7; vi. 1; Ps. cxxvi. 2.

4 Heb. *multiplied their letters passing to Tobiah.*

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and [2]Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.[i]

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.[j]

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.[k]

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.[l]

17 ¶ Moreover in those days the nobles of Judah [4]sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

---

fact, that the poorer portion of the people had unavoidably contracted such debts as compelled them to mortgage their lands, and even sell their children.

6—8. Nehemiah sympathised with these poor sufferers; rebuked the richer men for their extortion and their usury; set himself at once to redress the grievances of his oppressed brethren; convened an assembly of the people, and, in the presence of all, claimed justice for all.

11. "The hundredth part of the money" is understood in the sense of one-hundredth part every month, or twelve per cent. a-year—a ruinous rate of interest to the poorer classes.

13. This was a symbolical act on the part of Nehemiah, and denoted that if any one acted contrary to the oath which he had taken, the God before whom he had sworn would strip him of all that he possessed, and leave him destitute and despised.

14—18. The former governors had laid the people under very heavy tribute for their support, while their servants or attendants lorded it over the people and increased their burdens; whereas Nehemiah refused all emoluments, and at his own expense supported his dignity with great hospitality. He was a truly patriotic man, and, for the good of his country, he sacrificed every private, personal interest. His conduct supplies one of the noblest examples to men of affluence and of influence.

CHAPTER VI.

2. There can be no doubt that this was a snare to draw Nehemiah from Jerusalem, away from his friends and his brethren, when Sanballat would either have carried him off, or have put him to death.

5. "With an open letter in his hand." This was designed as a gross insult to Nehemiah in the position in which he stood. In the East, letters sent to governors and others in authority, are not only carefully folded up, but put in a silken bag and sealed; and, therefore, to send an open letter to Nehemiah, who had been brought up in one of the first and most ceremonious courts in

Digitized by Google

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my [1]words to him. *And* Tobiah sent letters to put me in fear.

CHAPTER VII.

1 *Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.* 5 *A register of the genealogy of them which came at the first out of Babylon,* 9 *of the people,* 39 *of the priests,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of Solomon's servants,* 63 *and of the priests which could not find their pedigree.* 66 *The whole number of them, with their substance.* 70 *Their oblations.*

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,[a]

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many.[b]

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [2]large and great: but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;[c]

7 Who came with Zerubbabel, Jeshua, Nehemiah, [3]Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say,* of the men of the people of Israel *was this;*

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

BEFORE CHRIST 445.

1 Or, *matters*

a ch. vi. 1.

b ch. ii. 8; Exod. xviii. 21.

2 Heb. *broad in spaces.*

c Ezra ii. 1, &c.

3 Or, *Seraiah,* Ezra ii. 2.

d ver. 12

4 Or, *Bani.*

5 Or, *Jora.*

6 Or, *Gibbar.*

7 Or, *Azmaveth.*

8 Or, *Kirjath-arim.*

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of [4]Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of [5]Hariph, an hundred and twelve.

25 The children of [6]Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of [7]Beth-azmaveth, forty and two.

29 The men of [8]Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.[d]

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

---

the world, was a daring outrage upon all the proprieties of official character and position.

6—14. It is scarcely possible to conceive of any man in more perplexing and harassing circumstances than Nehemiah, the patriot and the man of God. But his faith faltered not. It rested upon the invisible and the immutable; and hence his composure, his fortitude, and his triumph.

15. If we bear in mind that several thousands of workmen were engaged in this labour, that some portions of the old wall still stood, as well as some portions of the foundations, that the old materials were at hand, and that all worked under the guidance of God, we shall see nothing surprising in the statement that the whole undertaking was completed in fifty-two days. Titus threw a wall of four thousand paces around Jerusalem in three days, besides erecting several towers of great strength; and Alexander the Great is said to have reared the walls of Alexandria, which were nearly eight miles in circumference, within the short space of less than thirty days. The secret of the Jews' success was their simple trust in God, who was ever ready to appear on their behalf, and to overrule the most adverse events for their prosperity.

CHAPTER VII.

3. Oriental towns of any size or consequence are walled, and great strictness is usually observed in shutting and opening the gates, which are generally closed at sunset and opened at sunrise; and when once closed they are seldom, if ever, opened to any one, either to go in or come out, unless it be for people of distinction or in authority. The command here given by Nehemiah was, that the gates should not be opened but in the presence of the responsible officers whom he had appointed, and not till after the sun had risen, even to the point of heat, so that any enemy might the more easily be discerned, and the inhabitants of the city being up, would be prepared to defend themselves against any assault.

4. A great diversity of opinion obtains with regard to the dimensions of

Digitized by Google



NEHEMIAH AND SANBALLAT'S SERVANT.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.[a]

40 The children of Immer, a thousand fifty and two.[b]

41 The children of Pashur, a thousand two hundred forty and seven.[c]

42 The children of Harim, a thousand and seventeen.[d]

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of [1]Hodevah, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

BEFORE CHRIST 445.

2 Or, *Siaha.*

a 1 Chron. xxiv. 7.

b 1 Chron. xxiv. 14.

3 Or, *Shamlai.*

c 1 Chron. ix. 12; xxiv. 9.

d 1 Chron. xxiv 8.

1 Or, *Hodaviah*, Ezra ii. 40; or, *Judah*, Ezra iii. 9.

4 Or, *Nephusim.*

5 Or, *Bazluth.*

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of [2]Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of [3]Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of [4]Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of [5]Bazlith, the children of Mehida, the children of Harsha,

the city; some make it six miles in circumference, while others make it more or less. It is very likely that Nehemiah built the walls on the old foundations, and there can be no doubt that they occupied a much larger space than the city does at the present day.

5. The register found by Nehemiah was not the same as that which was in the possession of Ezra. It has been suggested that the list in Ezra was taken from one made in Babylon of those who, upon the edict of Cyrus, professed their willingness to proceed to Jerusalem; while that of Nehemiah was made at

Digitized by Google

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of [1]Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [2]Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, [3]Addon, and Immer: but they could not shew their father's house, nor their [4]seed, whether they *were* of Israel.[a]

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And [5]the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.[b]

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

BEFORE CHRIST 445.

6 Heb. *part.*

c ch. viii. 9.

1 Or, *Perida.*

d Ezra ii. 69

2 Or, *Ami.*

3 Or, *Addan.*

4 Or, *pedigree.*

a Ezra ii. 59.

e Ezra iii. 1

5 Or, *the governor.*

f ch. iii. 26; Ezra iii. 1; vii. 6.

b ch. viii. 9.

7 Heb. *that understood in hearing.*

g Lev. xxiii. 24; Deut. xxxi. 11, 12.

8 Heb *from the light.*

9 Heb. *tower of wood.*

70 ¶ And [6]some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.[c]

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.[d]

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.[e]

CHAPTER VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardness of them to hear and be instructed.* 16 *They keep the feast of tabernacles.*



AND all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.[f]

2 And Ezra the priest brought the law before the congregation both of men and women, and [7]all that could hear with understanding, upon the first day of the seventh month.[g]

3 And he read therein before the street that *was* before the water gate [8]from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [9]pulpit of wood,

Jerusalem after the return. These two lists differ in numbers and in names, but the final results are the same.

7. In Ezra ii. 2 Azariah is named Seraiah; and we must therefore conclude that he had both names.

19. The number in Ezra ii. 14 is two thousand and fifty-six, which is considered the more correct reading.

26. The Septuagint renders this: "The children of Bethlehem one hundred twenty and three; the children of Netophah fifty and six."

33. To which the Alexandrian MS. of the Septuagint adds, "The children of Magbish, one hundred fifty and six" (Ezra ii. 30).

70. From this verse to the end of the chapter, the matter relates not to the registry, nor was it part of the register found by Nehemiah, but is the record of subsequent events. Moreover, the offerings which are here specified are not to be confounded with those recorded in Ezra, but they were, in all likelihood, made on the completion of the registration by Nehemiah, who was now the Tirshatha, or governor, just as Zerubbabel had been when the first colony of the Jews returned from their captivity.

The dram was a Persian gold coin of the value of twenty-five shillings of our money.

71. The word rendered "pound"—*maneh*—was, as a weight, equal to one hundred shekels; as a coin, to sixty shekels, or £9 sterling.

73. From the phrase, "all Israel dwelt in their cities," it would seem, that the great end of examining the public register, was to determine, first, the different families, and then the towns and villages to which they respectively belonged.



MYRTLE.

CHAPTER VIII.

1. It may be that Ezra had by this time completed his collection of the books of the law, and the people were eager to hear the contents.

2. The first day of the seventh month was the first day of the civil year, or new-year's day, and hence a festival. It was in the beginning of this month that the Feast of Trumpets, which lasted two days, was celebrated with great joy.

4. This pulpit of wood was nothing more than a platform, of good dimensions, with a fence thrown around.

7. The law, as read by Ezra, was no doubt written in pure Hebrew, while to the people, from their long residence in Babylonia, the Chaldee had become more familiar. There might, therefore, be many words and phrases which they could not understand, and these the Levites rendered into corresponding Chaldee terms; or they may have taken sentence by sentence, as it fell from the lips of Ezra, and so have reproduced it in the Chaldean tongue.

9, 10. The first day of every month was a festival; but this, as the first day of a new year, was a great day, and one to be kept with joy and gladness.

Digitized by Google

which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the [1]sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:[a]

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.[b]

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.[c]

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¶ And Nehemiah, which *is* [2]the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.[d]

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.[e]

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.[f]

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [3]to understand the words of the law.

14 And they found written in the law which the LORD had commanded [4]by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:[g]

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.[h]

BEFORE CHRIST 445

i ch. xii. 37, 39; Deut. xxii. 8; 2 Kings xiv. 13

1 Heb. *eyes*

a Judg. iii. 20.

j 2 Chron. xxx. 21.

b Exod. iv. 31; xii. 27; 2 Chron. xx. 18; Lam. iii. 41; 1 Cor. xiv. 16; 1 Tim. ii. 8.

5 Heb. *a restraint.*

k Lev. xxiii. 36; Numb. xxix. 35; Deut. xxxi. 10, &c.

c Lev. x. 11; Deut. xxxiii. 10; 2 Chron. xvii. 7—9; Mal. ii. 7.

2 Or, *the governor.*

l Josh. vii. 6; 1 Sam. iv. 12; 2 Sam. i. 2; Job ii. 12.

6 Heb. *strange children.*

d ver. 8; ch. viii. 65; x. 1; Lev. xxiii. 24; Numb. xxix. 1; Deut. xvi. 14, 15; Ezekiel. iii. 4.

m ch. xiii. 3, 30; Ezra x. 11.

e Esther ix. 19, 22; Rev. xi. 10.

n ch. viii. 7, 8.

7 Or, *scaffold.*

f ver. 7, 8, 10

3 Or, *that they might instruct in the words of the law.*

o 1 Chron. xxix. 22.

4 Heb. *by the hand of.*

g Lev. xxiii. 34, 42; Deut. xvi. 13.

p Gen. i. 1; ii. 1; Exod. xx. 11; Deut. x. 14; 1 Kings viii. 27; 2 Kings xix. 15, 19; Ps. xxxvi. 6; lxxxvi. 10; Isa. xxxvii. 16, 20; Rev. xiv. 7.

q Gen. xi. 31; xii. 1; xvii. 5

h Lev. xxiii. 4, 40; Deut. xvi. 16.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.[i]

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.[j]

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* [5]a solemn assembly, according unto the manner.[k]

CHAPTER IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites make a religious confession of God's goodness, and their wickedness.*

NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.[l]

2 And the seed of Israel separated themselves from all [6]strangers, and stood and confessed their sins, and the iniquities of their fathers.[m]

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.[n]

4 ¶ Then stood up upon the [7]stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.[o]

6 Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.[p]

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;[q]

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the

14. The Feast of Tabernacles was kept on the fifteenth day of this month, and being close at hand, they began to prepare for its celebration, according to the instructions given in the law which had just been read to them.

15. Branches of the myrtle, which is a beautiful, fragrant, and ornamental evergreen, were gathered, among others, to cover the booths or tents in which the Jews resided during this hallowed festival.

18. It is supposed that, from this act of Ezra, it was afterwards arranged to have the law read to the people every sabbath-day in their own towns and cities; and that this, again, led to the erection of synagogues.

"According unto the manner" means in harmony with the divinely prescribed order.

CHAPTER IX.

1. This seventh ecclesiastical month was one of great interest. On the first day was held the Feast of Trumpets; on the tenth, the Great Atonement was offered; on the fourteenth, began the Feast of Tabernacles, which lasted seven days; on the twenty-third, the people separated themselves from their strange and idolatrous wives; on the twenty-fourth, they devoted themselves to solemn fasting and confession of sin, and to the reading of the law; all of which was followed by renewing their covenant to be the Lord's, and to serve Him in heart and life.

9. This affliction refers to the oppressed condition of the Hebrews in the land of Egypt, where they were treated as slaves, and doomed to toil in brick-

Digitized by Google



EZRA READING THE LAW IN THE HEARING OF THE PEOPLE.

Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:[a]

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;[b]

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.[c]

BEFORE CHRIST 445.

[a] Gen. xii. 7; xv. 18—21; xvii. 7, 8; Josh. xxiii. 14.

[d] Exod. xiv. 21, 22, 27, 28; xv. 5, 10; Ps. lxxviii. 13.

[b] Exod. ii. 24; iii. 7; xiv. 10.

[e] Exod. xiii. 21.

[c] Exod. vii.—x., xii., xiv. xviii. 11; Isa. lxiii. 12, 14; Dan. ix. 15.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.[d]

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.[e]

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right

making till their very hearts were crushed and broken within them. There are representations of the ancient mode of Egyptian brick-making, on which no one can allow his eye to rest without being impressed with the fact, that the labours of the field were not only exhausting and degrading, but such as insulted all the higher instincts of humanity, and outraged every noble and pure feeling. Heavy indeed was the affliction of the Hebrew!

Digitized by Google



THE RULERS CHOSEN BY LOT TO DWELL AT JERUSALEM.

judgments, and [1]true laws, good statutes and commandments:[a]

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:[b]

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land [2]which thou hadst sworn to give them.[c]

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,[d]

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.[e]

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;[f]

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.[g]

20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.[h]

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not.[i]

BEFORE CHRIST 445.

1 Heb. *laws of truth.*
a Exod. xix. 20; xx. 1; Ps. xix. 8, 9; Rom. vii. 12.
e Exod. xxxiv. 6; Numb. xiv. 4, 18; Ps. lxxviii. 11, 42, 43; lxxxvi. 5, 15; Joel ii. 13.
b Gen. ii. 3; Exod. xx. 8—11.
f Exod. xxxii. 4.
2 Heb. *which thou hadst lift up thine hand to give them.*
c Exod. xvi. 14, 15; xvii. 6; Numb. xiv. 30; xx. 9, &c.; Deut. i. 8.
g ver. 27; Exod. xiii. 21, 22; Numb. xiv. 14; Ps. cvi. 45; 1 Cor. x. 1.
d ver. 29; Deut. xxxi. 27; 2 Kings xvii. 14; 2 Chron. xxx. 8; Ps. cvi. 6; Jer. xix. 15.
h Exod. xvi. 15; xvii. 6; Numb. xi. 17; Josh. v. 12; Isa. lxiii. 11.
i Deut. ii. 7; viii. 4; xxix. 5.

22. In the song of Moses (Deut. xxxii. 23—26) we read, "I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men." And here these Levites record the fact, that God did divide them into corners.

29. The allusion here is to the refusal of the yoke by refractory oxen. The

Digitized by Google

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.[a]

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.[b]

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [1]as they would.[c]

25 And they took strong cities, and a fat land, and possessed houses full of all goods, [2]wells digged, vineyards, and oliveyards, and [3]fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.[d]

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.[e]

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.[f]

28 But after they had rest, [4]they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;[g]

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and [5]withdrew the shoulder, and hardened their neck, and would not hear.[h]

30 Yet many years didst thou [6]forbear them, and testifiedst against them by thy spirit [7]in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.[i]

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.[j]

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the [8]trouble seem little before thee, [9]that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.[k]

BEFORE CHRIST 445.

l Dan. ix. 5, 6, 8, 14; Ps. cvi. 6; cxix. 137.

a Numb. xxi. 21, &c.

b Gen. xxii 17.

m ver. 25; Deut. xxviii. 47.

1 Heb. *according to their will.*

c Josh. i., ii., &c.; Ps. xliv. 2, 3.

2 Or, *cisterns.*

3 Heb. *tree of food.*

n Deut. xxviii. 48; Ezra ix. 9.

d ver. 35; Numb. xiii. 27; Deut. vi. 11; viii. 7, 8; xxxii. 15; Ezek. xx. 6; Hos. iii. 5.

o Deut. xxviii. 33, 48, 51.

e Judg. ii. 11, 12; 1 Kings xiv. 9; xviii. 4; xix. 10; 2 Chron. xxiv. 20, 21; Ps. l. 17; Matt. xxiii. 37; Acts vii. 52.

10 Heb. *are at the sealing*, or, *sealed.*

p ch. x. 1, 29; 2 Kings xxiii. 3; 2 Chron. xxix. 10; xxxiv. 31; Ezra x. 3.

11 Heb. *at the sealings.*

f Judg. ii. 14, 18; iii. 8, &c.; Ps. cvi. 41—44.

12 Or, *the governor.*

4 Heb. *they returned to do evil.*

q ch. i. 1; viii. 9; ix. 38.

g Judg. iii. 11, 12, 30; iv. 1; v. 31; vi. 1; Ps. cvi. 43.

5 Heb. *they gave a withdrawing shoulder*, Zech. vii. 11.

h ver. 16; Lev. xviii. 5; Ezek. xx. 11; Rom. x. 5; Gal. iii. 12.

6 Heb. *protract over them.*

7 Heb. *in the hand of thy prophets.*

i 2 Kings xvii. 13; 2 Chron. xxxvi. 15; Isa. v. 5; xlii. 24; Jer. vii. 25; xxv. 4; Acts vii. 51; 1 Peter i. 11; 2 Peter i. 21.

j ver. 17; Jer. iv. 27; v. 10, 18.

8 Heb. *weariness.*

r ch. vii. 8, &c.; Ezra ii. 3, &c.

9 Heb. *that hath found us.*

k ch. i. 5; Exod. xxxiv. 6, 7; 2 Kings xvii. 3.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:[l]

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.[m]

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:[n]

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.[o]

38 And because of all this we make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, [10]seal *unto it*.[p]

CHAPTER X.

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*

NOW [11]those that sealed *were*, Nehemiah, [12]the Tirshatha, the son of Hachaliah, and Zidkijah,[q]

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,[r]

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

yoke was laid upon the neck of the animal, and fastened to the plough-beam with a kind of thong. It thus became the symbol of subjection and rule, while the withdrawing of the shoulder and the hardening of the neck is only another form of expression for breaking the yoke, or rejecting all rule and authority.

36, 37. Servants in the very land which God had given unto their fathers! Tolerant as were the Persian monarchs, still it was a foreign power, and the condition of the Hebrews under this power was little better than that of slaves. The Persian kings laid claim to little less than divine honours from their subjects; they therefore laid upon the Hebrews the heaviest impositions; asserted dominion over their bodies and their cattle; laid absolute claim to their services, whether in peace or in war, and in everything made them painfully conscious that they were subject to foreign dominion.

38. In the depth of physical distress and mental suffering, they bowed before the All-loving One, implored his aid and succour, and entered into solemn covenant henceforth to live to Him, subject to His ever-righteous sway, and obedient to His gracious authority.

CHAPTER X.

1. In the signing of the covenant into which they had just entered, Nehemiah, as their head, and as it became him, took the lead, and set the example.

Digitized by Google

19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;[a]

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given [1]by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;[b]

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:[c]

31 And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of [2]every debt.[d]

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.[e]

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:[f]

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:[g]

36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:[h]

37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.[i]

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.[j]

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.[k]

CHAPTER XI.

1 *The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem.* 3 *A catalogue of their names.* 20 *The residue dwell in other cities.*

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.[l]

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.[m]

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.[n]

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [3]Perez;[o]

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

BEFORE CHRIST 445.

h Exod. xiii. 2, 12, 13; Lev. xxvii. 26, 27; Numb. xviii. 15. 16.

i Lev. xxiii. 17; xxvii. 30; Numb. xv. 19; xviii. 21, &c.; Deut. xviii. 4; xxvi. 2.

j Numb. xviii. 26; 1 Chron. ix. 26; 2 Chron. xxxi. 11.

a ch. xiii. 3; Ezra ii. 36—43; ix. 1; x. 11, 12, 19.

1 Heb. *by the hand of.*

k ch. xiii. 10—12; Deut. xii. 6, 11; 2 Chron. xxxi. 12.

b ch. v. 12, 13; Deut. xxix. 12, 14; 2 Kings xxiii. 3; 2 Chron. xxxiv. 31; Ps. cxix. 106.

c Exod. xxxiv. 16; Deut. vii. 3; Ezra ix. 12, 14.

2 Heb. *every hand.*

d ch. xiii. 15, &c.; Exod. xx. 10; xxiii. 10, 11; Lev. xxiii. 3; xxv. 4; Deut. v. 12.

l ver. 18; Matt. iv. 5; xxvii. 53.

m Judg. v. 9.

e Lev. xxiv. 5, &c.; Numb. xxviii., xxix.; 2 Chron. ii. 4.

n 1 Chron. ix. 2, 3; Ezra ii. 43, 55.

f ch. xiii. 31; Lev. vi. 12; Isa. xl. 16.

3 Or, *Pharez*, Gen. xxxviii. 29.

o 1 Chron. ix. 3, &c.

g Exod. xxiii. 19; xxxiv. 26; Lev. xix. 23; Numb. xviii. 12; Deut. xxvi. 2.

The parties who put their names to this solemn instrument divided themselves into three classes:—the priests, the Levites, and the chief of the people. It was thus a national act, and as a nation they now stood pledged to the throne and the service of God, as their supreme Head and Lord.

28. "Separated themselves from the people of the lands unto the law of God" clearly implies that any connection which they might form with surrounding and idolatrous nations would be fatal to all the higher principles of religion. In proportion as they became intermingled with these peoples, did they fall into their modes of procedure; and in the same degree did they live in neglect of their own written law; nay, that law was to them irksome and insufferable. The separation here spoken of implies, as a consequence, a return to God, with conformity to His will, and obedience to His law.

32. From Exodus xxx. 11—13, we learn that Moses, after taking the census of the congregation, laid on every male adult an impost of half a shekel, as a ransom for his soul. But here the people imposed upon themselves only one-third of a shekel, which was less than one shilling of our money. It may be that they were ignorant of the original law, or that this part of the law had not been discovered. It was a self-imposed tax; and we may infer that such were their reduced circumstances, brought about by wars, captivity, and heavy tribute, that they could afford no larger sum.

34. On the Nethinims it devolved to procure the wood for the fires of the Temple; but after the return from the captivity, they withdrew from their former masters, and hence the fact here stated of casting lots. This wood-offering became, in course of time, a feast, known by the name of *carrying the wood*, and was deemed an honourable service.

38. The tithes of all the produce of the fields were brought to the Levites; and out of them it was ordained that they should give one-tenth part to the priests; and hence the words of the text, "the tithe of the tithes."

39. When it is said, "we will not forsake the house of our God," the meaning is, not that they would literally abide continually in the sanctuary, but that nothing should induce them to forsake the house on proper occasions, or in any way neglect the service of the Lord.

Digitized by Google

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.[a]

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azarcel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, [1]the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, [2]*had* the oversight of the outward business of the house of God.[b]

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.[c]

19 Moreover the porters, Akkub, Talmon, and their brethren that kept [3]the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in [4]Ophel: and Ziha and Gispa *were* over the Nethinims.[d]

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them, that [5]a certain portion should be for the singers, due for every day.[e]

24 And Pethahiah the son of Meshezabeel, of the children of [6]Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.[f]

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,[g]

26 And at Jeshua, and at Moladah, and at Bethphelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

BEFORE CHRIST 445.

c ver. 1.

3 Heb. *at the gates.*

a 1 Chron. ix. 10, &c.

4 Or, *the tower.*

d ch. iii. 26.

5 Or, *a sure ordinance.*

e Ezra vi. 8, 9; vii. 20, &c.

6 Or, *Zarah.*

f Gen. xxxviii. 30; 1 Chron. xviii. 17.

1 Or, *the son of Haggedolim.*

g Josh. xiv. 15.

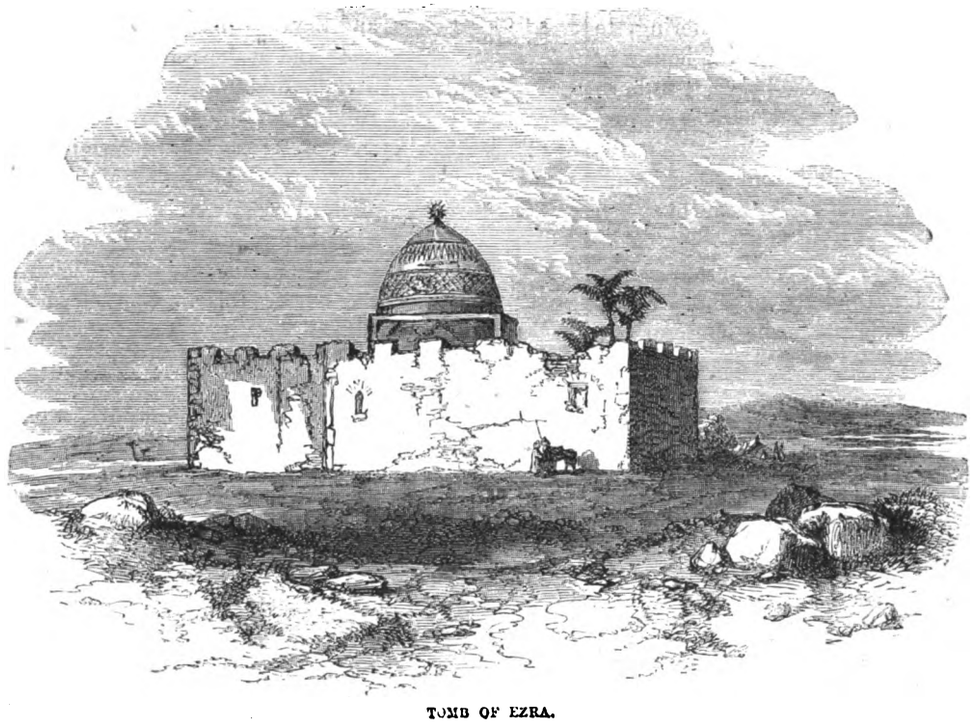
2 Heb. *were over*

b 1 Chron. xxvi. 29

CHAPTER XI.

1. The walls of the city were nearly finished; but Nehemiah deemed the inhabitants far too few for the defence of Jerusalem, and therefore he rendered it obligatory on the people of the surrounding country to give up one in ten of their number to reside in the city itself, to take part, if necessary, in defending it.

2. This verse clearly intimates that these were men whose patriotism led them on this occasion to volunteer their services; and as Jerusalem was deemed a place of danger, and offered no corresponding advantages at that time, such conduct was looked upon as involving no little sacrifice. Hence the blessing pronounced upon them by their fellow-countrymen.



TOMB OF EZRA.

3. This enumeration includes those who came first with Zerubbabel, and also those who came afterwards with Ezra and Nehemiah.

11. Seraiah, who is the same with Azariah, had the oversight and command of things secular, just as the high-priest had of things sacred.

16. What this "outward business of the house of God" really included, it would be difficult to say. Calmet suggests that it consisted in providing victuals for the priests, the sacrificial victims, the sacerdotal vestments, the sacred vessels, and whatever was required for the service of the Temple.

28. Mekonah is probably the same with the Mechanam which Jerome places about eight miles from Eleutheropolis.

Digitized by Google



SOLEMN DEDICATION OF THE WALLS OF JERUSALEM.

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin [1]from Geba *dwelt* [2]at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.[a]

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

B. C. 536—445.

1 Or, *of Geba.*
2 Or, *to Michmash.*
b ch. x. 2—8; Ezra ii. 1, 2.
3 Or, *Melicu*, ver. 14.
4 Or, *Shebaniah*, ver. 14.
5 Or, *Harim*, ver. 15.
6 Or, *Meraioth*, ver. 15.
7 Or, *Ginnethon*, ver. 16.
c Luke i. 5.
a 1 Chron. iv. 14.
8 Or, *Miniamin*, ver. 17.
9 Or, *Moadiah*, ver. 17.
10 Or, *Sallai*, ver. 20.

CHAPTER XII.

1 *The priests, 8 and the Levites, which came up with Zerubbabel.* 10 *The succession of high priests.* 22 *Certain chief Levites.* 27 *The solemnity of the dedication of the walls.* 44 *The offices of priests and Levites appointed in the temple.*

NOW these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,[b]

2 Amariah, [3]Malluch, Hattush,

3 [4]Shechaniah, [5]Rehum, [6]Meremoth,

4 Iddo, [7]Ginnetho, Abijah,[c]

5 [8]Miamin, [9]Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 [10]Sallu, Amok, Hilkiah, Jedaiah. These *were* the

29. En-rimmon is said to have been in the south of Judah, and about sixteen miles south of Eleutheropolis.

CHAPTER XII.

1. The first colony that returned to Jerusalem with Zerubbabel provided for the celebration of the worship of God by taking with them a certain number of priests and Levites to minister in their name

7. From 1 Chron. xxiii., xxiv., we learn that David instituted certain courses of service, and that to each course he appointed its appropriate functionaries; so that "the chief of the priests" may refer to the heads of these several courses.

11. It was this Jaddua who went out in his pontifical robes to meet Alexander the Great, when on his way to invade Jerusalem. Alexander was so struck with Jaddua's appearance and bearing as to abandon all hostility, and even grant peculiar advantages to the Jews.

Digitized by Google

B. C. 536—445.

chief of the priests and of their brethren in the days of Jeshua.[a]

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over [1]the thanksgiving, he and his brethren.[b]

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.[c]

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.[d]

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the [2]thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.[e]

27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.[f]

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate:[g]

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:[h]

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.[i]

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.[j]

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;[k]

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.[l]

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers [3]sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the [4]portions of the law for the priests and Levites: [5]for Judah rejoiced for the priests and for the Levites [6]that waited.[m]

45 And both the singers and the porters kept the ward of their God, and the ward of the purification,

---

a Ezra iii. 2; Hagg. i. 1; Zech. iii. 1.

1 That is, *the psalms of thanksgiving.*

b ch. xi. 17

g ver. 38; ch. ii. 13; iii. 13.

h Numb. x. 2, 8.

i 1 Chron. xxiii. 5.

j ch. ii. 14; iii. 15, 26; viii. 1, 3, 16.

k ver. 31; ch. iii. 8, 11.

c 1 Chron. ix. 14, &c.

l ch. iii. 1, 3, 6, 32; viii. 16; 2 Kings xiv. 13; Jer. xxxii. 2.

d 1 Chron. xxiii., xxv., xxvi.; Ezra iii 11.

2 Or, *treasuries*, or, *assemblies.*

3 Heb. *made their voice to be heard.*

e ch. viii. 9; Ezra vii. 6, 11.

f Deut. xx. 5; 1 Chron. xxv. 6; 2 Chron. v. 13; vii. 6; Ps. xxx. title.

4 That is, *appointed by the law.*

5 Heb. *for the joy of Judah.*

6 Heb. *that stood.*

m ch. xiii. 5, 12, 13; 2 Chron. xxxi. 11, 12.

22. Whether this was Darius Codomanus, in whose time Jaddua the high-priest lived, or whether it was Darius Nothus, at the beginning of whose reign this history terminates, the authorities are not agreed.

29. "The house of Gilgal," or rather Beth-Gilgal, a village in which the Israelites encamped after they crossed the Jordan.

37. The city being built on very uneven ground, these steps were necessary for ascent and descent.

38. The princes and the priests were divided into two companies on the wall; Ezra going before the one, and Nehemiah following after the other. Thus they marched in a row in opposite directions; and when they met on the other side of the city, they formed themselves into one compact body, and then proceeded to the Temple, where they offered the sacrifice of united thanksgiving and praise.

45. They kept ward so as to prevent the unclean from entering the Temple.

47. The people sanctified or set apart one-tenth of all the produce of their land to the Levites; and the Levites sanctified or set apart one-tenth of their tithes for the priests.

Digitized by Google

according to the commandment of David, *and* of Solomon his son.[a]

46 For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.[b]

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they [1]sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.[c]

CHAPTER XIII.

1 *Upon the reading of the law separation is made from the mixed multitude.* 4 *Nehemiah at his return causeth the chambers to be cleansed.* 10 *He reformeth the offices in the house of God.* 15 *The violation of the sabbath,* 23 *and the marriages with strange wives.*



ON that day [2]they read in the book of Moses in the [3]audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;[d]

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.[e]

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.[f]

4 ¶ And before this, Eliashib the priest, [4]having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:[g]

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, [5]which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.[h]

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and [6]after certain days [7]obtained I leave of the king:[i]

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.[j]

8 And it grieved me sore: therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.[k]

10 ¶ And I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.[l]

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their [8]place.[m]

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the [9]treasuries.[n]

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and [10]next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and [11]their office *was* to distribute unto their brethren.[o]

14 Remember me, O my God, concerning this, and wipe not out my [12]good deeds that I have done for the house of my God, and for the [13]offices thereof.[p]

15 ¶ In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.[q]

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.[r]

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.[s]

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye [14]about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should

BEFORE CHRIST 434.

a 1 Chron. xxv., xxvi.

b 2 Chron. xxix. 5, 15, 16, 18.

c 1 Chron. xxv. 1, &c.; 2 Chron. xxix. 30.

d Numb. xxxv 2; Mal. iii. 8.

1 That is, *set apart.*

e Numb. xxii. 5, 6.

2 Heb. *there was read.*

3 Heb. *ears.*

f ch. ix. 2; x. 28.

4 Heb. *being set over*

g ch. xii. 44.

5 Heb. *the commandment of the Levites.*

h ch. xii. 44; Numb. xviii. 21, 24.

6 Heb. *at the end of days.*

i Lev. xxiii. 32; Jer. xvii. 21, 22.

7 Or, *I earnestly requested.*

j ch. v. 14.

k va. 1, 5.

8 Heb. *before the wall?*

9 Or, *storehouses.*

l ch. x. 38, 39; xii. 44.

10 Heb. *at their hand.*

11 Heb. *it was upon them.*

m ch. vii. 2; xii. 44; 2 Chron. xxxi. 12; 1 Cor. iv. 2.

12 Heb. *kindnesses.*

13 Or, *observations.*

n va. 22, 31; ch. v. 19.

o ch. viii. 3, 8; ix. 3; Deut. xxiii. 3, 4; xxxi. 11, 12; 2 Kings xxiii. 2; Isa. xxxiv. 16.

p ch. x. 31; Exod. xx. 10; Jer. xvii. 21, 22.

q ver. 11.

r ch. xii. 44.

s Jer. xvii. 21—23.

14 Heb. *before the wall?*

CHAPTER XIII.

1—3. There are those who refer the events recorded in these verses to the time of Nehemiah's absence at the Persian court; but for this there is no foundation.

4, 5. That they might the more effectually succeed in their opposition, two of the most notorious adversaries of the Jews entered into matrimonial alliances with distinguished Jewish families. Tobiah married the daughter of Shechaniah, his son Johanan took to wife the daughter of Meshullam, one of the chief managers, under Nehemiah, of the rebuilding of the city wall; and even the grandson of the high-priest had become the son-in-law of Sanballat (Ezra ii. 5; Neh. iii. 4, 30; vi. 18). In consequence of these alliances, Tobiah had much intercourse and correspondence with the Jews, many of whom were his pledged supporters.

As the Temple service was discontinued, not only had the priests and Levites ceased their attendance, but they had become worldly and secular; and Eliashib, looking upon the Temple as a common building, dared to fit up some of its chambers as a residence for Tobiah when he came to Jerusalem.

6. Nehemiah, it is said, was absent from one to eight years.

14. Nehemiah was not depending on his own merits or good deeds, but simply imploring that God would not suffer his labour to be in vain.

15. Judging from Egyptian representations, the wine-press was either dug in the ground, or built upon it; and the hollow space being filled with grapes, the men got in, and treading them under their feet, the expressed juice was conducted by a spout into a receptacle prepared for the purpose.

16—22. Nothing could more emphatically express the degenerate condition of the Hebrews than this open violation of the law of the Sabbath.

25. Not that Nehemiah literally cursed the people, but he repeated to them the curse which God had uttered by Moses against such unholy alliances.

Had they not been conscious of their guilt, they never would have submitted to such degrading indignities.

Digitized by Google



GUARDING THE GATE ON THE SABBATH DAY.

cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the [1]greatness of thy mercy.[a]

23 ¶ In those days also saw I Jews *that* [2]had married wives of Ashdod, of Ammon, *and* of Moab:[b]

24 And their children spake half in the speech of Ashdod, [3]and could not speak in the Jews' language, but according to the language [4]of each people.

25 And I contended with them, and [5]cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.[c]

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.[d]

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?[e]

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.[f]

29 Remember them, O my God, [6]because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.[g]

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;[h]

31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.[i]

BEFORE CHRIST 434.

d 2 Sam. xii. 24; 1 Kings iii. 13; xi. 1, &c.; 2 Chron. i. 12.

1 Or, *multitude.*

a vs. 14, 31; ch. xii. 30.

2 Heb. *had made to dwell with them.*

e Ezra x. 2.

b Ezra ix. 2.

f ch. xii. 10, 22.

3 Heb. *they discerned not to speak.*

6 Heb. *for the defilings.*

4 Heb. *of people and people.*

5 Or, *reviled them.*

g ch. vi. 14; Mal. ii. 4, 11, 12

h ch. x. 30; xii. 1, &c.

c ver. 11; Ezra x. 5; Prov. xxviii. 4.

i vs. 14, 22; ch. x. 34.

31. Nehemiah has completed his undertaking. All is done which can insure the dignity and the safety, the peace and the welfare of the city. And now, "what reward shall be given to the deliverer of his country? what bright recompense shall crown his assiduous labours? He covets, he seeks, he will accept no other than is afforded by the conscious feelings of his heart;" he calls upon his God to think on him, and to remember him for good.

Digitized by Google

THE BOOK OF

ESTHER.

CHAPTER I.

1 *Ahasuerus maketh royal feasts.* 10 *Vashti, sent for, refuseth to come.* 13 *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.*

B. C. 462.

NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)[a]

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,[b]

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:[c]

a ch. viii. 9; Ezra iv. 6; Dan. vi. 1; ix. 1.

b 1 Kings i. 46; Neh. i. 1.

c ch. ii. 18.

CHAPTER I.

It has been conjectured that the name ASTARTE—the Venus of the Assyrians, and other Semitic nations—was derived from the word STAR, in the primitive Indo-European language; from whence came the name of the biblical Esther. As an orphan child, Esther was adopted by Mordecai, one of her own kindred, and was brought up by him as his own daughter, till, through a series of providential arrangements, she rose to the highest earthly rank and influence.

The Book which in the Sacred Canon bears her name, is called by the Jews the Volume or Roll of Esther, being a record of the chief incidents in her interesting life.



Digitized by Google

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were [1]present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and [2]blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement [3]of red, and blue, and white, and black, marble.[a]

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and [4]royal wine in abundance, [5]according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [6]chamberlains that served in the presence of Ahasuerus the king,[b]

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* [7]fair to look on.

12 But the queen Vashti refused to come at the king's commandment [8]by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:[c]

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan,

BEFORE CHRIST 462.

d 2 Kings xxv. 19; Ezra vii. 14.

9 Heb. *What to do.*

1 Heb. *found.*

2 Or, *violet.*

3 Or, *of porphyry, and marble, and alabaster, and stone of blue colour.*

a ch. vii. 8; Ezek. xxiii. 41; Amos vi. 4.

4 Heb. *wine of the kingdom.*

5 Heb. *according to the hand of the king.*

10 Heb. *If it be good with the king.*

11 Heb. *from before him.*

12 Heb. *that it pass not away.*

13 Heb. *unto her companion.*

6 Or, *eunuchs.*

e ch. viii. 8; Dan. vi. 8, 12, 15.

b ch. vii. 9; 2 Sam. xiii. 28.

7 Heb. *good of countenance.*

f Eph. v. 33; Col. iii. 18; 1 Peter iii. 1.

14 Heb. *was good in the eyes of the king.*

8 Heb. *which was by the hand of his eunuchs.*

c 1 Chron. xii. 32; Jer. x. 7; Dan. ii. 12; Matt. ii. 1.

15 Heb. *that one should publish it according to the language of his people.*

g Eph. v. 22—24; 1 Tim. ii. 12.

the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)[d]

15 [9]What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 [10]If it please the king, let there go a royal commandment [11]from him, and let it be written among the laws of the Persians and the Medes, [12]that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate [13]unto another that is better than she.[e]

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.[f]

21 And the saying [14]pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and [15]that *it* should be published according to the language of every people.[g]

By the Jews this Book is held in great veneration. They place it on the same level with the law of Moses, and have the notion that, whatever may be the fate of the other sacred Books, this will continue to co-exist with the Pentateuch, and only be consumed in the final fire which is to enwrap this lower world.

Though the author of the Book is not certainly known—some ascribing it to Ezra, and others to Joachin, the son of Joshua the high priest; some to Nehemiah, and others to Mordecai; some to Mordecai and Esther conjointly, and others to the men of the Great Synagogue—we are inclined to the opinion, that the chief materials of the Book were extracted from the annals of the Persian Empire, and were arranged in the form in which we now have them by Ezra, aided by Nehemiah and Mordecai (see chap. x. 2).

The institution of the feast of Purim took place after the events here recorded, and therefore, while some would restrict the history from the third to the twelfth year of Ahasuerus, there are others who would extend it from the third to the eighteenth, or the twentieth year of his reign.

1. This Ahasuerus is supposed to be the same with Artaxerxes Longimanus.

5. This palace may have been nothing more than a royal tent erected for the occasion, and fitted up with every elegance; or, if it were a building, the palace-hall always opened into an extended area, with the garden in front.

6. To ward off the glare of an Eastern sun, hangings, or curtains of gay colours, and of rich materials, are suspended to the pillars which support the ceiling of the house, or the awning of the tent; or to wooden poles raised and fixed for the purpose. In this instance, they were pillars of marble.

The beds are to be taken in the sense of couches; and, adorned with feet of silver, and other metals, were looked upon as a great object of luxury in Persia. The couches and tables found by Pausanias in the land of Mardonius, and which had been the property of Xerxes, were of gold and silver. Homer makes mention of couches wreathed with ivory and silver. In the palace of Ahasuerus, these couches stood on a floor of exquisite Mosaic work.

8. Among the Greeks, every guest had to keep the round, or leave the table. Here, on the contrary, at the table of Ahasuerus, every one is left to do as he prefers.

9. In the East, and even on the same joyous occasion, the women must keep the festival separate from the men.

The feast given by Vashti was in "the royal house," which suggests that her royal husband held his in a tent.

12. It was praiseworthy on the part of Vashti to refuse to face such a company of Bacchanalians, and became the modesty of her sex. Had not the king himself been drunk, he would have issued no such command. It was a gross violation of Eastern proprieties.

16. This was not true; Vashti only disobeyed in one instance, and in this she was right.

19. Such was their expertness in legislation, that the Persians deemed their laws perfect, and therefore unchangeable.

20. This law of subordination is as old as the creation. It is the ordination of God. But this was a pitiable excuse for depriving Vashti of her crown.

22. It was written in the different languages, or dialects, of his various provinces, which extended "from India even unto Ethiopia."

For a full account of the different satrapies, or provinces, of the Persian empire under Darius, the son of Hystaspes, and his immediate successors, the biblical student will do well to consult Larcher's "Herodotus," book iii. (Thalia). The extent and resources of this enormous empire under Darius I. can well bear comparison with those of the Roman empire under Augustus.

Digitized by Google

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing the king is made queen. 21 Mordecai discovering a treason is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.[a]

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, [1]unto the custody of [2]Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with [3]Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.[b]

7 And he [4]brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* [5]fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.[c]

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.[d]

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with [6]such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and [7]he preferred her and her maids unto the best *place* of the house of the women.[e]

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it.*[f]

11 And Mordecai walked every day before the court of the women's house, [8]to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.[g]

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and [9]favour [10]in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a [11]release to the provinces, and gave gifts, according to the state of the king.[h]

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.[i]

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

BEFORE CHRIST 461.

a ch. i. 19, 20.

1 Heb. *unto the hand.*

2 Or, *Hegai*, ver. 8.

b 2 Kings xxiv. 14, 15; 2 Chron. xxxvi. 10, 20; Jer. xxiv. 1.

3 Or, *Jehoiachin*, 2 Kings xxiv. 6.

4 Heb. *nourished.*

5 Heb. *fair of form and good of countenance.*

c ver. 15.

6 Heb. *her portions.*

7 Heb. *he changed her.*

d ver. 8.

e vs. 8, 12

8 Heb. *to know the peace.*

f ver. 20

g ver. 7.

9 Or, *kindness.*

10 Heb. *before him.*

11 Heb. *rest.*

h ch. i. 3.

i vs. 10, 21; ch. iii. 2.

CHAPTER II.

3. The keeper of the women was always an eunuch, and generally a man in years. His office is one of high trust and responsibility; and to the women, his authority is second only to that of the king.

11. These harems are so inviolable, that it is nothing short of a crime even to inquire what passes within. Esther and Mordecai must have had some secret mode of communication.

12. The use of such unguents and perfumes was common, even among the Roman ladies of rank.

17. There must have been something more than mere external beauty in Esther to get such a hold on the heart and the affections of Ahasuerus. Her character displayed some rare admixture of mental and moral qualities, which could not fail to make a corresponding impression on the mind of even this heathen prince. But a harem could offer no congenial soil to the growth and development of such a character, and, therefore, when Ahasuerus took her to be his wife and queen, she was removed to her own apartments in the palace, with her own proper attendants and slaves; and henceforth her virtue shone out with as much lustre as her beauty.

18. On good authority we learn that the Persian monarchs were in the habit of apportioning certain cities, or distant provinces, with all their revenues, to their wives or queens, out of which they might replenish their wardrobes with dresses peculiar to their rank. It has been conjectured that Ahasuerus, at the kindly suggestion of Esther, relieved such cities and provinces from this expense, she herself being otherwise provided for.

21. "Mordecai sat in the king's gate;" from which we may infer that he filled some more important office in the Persian court. In the time of Cyrus, men of the first rank and note waited at the gates as ready to obey the royal will.

The sovereign of one hundred and twenty-seven provinces, extending from India to Ethiopia—the man whose sceptre swayed over millions of men—is in danger of his life by the arm of an assassin; but Mordecai's piety and religion taught him fidelity to his sovereign and to his service, and he having discovered the meditated treason, revealed it at once to Esther, and Esther revealed it to her royal husband. The traitors suffered, and the monarch was saved.

Digitized by Google

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, [1]Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.[e]

CHAPTER III.

1 *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews.* 7 *He casteth lots.* 8 *He obtaineth by calumniation a decree of the king to put the Jews to death.*

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.[h]

2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.[c]

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?[d]

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.[e]

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.[f]

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.[g]

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not [2]for the king's profit to suffer them.[h]

9 If it please the king, let it be written [3]that they may be destroyed: and I will [4]pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.[i]

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's [5]scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.[j]

BEFORE CHRIST 457.

1 Or, *Bigthana*, ch. vi. 2.

e ver. 2; ch. v. 9; Dan. iii. 19.

f Ps. lxxxiii. 4.

a ch. vi. 1.

g ch. ix. 24.

2 Heb. *meet*, or, *equal*.

h Ezra iv. 13; Acts xvi. 20.

3 Heb. *to destroy them*.

4 Heb. *weigh*.

b Numb. xxiv. 7; 1 Sam. xv. 8.

i ch. viii. 2, 8; Gen. xli. 42.

c ver. 5; ch. ii. 19; Ps. xv. 4.

5 Or, *secretaries*.

d ver. 2.

j ch. i. 22; viii. 8—10; 1 Kings xxi. 8.

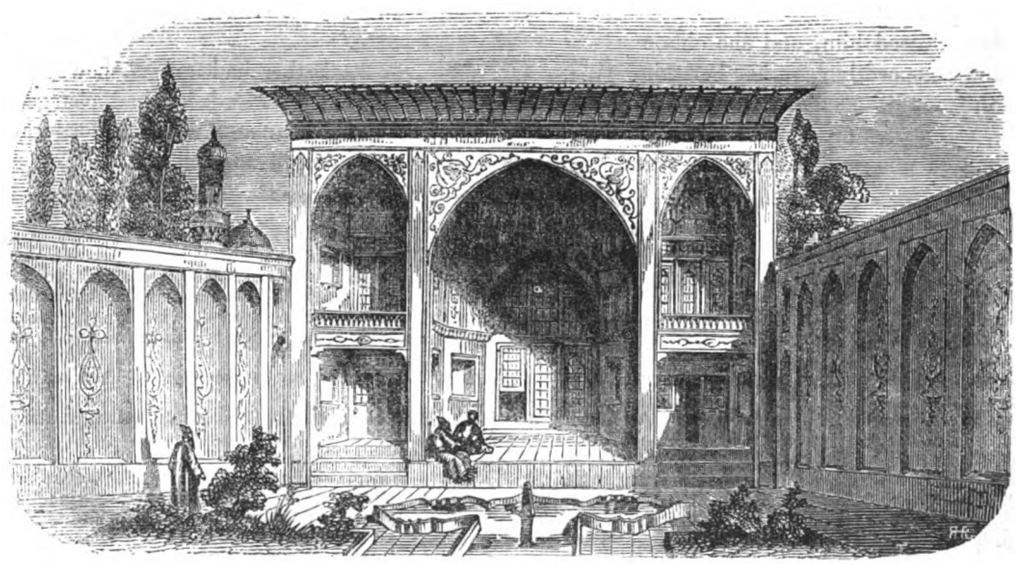
CHAPTER III.

1, 2. We are told that, in making an entrance into a house in the East, we first pass through a porch or gateway, with benches on either side, where the master of the family receives visits and dispatches business; few persons, not even the nearest relations, having admission any farther, except on extraordinary occasions. In conformity with this usage, the servants of the monarch occupied the entrance to the palace, and over those attendants and ministers of royalty, Haman was now promoted.

2. If this homage to Haman implied nothing more than civil respect or reverence, it would be difficult to account for Mordecai's refusal to bow. But if the Persian monarch exacted, as we know he did exact, such a homage as would amount to a species of idolatry, and Haman was to be treated as the substitute and representative of the king, then Mordecai's conduct is easily explained.

7. Among the Persians it was the practice to inquire as to the time that would be most propitious for any given undertaking. Here the PUR, or LOT, was cast to find out the month and the day for carrying out the merciless design of destroying in one day the race of Mordecai; and the lot fell on the fourteenth day of the month Adar.

9. As the royal revenue would sustain a serious loss by the destruction of the Jews, we find Haman offering to indemnify the king by an offer of ten thousand talents of silver, which would be equal to more than two millions of our money. Strange that a foreigner



ROYAL PALACE, ISPAHAN.

Digitized by Google



MORDECAI AT THE KING'S GATE.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.[a]

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.[b]

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.[c]

Before Christ 457

[b] ch viii. 13, 14.

[a] ch. viii. 10—12, &c.

[c] ch. viii. 13 — 15; Prov. xxix. 2.

and a captive should ever have realised such an amount of property in the Persian court. No wonder that Nehemiah undertook to meet all the charges of his government from his own resources. In the reign of Xerxes, the father of this Ahasuerus, a noble Lydian entertained the whole of the Persian army on its march towards Greece, and then offered to devote the whole of his property—exceeding four millions of our money—to the support of the war. His offer was declined by the king, as the offer of Haman was declined by Ahasuerus.

12. The king's ring was used as a seal, or signet, whose impress was affixed to all public documents.

15. For the character, qualifications, and duties of these posts, see the notes on chapter viii. 14; but the student who is interested in the subject, and is anxious to ascertain what progress civilisation had made at that early period of the world's history, will find in Larcher's "Herodotus" admirable comments on the system of intercommunication established by Cyrus the Great throughout his vast dominions.

Digitized by Google

CHAPTER IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit.* 10 *She excusing herself is threatened by Mordecai.* 15 *She appointing a fast undertaketh the suit.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;[a]

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and [1]many lay in sackcloth and ashes.[b]

4 ¶ So Esther's maids and her [2]chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, [3]whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.[c]

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.[d]

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.[e]

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there [4]enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?[f]

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are [5]present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.[g]

17 So Mordecai [6]went his way, and did according to all that Esther had commanded him.

BEFORE CHRIST 453.

a Gen. xxxvii. 34; Josh. vii. 6; 2 Sam. i. 11; Ezek. xxvii. 30.

b Isa. lviii. 5; Dan. ix. 3.

c ch. v. 1, 2; viii. 4.

d ch. iii. 14, 15.

e ch. v. 1, 2; viii. 4.

f Job ix. 18.

g ch. v. 1; Gen. xliii. 14.

1 Heb. *sackcloth and ashes were laid under many.*

2 Heb. *eunuchs.*

3 Heb. *whom he had set before her.*

4 Heb. *respiration.*

5 Heb *found*

6 Heb. *passed.*

CHAPTER IV.

1. The tide of patriotic feeling rushed through the soul of Mordecai, and his grief, awakened by the impending doom of his countrymen, became insupportable.

7. Although the precious metals were known at a very early period, even Abraham, a dweller in tents, being rich in gold and silver, no coins have been discovered amongst Assyrian ruins, nor is there anything in the sculptures to show that the Assyrians were acquainted with money. Metals in their rough state, or in bars or rings, may have been passed by weight, or, if precious, in ring-ingots, or as gold dust, in exchange for merchandise, and in other transactions, but not as stamped coins or tokens, the money mentioned in the Bible being always passed by weight. It is remarkable that no coin has yet been discovered in Egyptian ruins; nor is coined money represented in the Egyptian sculptures. The earliest mention in authentic history of a coin current in the Persian dominions is to be found in Herodotus. It was issued in the reign of Darius Hystaspes, and, in honour of him, called the DARIC. It was long afterwards celebrated for its purity, and gave its name to all gold pieces subsequently coined in Persia, even by kings of the Macedonian race. (See Layard's "Nineveh," vol. ii. p. 418.)



ASMONEAN COINS.

1. Shekel, time of Simon the Maccabee.
2. Half Shekel, time of Simon the Maccabee.
3. Copper coin, time of Simon the Maccabee.
4. Copper coin of Judas the Maccabee.
5. Copper coin of Jonathan.

11. For the security of the king's person, it was enacted, in the reign of Dejoces, king of Media, that no one, of whatever rank or station, except his very nearest attendants, should appear in his presence, unless specially called for, and that all matters of business should be transacted through messengers and ministers. This law was afterwards adopted by the Persian court; and to this law Esther herself felt she was subject.

In his discoveries, Mr. Layard tells us that he found a carved staff of ivory, which he thinks was a royal sceptre. That the Persian kings had a sceptre of gold is proved by the words of Cyrus to Cambyses his son:—"It is not the golden sceptre that can preserve your kingdom."

On any state or more important occasion, the king never appeared without the sceptre.

16. Noble patriotism this! Esther was prepared, not only to risk, but to offer up her life a sacrifice for the salvation of her kindred and her country.

Bishop Hall says truly—"It seems to have been a providential interference of God that the day fixed on by lot for the perpetration of Haman's atrocious design should have been at so considerable a distance of time from the projecting of it. In the period of eleven months, the treachery of Haman was discovered, and the Jews were spared." Again:—"That which caused exclusion from the court of Ahasuerus, opened wide the portals of heaven."

Digitized by Google

CHAPTER V.

1 *Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet.* 6 *She, being encouraged by the king in her suit, inviteth them to another banquet the next day.* 9 *Haman, proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counsel of Zeresh he buildeth for him a pair of gallows.*

NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.[a]

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.[b]

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.[c]

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.[d]

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and [1]to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.[e]

10 Nevertheless Haman refrained himself: and when he came home, he sent and [2]called for his friends, and Zeresh his wife.[f]

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.[g]

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a [3]gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.[h]

Before Christ 453.

2 Heb. *caused to come.*

f 2 Sam. xiii. 22.

g ch. iii. 1; ix. 7, &c.

3 Heb. *tree.*

a ch. iv. 11, 16; vi. 4.

h ch. vi. 4; vii. 9, 10.

b ch. iv. 11; viii. 4; Prov. xxi. 1.

c Mark vi. 23.

4 Heb. *the king's sleep fled away.*

d ch. vii. 2; ix. 12.

6 Heb. *threshold.*

j ch. ii. 21—23.

1 Heb. *to do.*

k ch. v. 1, 14

e ch. iii. 5

CHAPTER VI.

1 *Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward.* 4 *Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour.* 12 *Complaining of his misfortune, his friends tell him of his final destiny.*

ON that night [4]could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.[i]

2 And it was found written, that Mordecai had told of [5]Bigthana and Teresh, two of the king's chamberlains, the keepers of the [6]door, who sought to lay hand on the king Ahasuerus.[j]

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.[k]

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

4 Heb. *The king's sleep fled away.*

i ch. ii. 23.

5 Or, *Bigthan.*

6 Heb. *threshold.*

j ch. ii. 21—23.

CHAPTER V.

1. This "inner court" was the more private residence of the monarch. The king, with sceptre in hand, was seated on his throne, either holding a levée, or transacting some more important business; and as the hall which he occupied was entirely open in the front, and looked into the court, he could not fail to see Esther as she stood there in her royal attire.

3. As in chapter ii. 18, Esther had requested Ahasuerus to release the provinces and the cities which had hitherto contributed to support the luxury of the royal family, or of some special favourites, so here Ahasuerus offers to give to Esther even to the half of his kingdom. Either he was ignorant of the distress of his Jewish subjects, or knowing it, was not affected by it. But Esther had the key to his heart, and she knew how to use it.

4. For Esther to have invited Haman, or any other man, to a banquet, would have been highly indecorous, had not the invitation been given through the monarch, and had not the monarch himself been included.

6, 7. This, no doubt, was an expedient, on the part of Esther, to obtain more time for the perfecting of her plans.

12. Artaxerxes permitted no one to sit at his table but his own mother and his real wife. If at any time, or on any occasion, he invited his brothers, it was an act of grace and condescension. Haman, therefore, had some reason to be proud of this signal mark of royal favour.

13. Haman is invited to be a guest at the royal table, and yet such is his pride, that he could not be satisfied or happy, so long as Mordecai remained in connection with the court and the service of the king. Unhappy man! From the giddy height, fearful will be thy fall!

CHAPTER VI.

1. No nation took greater pains or care to preserve the register of events than did the Persian government. Every occurrence and every incident affecting the monarch and the empire, were faithfully recorded; but most of those public records or chronicles have entirely perished. These public documents were deposited in the different capitals of the empire, where the king resided—at Susa, Babylon, and Ecbatana—and formed the archives of the nation. It is the opinion of some authorities that these chronicles were written in verse, just as our own old, rough English ancestors had their public chronicles. From the incident mentioned in the text, it appears that the king had these public records read sometimes in his own hearing.

2, 3. Happily, the fact of Mordecai having discovered a deep-laid plot for the king's life had been entered, and now it flashed across the royal mind, that the man who had saved his sovereign's life was entitled to some special mark of favour. This was the crisis—the turning-point in the history of Mordecai, and of his afflicted brethren.

Digitized by Google



ESTHER, IN THE PRESENCE OF AHASUERUS, TOUCHING THE ROYAL SCEPTRE.

Digitized by Google



READING THE BOOK OF THE RECORDS BEFORE KING AHASUERUS.

6 So Haman came in. And the king said unto him, What shall be done unto the man [1]whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man [2]whom the king delighteth to honour,

BEFORE CHRIST 453.

3 Heb. *Let them bring the royal apparel.*
4 Heb. *wherewith the king clotheth himself.*
1 Heb. *in whose honour the king delighteth.*
a 1 Kings i. 33.
2 Heb. *in whose honour the king delighteth.*
5 Heb. *cause him to ride.*

8 [3]Let the royal apparel be brought [4]which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:[a]

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [5]bring him on horseback

8. It was no mean honour which was conferred by the present of a dress from royal hands, and to this height did the ambition of Haman carry him; for he, no doubt, thought that the honour would be bestowed upon himself. The dresses presented by the ancient kings of Persia were such Median robes as they themselves were, and which none might wear but those on whom they were conferred. It was nothing short of death for any one to wear the king's own robe, and therefore the privilege of wearing such a dress was a distinction of the highest order.

We are told, moreover, that the Persian monarchs had horses, which were kept exclusively for their own use, brought from Armenia, and remarkable for their beauty; and as no man might wear the king's robe, so no one might ride his horse, or sit upon his throne, or wear his crown, or grasp his sceptre, but on the penalty of death. When Solomon was to be proclaimed and anointed king, we read, in 1 Kings i. 33, that David ordered him to be set upon his own mule, and conducted to Gihon as the scene of solemnity.

The Oriental crown is usually a cap or turban more or less enriched with gems and gold, sometimes forming one blaze of brilliancy, which dazzles the eye, and is so exquisitely set as to present a combination of the most beautiful colours.

It is a question whether the crown royal was put on the head of the monarch, or on the head of his horse. But while it is undeniable that horses, when paraded in state procession, were, in a certain sense, crowned, the reference here is not to the royal animal, but to the royal man.

10—14. When Ahasuerus put the question to Haman, "What shall be done unto the man whom the king delighteth to honour?" if Haman "could have imagined that the question concerned any mortal but himself, he would not so lavishly have counselled such a display of magnificence. He had already the power of Ahasuerus; he now covets a temporary investiture of his royal dignity: the crown shall be on his head; the mantle of the king on his shoulders; no meaner person shall attend him, in his supposed greatness, than one of the noblest princes; and the streets of Susa shall witness the pomp," and echo the royal words, "Thus shall it be done to the man whom the king delighteth to honour."

To continue the words of Bishop Hall:—"Full of rage and fury, the minion returned to his palace. He assembled his family and friends, descanted on his magnificence, the height of his favour, the excellency of his glory; 'Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.' The darlings of the world are strangers to perfect happiness—some latent sorrow disturbs their best enjoyments, and makes even their prosperity miserable.

Digitized by Google

through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.[a]

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [1]let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.[b]

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.[c]

BEFORE CHRIST 453.

a Gen. xli. 43.

2 Heb. *to drink.*

1 Heb. *suffer not a whit to fall.*

d ch. v. 6.

b 2 Sam. xv. 30; Jer. xiv. 3, 4.

3 Heb. *that they should destroy, and kill, and cause to perish.*

c ch. v. 8.

e ch. iii. 9; iv. 7.

CHAPTER VII.

1 *Esther, entertaining the king and Haman, maketh suit for her own life and her people's.* 5 *She accuseth Haman.* 7 *The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.*

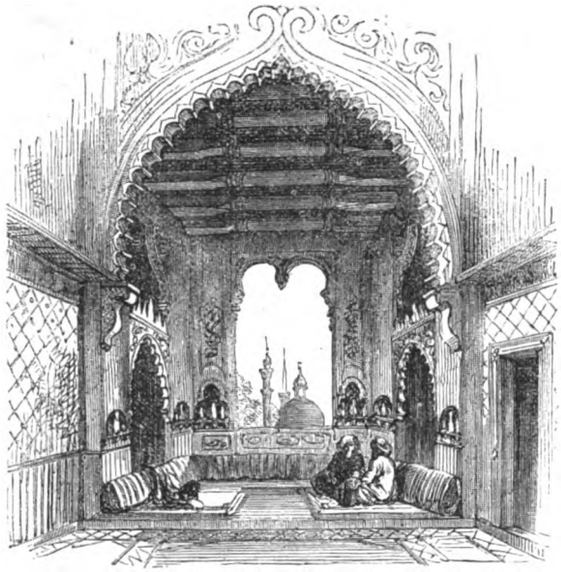
So the king and Haman came [2]to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.[d]

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, [3]to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.[e]

"The wife of Haman stimulated him to instant revenge, and her impatience would not wait for the distant Adar. All applauded her murderous design:—'Let a gallows be made fifty cubits high, and to-morrow speak thou to the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet.' But God had other designs for his afflicted Church, and in the very instant of intended mischief he accomplished his purpose of mercy. He, 'who neither slumbereth nor sleepeth,' caused sleep that night to depart from Ahasuerus. Either to beguile the time, or to employ it well, the written chronicles of Persia were brought before the king. The unerring hand of Providence directed him to the record of Mordecai's past zeal—of that vigilant fidelity which had preserved the greatest monarch of the world from assassination.



INTERIOR OF A PERSIAN HOUSE.

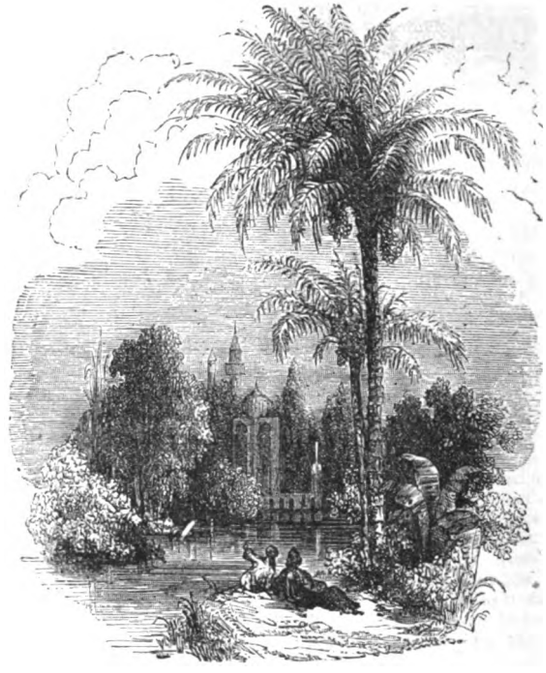
"Alarmed at the very recollection of such imminent danger, the king felt new gratitude arise in his bosom. With the anxiety of a generous mind, he demanded what honour had been shown to Mordecai in return for his service: and he learnt with sorrow that the merit to which he was indebted for life had been too long neglected and forgotten.

"The implacable Haman was already in the outer court of the palace, to demand the head of Mordecai. He was commanded to approach; and, ere he could utter the purpose of his wicked heart, his master prevented him, saying—'What shall be done to the man whom the king delighteth to honour?'"

But when the regal word was given, "Do even so to Mordecai the Jew"—it must have stung the very heart of Haman, and, for the moment, have made his blood cold. With covered head and downcast look, he hastens home to reveal his mortification and his woe. "The vengeance which has hitherto slept is already awake, and prepares itself for just execution. While the presage of evil is scarcely uttered by his wife and friends, its completion has begun: the messengers of Ahasuerus call Haman in haste to the fatal banquet."

CHAPTER VII.

1—6. Impatient to know the long-delayed suit of Esther, his queen, Ahasuerus, for the third time, pledges himself to grant her request, even to the half of his kingdom. In solemn silence he listened to Esther as she



A PERSIAN LANDSCAPE.

preferred her request, not for territory, or dominion, or wealth, but for her own life and the life of her sorrowing countrymen. Suddenly he is transported with rage and indignation against her yet unrevealed adversary; and, interrupting her speech, he furiously exclaimed, "Who is he, and where is he, that dared presume in his heart to do so?" Bishop Hall aptly remarks: "When Ahasuerus had signed the decree for the massacre of the Jews, he sat down contentedly to the feast with his favourite; now, when he hears that

Digitized by Google

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [1]that durst presume in his heart to do so?

6 And Esther said, [2]The adversary and enemy *is* this wicked Haman. Then Haman was afraid [3]before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also [4]before me in the house? As the word went out of the king's mouth, they covered Haman's face.[e]

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the [5]gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.[h]

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.[e]

CHAPTER VIII.

1 *Mordecai is advanced.* 3 *Esther maketh suit to reverse Haman's letters.* 7 *Ahasuerus granteth to the Jews to defend themselves.* 15 *Mordecai's honour, and the Jews' joy.*



ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.[d]

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.[e]

BEFORE CHRIST 453.

6 Heb. *and she wept and besought him.*

1 Heb. *whose heart hath filled him.*

2 Heb. *The man adversary.*

3 Or, *at the presence of.*

f ch. iv. 11; v. 2.

7 Heb. *the device.*

8 Or, *who wrote.*

9 Heb. *be able that I may see.*

4 Heb. *with me.*

g ch. vii. 4; Neh. ii. 3.

a ch. i. 6; Job ix. 24.

5 Heb. *tree.*

h ver. 1.

b ch. i. 10; v. 14; Ps. vii. 16; Prov. xi. 5, 6.

i ch. i. 19; Dan. vi. 8, 12, 15.

c Ps. xxxvii. 35, 36; Dan. vi. 24.

d ch. ii. 7.

j ch. i. 1, 22; iii. 12.

k ch. iii. 12, 13; 1 Kings xxi. 8.

e ch. iii. 10.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, [6]and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,[f]

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse [7]the letters devised by Haman the son of Hammedatha the Agagite, [8]which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For [9]how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?[g]

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.[h]

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.[i]

9 Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.[j]

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:[k]

11 Wherein the king granted the Jews which *were*

---

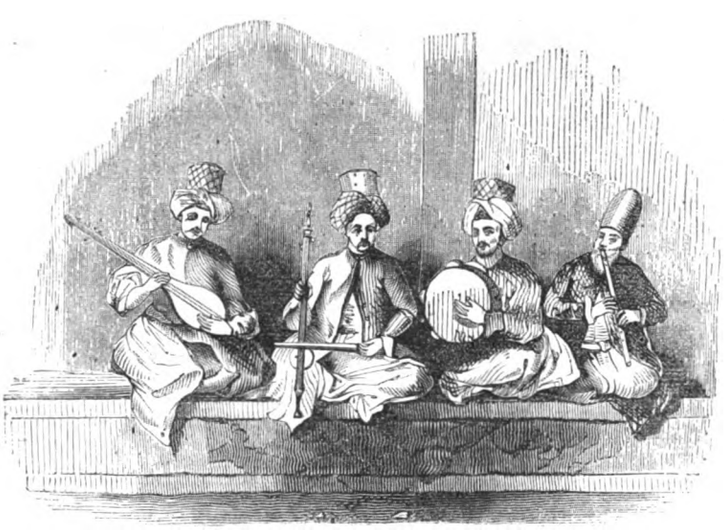
the partner of his throne is involved in their danger, he can scarce contain the transports of his heart, while the royal suppliant, fixing her eyes on her hated persecutor, cries out, with undaunted courage, 'The adversary and enemy is this wicked Haman.' The criminal reads his fate in the looks of his royal master; his tongue falters, his lips tremble, his guilty heart fails him; and, with a meanness proportioned to his former wickedness, he prostrates himself before the queen in agonies of despair."

7. It was of old considered a fatal omen for the king to rise abruptly from his seat and withdraw. The offender knew that death, the worst of earthly evils, was determined against him. The eunuchs would, in all likelihood, have seized Haman at once, had he not at that very instant appealed to the queen.

8. "Fallen upon the *bed*"—that is, the couch on which the queen reclined—perhaps to embrace her knees in more earnest intercession. The suspicion of Ahasuerus was unfounded; but still it was a capital offence to sit on the royal seat.

In some parts of the East it was the practice, and still is, to bring in criminals, with their hands bound and their faces covered, into the presence of the king, to receive from his royal lips their doom.

9. According to a classical poet, it is but just that the artificers of death should perish by their own invention; and we are told that Perillus was the first who was doomed to be burned in the brazen bull which he had made for the punishment of others. So Haman is consigned, by a just decree, to that ignominious engine of death which he had prepared for Mordecai.



GROUP OF PERSIAN MUSICIANS.

CHAPTER VIII.

1. "The house" includes the whole property of Haman, which, being confiscated to the king, he gave to Esther for her possession or disposal.

2. With the Persians, the "ring" was a token of the strongest affection and the strictest friendship. Nor could Ahasuerus have bestowed upon Mordecai any more signal mark of his royal favour. Some are of opinion that he made Mordecai keeper of the seal, as Haman had been before him; while Esther made him steward of Haman's estate and property, which her royal husband had made over to her.

Digitized by Google

in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,[a]

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.[b]

13 The copy of the writing for a commandment to be given in every province *was* [1]published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.[c]

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of [2]blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.[d]

16 The Jews had light, and gladness, and joy, and honour.[e]

BEFORE CHRIST 453.

a ch. ix. 10, 15, 16.

f ch. ix. 2, 19, 22; Gen. xxxv. 5; Exod. xv. 16; Deut. ii. 25; 1 Sam. xxv 8; Ps. xviii. 43.

b ch. iii. 13, &c.; ix. 1.

1 Heb. *revealed*

c ch. iii. 14, 15.

2 Or, *violet.*

d ch. iii. 15; Prov. xxix. 2.

e Ps. xcvii. 11.

g ch. iii. 13; viii. 12; 2 Sam. xxii. 41.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.[f]

CHAPTER IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman.* 12 *Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged.* 20 *The two days of Purim are made festival.*

NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)[g]

3. "The mischief of Haman" was the decree which he had induced his royal master to pass, to the prejudice and destruction of the Jewish people.

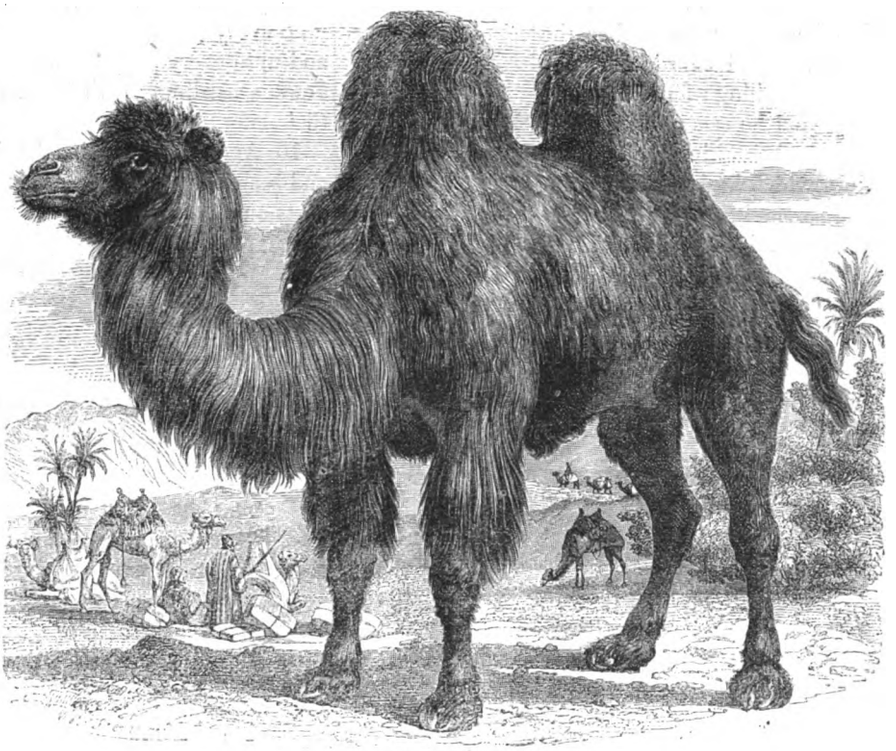
8. In the fifth verse Esther had asked the king, as a special favour to herself, to reverse the decree against the Jews; but this he could not do. All that lay even in his royal power was to give a contradictory decree, in which it was provided, that if the Jews, pursuant to the first decree, were assaulted, they might, in virtue of this second mandate, lawfully defend themselves, slay their enemies, and even take the spoil.

9. This second decree was written out in all the languages and dialects of the one hundred and twenty-seven provinces over which the power of Ahasuerus extended, and sent to all the princes and rulers from India unto Ethiopia.

India, or Hindostan, in the south of Asia, extends from north to south about two thousand and four hundred miles, and at least eighteen hundred miles from east to west; it is bounded on the west by the Indus, on the east by the Burman Empire and Thibet, on the north by the Indian Caucasus, and on the south by the Indian Ocean. Ethiopia Proper lay south of Egypt — a mountainous and well-watered country.

10. It is to Persia that we are taught to look for the origin of posts and couriers. The vastness of his empire suggested to Cyrus the expediency of some communication between the central court and the provincial governments. Having ascertained by experiment how far a good horse could go in a day, with ease and expedition, he caused stables to be erected at certain points and distances throughout his kingdom, with corresponding studs of horses, and men to take care of them. At each of these stages there was a postmaster, whose duty it was to receive the packets as they arrived, and then to dispatch mounted couriers to convey them to their destinations. These couriers travelled night and day, and were said proverbially to be swifter than cranes.

The word rendered mule signifies a swift chariot horse. Some think it was the Arabian camel or dromedary, without which the Arabians could not trade, nor even live. The dromedary can perform a journey of fifty leagues in one day, travel nine or ten days consecutively with only one hour's rest daily, and live on one ball of paste, and be the carrier of his own and his rider's food.



THE DROMEDARY.

15. This, doubtless, was nothing less than the royal robe—not one like it. The blue and white, or purple and white, were the royal colours.

The great crown of gold was a larger turban, richly ornamented with gold and jewels.

Such was the dress which Haman had recommended to be bestowed on the man whom the king delighted to honour; but he never dreamt of any other than himself wearing that dress.

Xenophon tells us that when Cyrus himself appeared in public, he wore a turban which was raised high above his head, and a vest of purple colours, half mixed with white, which mixture no one else was allowed to wear; on his legs he had yellow buskins; his outer robe was wholly of purple; and around his turban there was a beautifully-wrought wreath or diadem.

There was no sorrow in the city for Haman. No tear was shed; no requiem was sung. The whole city rejoiced and was glad.

16. Light is here used as the emblem of prosperity and of joy. The dark cloud which had impended over them, surcharged with the elements of death, was now dispersed, and the sunshine of a higher prosperity burst upon them, and filled every heart with hope and gladness. "Weeping may endure for a night, but joy cometh in the morning."

17. "Became Jews;" that is, proselytes to the Jewish faith. God had so signally interposed on behalf of his people, as to impress all around them.

CHAPTER IX.

1—4. The union of the Jews, in this instance, proved their strength, and God gave them the most signal success in the conflict with their enemies.

5. Boothroyd renders this verse thus: "The Jews smote all their enemies with the sword, and slew and destroyed them."

Digitized by Google



HAMAN DISCOVERED BY AHASUERUS PLEADING FOR HIS LIFE TO ESTHER.

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.[a]

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and [1]officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.[b]

BEFORE CHRIST 452.

1 Heb. *those which did the business that belonged to the king.*

a ver. 16; ch. viii. 11, 17; Ps. lxxi. 13, 24.

b 2 Sam. iii. 1: 1 Chron. xi. 9; Prov. iv. 18.

6. That is, in the city of Shushan, in which the palace stood. It is not improbable that these five hundred men were Amalekites, who composed part of Haman's faction, and, headed by that man's ten sons, took advantage of the king's original decree to avenge his disgrace and death.

10. It is clear from this verse that the Jews acted simply on the defensive. They stood up for their lives; but they coveted neither the life nor the property of their enemies. Yet the second decree gave them power to appropriate all the spoil.

13. The enemy was not wholly conquered, and hence the request of Esther that an end might be made of this evil by continuing the work of extermination another day. In the issue, life would be saved.

These ten sons of Haman had fallen by the sword on the previous day; but with the Jews and the Persians it was customary to hang criminals after they had been put to death.

17. This was the institution of THE FEAST OF PURIM, which was kept about the middle of the twelfth month, in commemoration of the deliverance

Digitized by Google

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did [1]what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.[a]

11 On that day the number of those that were slain in Shushan the palace [2]was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.[b]

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and [3]let Haman's ten sons be hanged upon the gallows.[c]

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.[d]

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,[e]

17 On the thirteenth [4]day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.[f]

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of

BEFORE CHRIST 452.

3 Heb. *let men hang.*

c ch. viii. 11; 2 Sam. xxi. 6, 9.

1 Heb. *according to their will.*

d ver. 2, 10; ch. viii. 11.

a ch. v. 11; viii. 11; Job xviii. 19; xxvii. 13—15; Ps. xxi. 10.

2 Heb. *came.*

e ver. 2; ch. viii. 11.

4 Heb. *in it.*

b ch. v. 6; vii. 2.

f ver. 11, 15.

of the Jews from the power and malice of Haman. The name is derived—see chap. iii. 7—from the Persian word PUR, a lot, with reference to the lots cast by Haman from month to month, and from day to day.

19. In the East, it is the custom of princes and others not only to invite their friends to a feast, but to send a portion of the banquet to those who are necessarily prevented from being present, especially to their relatives, and even to those in mourning.

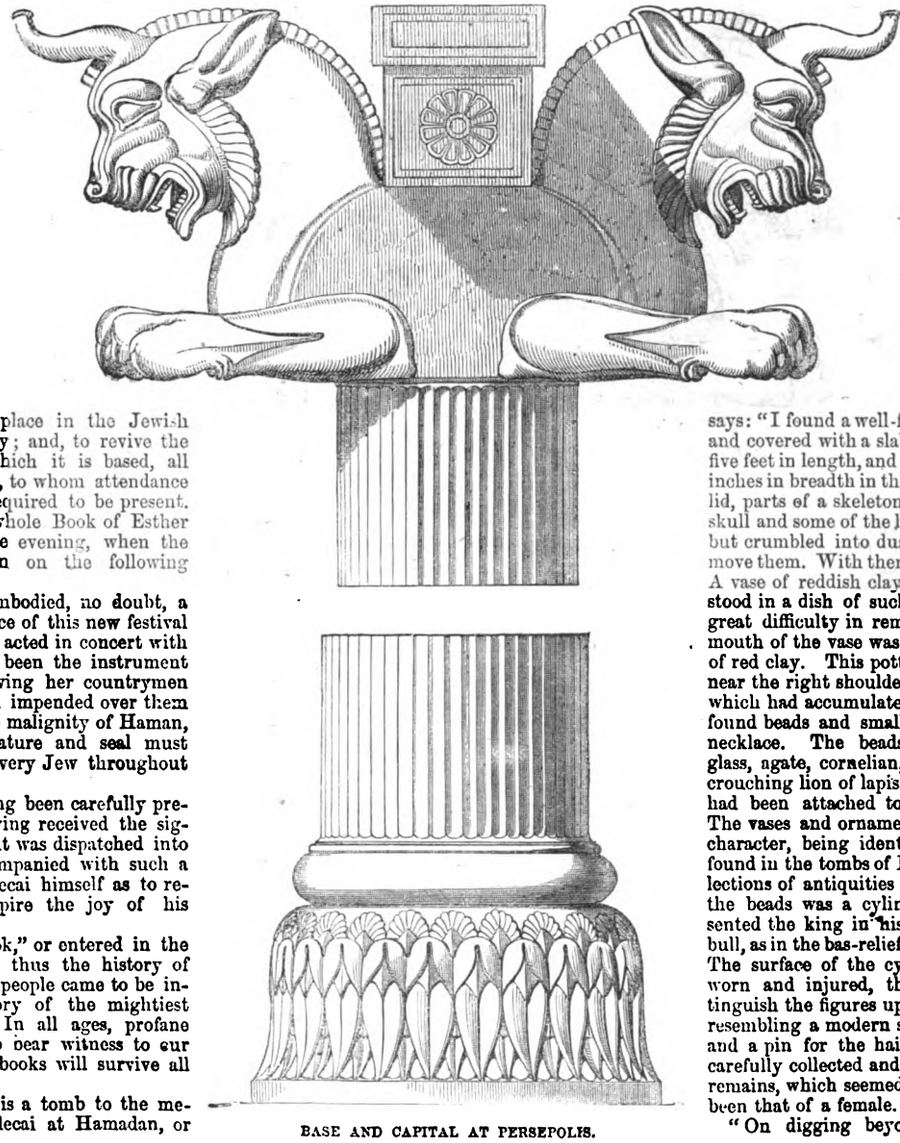
28. The Feast of Purim holds a very important place in the Jewish calendar to the present day; and, to revive the memory of the fact on which it is based, all Jews of every age and sex, to whom attendance is not impracticable, are required to be present. During its celebration the whole Book of Esther is twice read—once in the evening, when the festival begins, and again on the following morning.

29. This second letter embodied, no doubt, a command for the observance of this new festival among the Jews. Mordecai acted in concert with Esther, and as Esther had been the instrument in the hand of God of saving her countrymen from the fatal danger which impended over them through the malice and the malignity of Haman, whatever carried her signature and seal must have had authority with every Jew throughout her empire.

30. The instrument having been carefully prepared by Mordecai, and having received the signature and seal of Esther, it was dispatched into all the provinces, but accompanied with such a communication from Mordecai himself as to reassure the hearts and inspire the joy of his brethren.

32. "Written in the book," or entered in the annals of the empire; and thus the history of God's chosen and peculiar people came to be intermingled with the history of the mightiest kingdom then on earth. In all ages, profane history has been found to bear witness to our inspired books, and these books will survive all nations and all histories.

We are told that there is a tomb to the memory of Esther and Mordecai at Hamadan, or the ancient Ecbatana, which was one of the seats of royalty. The entrance is by a stone door of small dimensions, the key of which is always kept by the chief rabbi, for numbers of Jews are still resident there. In the midst of the tomb-chamber, which is larger than the outer apartment, stand the sarcophagi of Mordecai and Esther, richly carved, and with a Hebrew inscription along the upper ledge.



BASE AND CAPITAL AT PERSEPOLIS.

In his "Discoveries of Nineveh," Mr. Layard, speaking of his excavations, says: "I found a well-formed tomb, built of bricks, and covered with a slab of alabaster. It was about five feet in length, and scarcely more than eighteen inches in breadth in the interior. On removing the lid, parts of a skeleton were exposed to view; the skull and some of the larger bones were still entire, but crumbled into dust when I attempted to remove them. With them were three earthen vessels. A vase of reddish clay, with a long, narrow neck, stood in a dish of such delicate fabric, that I had great difficulty in removing it entire. Over the mouth of the vase was placed a bowl or cup, also of red clay. This pottery appeared to have stood near the right shoulder of the body. In the dust which had accumulated around the skeleton were found beads and small ornaments belonging to a necklace. The beads were of opaque-coloured glass, agate, cornelian, and amethyst. A small crouching lion of lapis lazuli, pierced on the back, had been attached to the end of the necklace. The vases and ornaments were Egyptian in their character, being identical with similar remains found in the tombs of Egypt, and preserved in collections of antiquities from that country. With the beads was a cylinder, on which was represented the king in his chariot, hunting the wild bull, as in the bas-relief from the north-west palace. The surface of the cylinder had been so much worn and injured, that it was difficult to distinguish the figures upon it. A copper ornament resembling a modern seal, two bracelets of silver, and a pin for the hair, were also discovered. I carefully collected and preserved these interesting remains, which seemed to prove that the body had been that of a female.

"On digging beyond this tomb I found a

Digitized by Google

the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.[a]

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.[b]

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them,

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to [1]consume them, and to destroy them;[c]

25 But [2]when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.[d]

26 Wherefore they called these days Purim after

BEFORE CHRIST 452.

3 That is, *lot.*

a ver. 22; ch. viii. 17; Deut xvi. 11, 14; Neh. viii. 10, 12.

e ver. 20.

4 Heb. *pass.*

f ch. viii. 17; Isa. lvi. 3, 6; Zech. ii. 11.

5 Heb. *pass.*

6 Heb. *be ended.*

b ver. 19; Neh. viii. 11; Ps. xxx. 11.

7 Heb. *all strength.*

g ver 20; ch. viii. 10.

h ch. i. 1.

1 Heb. *crush.*

c ch. iii. 6, 7.

2 Heb. *when she came.*

8 Heb. *for their souls.*

i ch. iv. 3, 16.

d vs. 13, 14; ch. vii. 5, &c.; viii. 3; Ps. vii. 16.

the name of [3]Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,[e]

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not [4]fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;[f]

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [5]fail from among the Jews, nor the memorial of them [6]perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with [7]all authority, to confirm this second letter of Purim.[g]

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,[h]

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed [8]for themselves and for their seed, the matters of the fastings and their cry.[i]

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

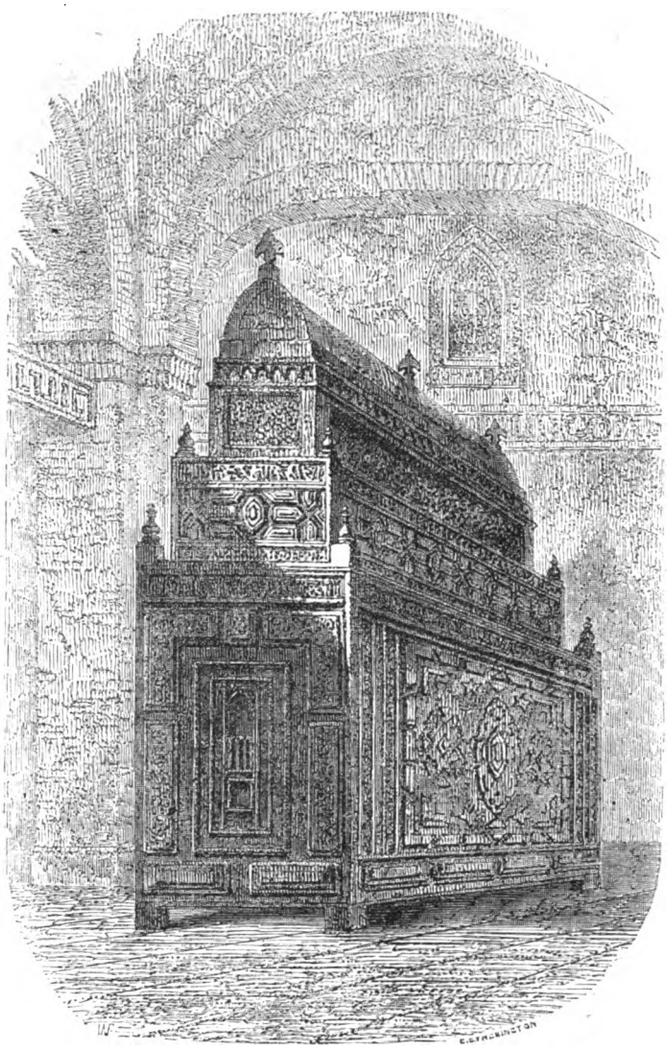
second, similarly constructed, and of the same size. In it were two vases of highly-glazed green pottery, elegant in shape, and in perfect preservation. Near them was a copper mirror, and a copper lustral spoon, all Egyptian in form.

"Many other tombs were opened, containing vases, plates, mirrors, spoons, beads, and ornaments. Some of them were built of baked bricks, carefully joined, but without mortar; others consisted of large earthen sarcophagi, covered with an entire alabaster slab, similar to those discovered in the south-east corner of the mound."

On the tomb of Esther and Mordecai there are several curious inscriptions, one of which ascribes the erection to the year 4474 from the creation of the world; while some others commemorate the virtues and the greatness of the illustrious personages on whose ashes the tomb is supposed to stand, for translations of which we are indebted to Sir Robert Ker Porter. They are as follow:—

"From a marble slab in the sepulchre:—Mordecai, beloved and honoured by a king, was great and good. His garments were those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews.

"On the sarcophagus of Mordecai:—It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven that thou art my God; and what goodness I have received came from thee, O Lord. Those whose bodies are now beneath in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world, came from thee, O God! Their grief and sufferings were many; but they became happy, because they always called upon thy holy name in their afflictions. Thou liftest me up and



TOMB OF ESTHER AND MORDECAI.

I became powerful. Thine enemies sought to destroy me in the early times of my life, but the shadow of thy hand was upon me, and covered me, as a tent, from their wicked purposes.—Mordecai.

"From the sarcophagus of Esther:—I praise thee, O God! that thou hast created me. I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of thee increases. My life became, at the last, through thy goodness, full of peace. O God! shut not my soul out from thy divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the Life of life, that I may be filled with the heavenly fruits of Paradise.—Esther."

The Septuagint, or the version of the seventy, contains several additions to the book of Esther, or, rather, detached fragments, which are not found in the inspired Hebrew, and are therefore omitted in the authorised version of 1611. These fragments are part of all manuscripts and printed editions of the Vulgate, forming the last seven chapters, according to Cardinal Hugo's division. Luther removed them to a separate place, in the Apocrypha. They are as follow:—1. Mordecai's dream of the two dragons and the conspiracy of the two eunuchs; 2. The king's letter for the destruction of the Jews; 3. The prayer of Esther; 4. A detailed and embellished description of Esther's visit to the king; 5. The king's letter in favour of the Jews; 6. Mordecai's recollection of the dream of the great and little fountains and the two dragons; added to which is the subscription purporting that the letter concerning the feast of Purim was brought into Egypt by Dositheus, and translated by Lysemachus, in the fourth year of the reign of Ptolemy and Cleopatra.

Digitized by Google



THE ANCIENT JEWS CELEBRATING THE FEAST OF PURIM

CHAPTER X.

1 *Ahasuerus's greatness.* 3 *Mordecai's advancement.*

AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.[a]

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king [1]advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?[b]

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.[c]

BEFORE CHRIST 452.

1 Heb. *made him great.*

b ch. viii. 15; ix. 4.

a Gen. x. 5; Ps. lxxii. 10; Isa. xxiv. 15.

c Gen. xli. 40; 2 Chron. xxviii. 7; Neh. ii. 10; Ps. cxxii. 8, 9.

CHAPTER X.

1. "The isles of the sea" were those in the Ægean Sea, conquered by Darius Hystaspes.

2. The advancement and the deeds of Mordecai were entered in the public records of the empire.

Media, which comprehended the modern Azarbijan, and part of Irak, was an important country of Asia, bounded on the north by the Caspian Sea and Armenia, on the south by Persia Proper, on the west by Assyria, and on the east by Hyrcania. It was a fertile and well-cultivated region, and was divided into greater and lesser Media.

Persia, an ancient kingdom of Asia, which extended from the Hellespont to the Indus, and included within itself a multitude of provinces and peoples. The thrones of Media and Persia were united under Cyrus, by whom the empire was founded; and, indeed, the whole country, from Egypt to the Ganges, became incorporated in what was called the Persian Empire.

3. A noble testimony this to the character of Mordecai—to the character of any man! What greatness of soul! What constancy in virtue! What fidelity to God! What loyalty to his sovereign! What devotion to his country and his people! What generous thoughts on their behalf! What benevolent projects for their posterity! He was a patriot and a saint—a true lover of his country, and a faithful servant of the Most High God; and in heaven he now shines radiant with glory!

Digitized by Google



THE

BOOK OF JOB.

CHAPTER I.

1 *The holiness, riches, and religious care of Job for his children.* 6 *Satan, appearing before God, by calumniation obtaineth leave to tempt Job.* 13 *Understanding of the loss of his goods and children, in his mourning he blesseth God.*

B. C. 1500—1600.

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.[a]

2 And there were born unto him seven sons and three daughters.

3 His [1]substance also was seven thousand sheep, and three

[a] ch. ii. 3; Gen. vi. 9; xvii. 1; xxii. 20, 21; Prov. viii. 13; xvi. 6; Ezek. xiv. 14; James v. 11.

[1] Or, *cattle.*



Digitized by Google

thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great [1]houshold; so that this man was the greatest of all the [2]men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job [3]continually.[a]

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and [4]Satan came also [5]among them.[b]

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.[c]

8 And the LORD said unto Satan, [6]Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?[d]

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his [7]substance is increased in the land.[e]

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.[f]

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy [8]power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:[g]

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, [9]The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [10]fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:[h]

19 And, behold, there came a great wind [11]from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his [12]mantle, and shaved his head, and fell down upon the ground, and worshipped,[i]

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD

B. C. 1506—1600.

1 Or, *husbandry.*
2 Heb. *sons of the east.*
g Eccles. ix. 12.
3 Heb. *all the days.*
a ch. xlii. 8; Gen. viii. 20; 1 Kings xxi. 19, 13.
9 Or, *A great fire.*
4 Heb. *the Adversary.*
5 Heb. *in the midst of them.*
b ch. ii. 1; xxxviii. 7; 1 Kings xxii. 19; 1 Chron. xxi. 1; Rev. xii. 9, 10.
10 Heb. *rushed.*
c ch. ii. 2; Matt. xii. 43; 1 Peter v. 8.
6 Heb. *Hast thou set thy heart on.*
d ver. 1; ch. ii. 3.
h vs. 4, 13.
11 Heb. *from aside,* &c.
7 Or, *cattle.*
e Ps. xxxiv. 7; cxxviii. 1, 2; Prov. x. 22; Isa. v. 2.
12 Or, *robe.*
f ch. ii. 5; xix. 21; Isa. viii. 21; Mal. iii. 13, 14.
i Gen. xxxvii. 29; Ezra ix. 3; 1 Peter v. 6.
8 Heb. *hand.*

CHAPTER I.

The Book of Job has been the subject of much controversy. A profound mystery hangs over this ancient composition. Its date, its author, and its history, are among the things yet to be ascertained. That such a man as Job really lived, is placed beyond all doubt by the authority of Inspiration itself. He is classified by the prophet Ezekiel with Noah and Daniel, as a man of higher faith and energy, and is set forth by St. James as one of the noblest examples of sanctified patience and fortitude.

As we have Inspired Evidence of the existence of Job, the relations of the Book are to be received as the component parts of a genuine history. This history, we may suppose, came, at a later date, into the hands of one who could fully sympathise with the sufferer; and finding in it sufficient materials for a dramatic poem, such a poem he constructed, and hence the sublime unity which pervades the Book. But who this compiler was, is a question on which learned men are still divided. Some say Solomon, and others a contemporary of Jeremiah; but the more generally-received opinion —and one which is best supported—is, that the original documents came into the hands of Moses during his sojourn in Midian, and that he threw them into their present shape and form. We may therefore regard it as a genuine Hebrew original, which left the pen of the writer very much as we now have it.

The composition points to an early date. Job must have lived before the great exodus from Egypt—somewhere between Abraham and Jacob. The Book is thus proved to be part of the most ancient writing in the world.

It was one of the world's earliest beliefs, that greatness and goodness, virtue and happiness, go always together; that good and bad men, as such, are rewarded or punished, even in this world; that outward prosperity is an index of inward rectitude; and that adversity, whatever its type or duration, is the expression of an Infinite anger—the minister of God's justice to inflict deserved punishment. In this belief Job himself had been educated; and so had his three friends. But while, with a mind in pursuit of truth, he reached other and higher conclusions touching the character and government of God, and thus broke loose from the popular beliefs of his time, his three friends still continued to occupy their former ground. They see the patriarch in his sufferings, and they conclude that he is pre-eminently an object of divine displeasure; and hence their words were to him words of maddening irritation. His innate convictions contradicted their utterances; while their utterances gave a keener edge to his grief. Still he grew up strong in the consciousness of moral character; in his temptations, trials, and conflicts, wrestled and struggled for life in God; and left the record of his mysterious history to instruct the ages and the generations to come.

The great enemy preferred against the patriarch the charge that his was an interested love; that selfishness and pride lay at the root of his professed piety; and that if he were reduced to other circumstances, his real principles and character would soon be developed. Hence the mastery which was given to him for a time over the person and the property of Job; but Job, strong in faith, was more than equal to his adversary. He loses his property, his children, and his health; but the integrity of his character remains. Why, then, his subsequent unbelief and rebellion? Satan had a correct knowledge of the man's heart, but was ignorant of the means to be employed for the correction and the overcoming of its evil tendencies. In his line of conduct he merely touched the outer elements of the patriarch's nature. Temporal losses and bodily disease were not likely to overcome the pride of his heart. In these he had no absolute property; and it was in perfect harmony with his creed, that the God who had bestowed these blessings should have a right to recall them.

The total and precipitate ruin of a man of Job's fortune and character—who was at the same time bereaved of his children, and the subject of loathsome disease—could not fail to be reported far and wide by those wandering tribes among whom he dwelt. Hence we are told that three of his former acquaintances and intimate friends—men of position and of wisdom—no sooner heard of his accumulated losses and sufferings, than they agreed to visit the patriarch, and to offer him their sympathy and condolence. They are thus introduced:—"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great."

1. "The land of Uz" derived its name from the grandson of Seir, the Horite (Gen. xxxvi. 8, 9, 20, 21, 28). The land itself was an extensive district situated in Edom or Idumea, or subject to it (Lam. iv. 21).

3. Job's estate was like that of a modern Bedouin Sheikh; and, judging from the text, his property, which was made up of cattle, was immense.

5. While his children were in danger of losing sight of the higher relations and the more solemn duties and destinies of life, amid their festivities and sensuous indulgences, he kept himself in sacred quiet and priestly

Digitized by Google

gave, and the LORD hath taken away; blessed be the name of the LORD.[a]

22 In all this Job sinned not, nor [1]charged God foolishly.[b]

CHAPTER II.

1 *Satan appearing again before God obtaineth further leave to tempt Job.* 7 *He smiteth him with sore boils.* 9 *Job reproveth his wife, moving him to curse God.* 11 *His three friends condole with him in silence.*

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.[c]

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.[d]

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, [2]to destroy him without cause.[e]

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.[f]

6 And the LORD said unto Satan, Behold, he *is* in thine hand; [3]but save his life.[g]

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.[h]

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.[i]

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.[j]

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.[k]

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.[l]

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.[m]

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.[n]

CHAPTER III.

1 *Job curses the day and services of his birth.* 13 *The ease of death.* 20 *He complaineth of life, because of his anguish.*

AFTER this opened Job his mouth, and cursed his day.

2 And Job [4]spake, and said,

3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.[o]

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death [5]stain it; let a cloud dwell upon it; [6]let the blackness of the day terrify it.[p]

6 *As for* that night, let darkness seize upon it; [7]let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.[q]

8 Let them curse it that curse the day, who are ready to raise up [8]their mourning.[r]

B. C. 1590—1600.

a Ps. xlix. 17; Eccles. v. 15, 19; Matt. xx. 15; Eph. v. 20; 1 Thess. v. 18; James i. 17.

1 Or, *attributed folly to God.*

b ch. i. 21, 22; Ps. xxxix. 1; Rom. xii. 12; James v. 10, 11.

c ch. ii. 10.

d ch. i. 6.

e ch. i. 1, 8; ix. 17; xxvii. 5, 6

f ch. i. 11; xix. 20.

g ch. i. 12.

h Isa. i. 6.

i ch. xlii. 6; 2 Sam. xiii. 19; Ezek. xxvii. 30; Matt. xi. 21.

j ver. 3; ch. xxi. 15.

k ch. i. 21, 22; Ps. xxxix. 1; Rom. xii. 12; James v. 10, 11.

l ch. xlii. 11; Gen. xxv. 2; xxxvi. 11; Jer. xlix. 7; Rom. xii. 15.

m Neh. ix. 1; Lam. ii. 10; Ezek. xxvii. 30.

n Gen. l. 10.

o ch. x. 18, 19; Jer. xv. 10; xx. 14.

p ch. x. 21, 22; xvi. 16; xxviii. 3; Ps. xxiii. 4; xliv. 19; cvii. 10, 14; Jer. xiii. 16; Amos v. 8.

q Amos viii. 10.

r Jer. ix. 17, 18.

2 Heb. *to swallow him up.*

3 Heb. *his life.*

4 Heb. *answered.*

5 Or, *challenge it.*

6 Or, *let them terrify it, as those who have a bitter day.*

7 Or, *let it not rejoice among the days.*

8 Or, *a leviathan.*

---

retirement, offered sacrifices on their behalf, and interceded with God for them.

6. This may be understood of the personal agent, Satan himself, or of Satan acting through some human instrument; just as our Lord said to his disciples, "One of you is a devil."

9—11. Satan charges Job with hypocrisy—tells him that his piety was only a more refined selfishness.

12. Satan is permitted to put the piety and the sincerity of the patriarch to the test; but yet subject to the will and pleasure of the Righteous One.

15. These Sabeans are supposed to be the descendants of Sheba, one of Abraham's sons, by Keturah. If so, this confirms the opinion that Job lived not long after the time of Abraham.

17. The camels were not with the sheep and the oxen, but in some pasture region on the confines of the Euphrates, where they could not but be subject to the cupidity and the plunder of the Chaldeans. Now, it so happened that those who came from this remoter district arrived about the same time as the other messengers, charged with equally heavy tidings to the patriarch.

CHAPTER II.

4. As in those earlier, ruder times, a man's possessions consisted chiefly of cattle, the skin, as an article of barter, was used to represent property; and since, in chap. xviii. 13, the term "skin" is employed to express the whole human person, the meaning of this proverbial phrase seems to be this: "property for the person," which is confirmed by the next clause—"all that a man hath will he give for his life."

7, 8. These boils were burning ulcerations, corresponding with ELEPHANTIASIS, or black leprosy—the leprosy of the Arabians. It was one universal ulcer, loathsome and afflictive, and attended with intolerable itching.

11. From Gen. xxxvi. 9—11, we learn that Teman was the grandson of Esau, and, therefore, this Eliphaz the Temanite may have been a son or a grandson of Teman, with the ancestral name of Eliphaz, and he may have lived in the land of Edom.

Bildad the Shuhite was probably a descendant of Shuah, a son of Abraham, by Keturah; and Zophar the Naamathite was, in all likelihood, from Naamah, a town in the uttermost cities of Judah, towards the coast of Edom southward (Josh. xv. 21, 41), somewhere in the valley which extends from the Dead Sea to the Gulf of Akaba.

These coincidences go far to establish the scene and the date of this matchless history. The land was Idumea, or Edom, and the period not later than the time of Jacob.

12. So disfigured with disease and so changed in his whole appearance was the patriarch, that even these, his own intimate friends, failed at first to recognise him.

13. This was the usual period of mourning; but was their silence "a touching instance of their consideration and feeling?" On the contrary, they connected his suffering with some greater sin, and thus waited for some word or act on the part of Job which would reveal the secret. This only exasperated his feelings; and his words betrayed his moral weakness. What is man!

CHAPTER III.

1. In his child-like trust, not a word had hitherto escaped his lips inconsistent with his professed faith and avowed integrity; but, in a moment, he leaves this high ground, vents his indignation against God, and upbraids the Power which before had inspired his love. He cursed his day—that is, the day of his birth; and thus dishonoured his Creator.

3. The ancients were wont to attach a certain importance to certain days, according to the character of the events—fortunate or unfortunate—which happened in them.

8. Christ tells us, that "every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be made manifest." Let such, says

Digitized by Google

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see [1]the dawning of the day:[a]

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?[b]

12 Why did the knees prevent me? or why the breasts that I should suck?[c]

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;[d]

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.[e]

17 There the wicked cease *from* troubling; and there the [2]weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.[f]

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;[g]

21 Which [3]long for death, but it *cometh* not; and dig for it more than for hid treasures;[h]

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?[i]

24 For my sighing cometh [4]before I eat, and my roarings are poured out like the waters.

25 For [5]the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

B. C. 1500—1600.

1 Heb. *the eyelids of the morning.*

a ch. xli. 18.

b ch. x. 18.

6 Heb. *a word.*

c Isa. lxvi. 12

7 Heb. *who can refrain from words?*

d ch. xv. 28.

j Isa. xxxv. 3.

8 Heb. *the bowing knees.*

k Isa. xxxv. 3; Heb. xii. 12.

e Ps. lviii. 8.

2 Heb. *wearied in strength.*

l ch. i. 1; Prov. iii. 26.

f ch. xxxix. 7.

m Ps. xxxvii. 25.

n Ps. vii. 14; Prov. xxii. 8; Hos. x. 13; Gal. vi. 7, 8.

9 That is, *by his anger.*

g 1 Sam. i. 10; 2 Kings iv. 27; Jer. xx. 18; Prov. xxxi. 6.

o ch. i. 19; xv. 30; Exod. xv. 8; Isa. xi. 4; xxx. 33; 2 Thess. ii. 8.

3 Heb. *wait.*

h Prov. ii. 4; Rev. ix. 6.

p Ps. lviii. 6.

q Ps. xxxiv. 10.

i ch. xix. 8; Lam. iii. 7.

10 Heb. *by stealth.*

4 Heb. *before my meat.*

5 Heb. *I feared a fear, and it came upon me.*

r ch. xxxiii. 15.

11 Heb. *met me.*

12 Heb. *the multitude of my bones.*

s Hab. iii. 16.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellency of creatures before God.*

THEN Eliphaz the Temanite answered and said,

2 *If* we assay [6]to commune with thee, wilt thou be grieved? but [7]who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.[j]

4 Thy words have upholden him that was falling, and thou hast strengthened [8]the feeble knees.[k]

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?[l]

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?[m]

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.[n]

9 By the blast of God they perish, and [9]by the breath of his nostrils are they consumed.[o]

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.[p]

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.[q]

12 Now a thing was [10]secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,[r]

14 Fear [11]came upon me, and trembling, which made [12]all my bones to shake.[s]

15 Then a spirit passed before my face; the hair of my flesh stood up:

Job, curse the day of my birth; or, let those curse it who, like me, are weary of life, and long for death.

12. That is, "embrace me," or, in very gladness, anticipate my birth.

13. That is, in the grave, where all is undisturbed rest.

14. This is supposed to refer to those magnificent mausoleums or sepulchral monuments which the ancient princes of the East were wont to erect for themselves; and it is somewhat remarkable that the land of Edom abounds with such monuments, but are, of course, of a much later date than the time of our patriarch.

15. That is, with the avaricious and the covetous, whom nothing can satisfy.

19. While death comes with unceremonious step, and knocks alike at the door of the palace and the cottage, the grave opens its mouth to receive all, and there all ranks and conditions are reduced to one common dust.

24. That is, his grief took the place of his food; his tears flowed like floods of waters; while his groans resembled the rolling of the mighty wave.

25, 26. When the first calamity came, he dreaded a succession. And what a succession! Disquieted and distressed as he was, still trouble came.



TOMB AT PETRA.

CHAPTER IV.

1. Job's three friends—of whom Eliphaz was the chief, and all of whom were men of position and wisdom—no sooner heard of his accumulated losses and sufferings, than they agreed to visit the patriarch, and offer him their sympathy and condolence. They were, perhaps, true-hearted men, actuated by the generous impulse of brotherly kindness—even religious and devout; but they had wholly mistaken his character, and now looked upon him as the victim of a righteous retribution. This fact will account for their peculiar mode of address.

Though Eliphaz was the mildest of Job's accusers, and though his accusations are made with great art, and an equal regard to urbanity of manner, he is yet, in all, terribly severe.

5. Though he had comforted others under their trials, now affliction had come to himself. His own professed principles were now being put to the test.

6. The charge involved in these words is, that Job had only so much religion as was prompted by the hope of reward. Is this the character and amount of thy piety? Is thy confidence or thy hope founded on thine own integrity—the uprightness of thy ways? If this be the sense, it makes his

Digitized by Google



JOB AND HIS WIFE, WITH HIS THREE FRIENDS.

Digitized by Google

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, [1]*there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?[a]

18 Behold, he put no trust in his servants; [2]and his angels he charged with folly:[b]

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?[c]

20 They are [3]destroyed from morning to evening: they perish for ever without any regarding *it*.[d]

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.[e]

CHAPTER V.

1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of the saints wilt thou [4]turn?

2 For wrath killeth the foolish man, and [5]envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.[f]

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.[g]

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.[h]

6 Although [6]affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto [7]trouble, as the [8]sparks fly upward.[i]

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things [9]and unsearchable; marvellous things [10]without number:[j]

B. C. 1500—1600.

1 Or, *I heard a still voice.*
11 Heb. *outplaces.*
k ch. xxviii. 26; Ps. lxv. 9, 10; cxlvii. 8; Jer. v. 24; x. 13.
l 1 Sam. ii. 7; Ps. cxiii. 7
a ch. ix. 2.
2 Or, *nor in his angels, in whom he put light.*
12 Or, *cannot perform anything.*
m Neh. iv. 15; Ps. xxxiii. 10; Isa. viii. 10.
b ch. xv. 15; xxv. 5; 2 Peter ii. 4.
n Ps. ix. 15; 1 Cor. iii. 19.
13 Or, *run into.*
c ch. xv. 16; 2 Cor. iv. 7; v. 1.
o Deut. xxviii. 29; Isa. lix. 10; Amos viii. 9.
3 Heb. *beaten in pieces.*
d Ps. xc. 5, 6.
p Ps. xxxv. 10.
e ch. xxxvi. 12; Ps. xxxix. 11; xlix. 14.
q 1 Sam. ii. 9; Ps. cvii. 42.
r Ps. xciv. 12; Prov. iii. 11, 12; Heb. xii. 5; James i. 12.
s Deut. xxxii. 39; 1 Sam. ii. 6; Isa. xxx. 26; Hos. vi. 1.
t Ps. xxxiv. 19; xci. 3, 10; Prov. xxiv. 16; 1 Cor. x. 13.
4 Or, *look?*
14 Heb. *from the hands.*
u Ps. xxxiii. 19; xxxvii. 19.
5 Or, *indignation.*
15 Or, *when the tongue scourgeth.*
v Ps. xxxi. 20.
f Ps. xxxvii. 35, 36; Jer. xii. 2, 3
w Isa. xl. 9; xxxv. 9; lxv. 25; Ezek. xxxiv. 25.
g Ps. cix. 12; cxix. 155; cxxvii. 5.
x Ps. xci. 12; Hos. ii. 18.
16 Or, *that peace is thy tabernacle.*
h ch. xviii. 9.
6 Or, *iniquity.*
17 Or, *err.*
7 Or, *labour.*
8 Heb. *the sons of the burning coal lift up to fly.*
18 Or, *much.*
i Gen. iii. 17–19; 1 Cor. x. 13.
y Ps. lxxii. 16; cxii. 2.
19 Heb. *ascendeth.*
z Prov. ix. 11; x. 27.
9 Heb. *and there is no search.*
10 Heb. *till there be no number.*
j ch. ix. 10; xxxvii. 5; Ps. xl. 5; lxxii. 18.
20 Heb. *for thyself.*
a Ps. cxi. 2; Prov. ix. 12.

10 Who giveth rain upon the earth, and sendeth waters upon the [11]fields:[k]

11 To set up on high those that be low; that those which mourn may be exalted to safety.[l]

12 He disappointeth the devices of the crafty, so that their hands [12]cannot perform *their* enterprise.[m]

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.[n]

14 They [13]meet with darkness in the daytime, and grope in the noonday as in the night.[o]

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.[p]

16 So the poor hath hope, and iniquity stoppeth her mouth.[q]

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:[r]

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.[s]

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.[t]

20 In famine he shall redeem thee from death: and in war [14]from the power of the sword.[u]

21 Thou shalt be hid [15]from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.[v]

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.[w]

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.[x]

24 And thou shalt know [16]that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not [17]sin.

25 Thou shalt know also that thy seed *shall be* [18]great, and thine offspring as the grass of the earth.[y]

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn [19]cometh in in his season.[z]

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* [20]for thy good.[a]

religion a purely selfish affair, and corresponds with the charges preferred in chap. i. 9:—"Satan said, Doth Job fear God for nought?"

8. The Persian proverb says, "He that planteth thorns, shall not gather roses;" Æschylus says, "The field of iniquity brings forth the fruit of death;" and Inspiration says, "Whatsoever a man sows, that shall he also reap."

18. These are clearly the words of the oracle that spoke to Eliphaz in his vision. The marginal reading of the latter clause is to be preferred—"Nor in his angels, in whom he put light or excellence."

19. Most of the houses in the East, at this early period, were built of clay or mud; hence the beauty and propriety of the figure as applied to the human body, which is the soul's dark cottage, or earthly tent—frail, feeble, and having its foundation in the dust. "Crushed before the moth;" or, are crushed like the moth. The feeblest pressure will kill a moth; and so the slightest agent—a grain of sand, the egg of a nerve-worm, the scratch of a pin, or the slightest puncture—may be fatal to man!



MOTHS.

The moth, or moth-worm.—"There is in Yeman, in India, on the coast of the South Sea, a common sickness, caused by the Guinea, or nerve-worm. This worm, it is supposed, is imbibed in the bad water which the inhabitants of those countries are under the necessity of using. Many of the Arabians, on this account, take the precaution to strain the water which they drink. If any one has by accident swallowed an egg of this worm, no trace of it is to be seen until it appears on the skin; and the first indication of it is the irritation which is felt in the spot. . . . The worm if not dangerous, if it can be drawn from the body without being broken. The Orientals are accustomed, as soon as the worm makes its appearance through the skin, to wind it upon a piece of straw, or of dry wood. It is finer than a thread, and is from two to three feet in length. The winding up of the worm frequently occupies a week; and no further inconvenience is experienced than the care which is

Digitized by Google

CHAPTER VI.

1 *Job sheweth that his complaints are not causeless.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUT Job answered and said,

2 Oh that my grief were throughly weighed, and my calamity [1]laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore [2]my words are swallowed up.[a]

4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.[b]

5 Doth the wild ass bray [3]when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request, and that God would grant *me* [4]the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off![c]

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.[d]

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh [5]of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

B. C. 1500—1600.

6 Heb. *To him that melteth.*

e Prov. xvii. 17.

f Ps. xxxviii. 11; xli. 9; Jer. xv. 18.

1 Heb. *lifted up.*

7 Heb. *they are cut off.*

8 Heb. *in the heat thereof.*

9 Heb. *extinguished.*

2 That is, *I want words to express my grief.*

a Ps. lxxvii. 4; Prov. xxvii. 3.

g Gen. xxv. 15; 1 Kings x. 1; Ps. lxxii. 10; Ezek. xxvii. 22, 23.

h Jer. xiv. 3.

b Ps. xxxviii. 2; lxxxviii. 15, 16.

10 Or, *For now ye are like to them*

11 Heb. *not.*

3 Heb. *at grass.*

i ch. xli. 4; Ps. xxxviii. 11.

4 Heb. *my expectation.*

c 1 Kings xix. 4.

12 Heb. *ye cause to fall upon.*

d Lev. xix. 2; Isa. lvii. 15; Hos. xi. 9; Acts xx. 20.

j Ps. lvii. 6.

13 Heb. *before your face.*

5 Heb *brasen.*

14 That is, *in this matter*

k ch. xvii. 10.

15 Heb. *my palate.*

l ch. xii. 11; xxxiv. 3.

14 [6]To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.[e]

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;[f]

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, [7]they vanish: [8]when it is hot, they are [9]consumed out of their place.

18 The paths of their way are turned aside, they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.[g]

20 They were confounded because they had hoped; they came thither, and were ashamed.[h]

21 [10]For now ye are [11]nothing; ye see *my* casting down, and are afraid.[i]

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, [12]ye overwhelm the fatherless, and ye dig *a pit* for your friend.[j]

28 Now therefore be content, look upon me; for *it is* [13]evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* [14]in it.[k]

30 Is there iniquity in my tongue? cannot [15]my taste discern perverse things?[l]

requisite not to break it. If, however, it is broken, it draws itself back into the body, and then becomes dangerous. Lameness, gangrene, or the loss of life itself, is the result."

21. That is, whatever men make a boast of is taken from them; whatever they are in pursuit of eludes their grasp—even when in pursuit of wisdom they die without it.

CHAPTER V.

1—3. Eliphaz challenged Job to reply to his argument, with the aid of any good man that could assist him in framing his answer. Job was indignant; but Eliphaz told him that his indignation and wrath were symptoms of his wickedness, and would only hasten his death, while his envy and hatred would only slay him like a sword. For a time, the wicked might prosper; but suddenly it would appear that his house and home were cursed of God.

4. In ancient times, the gate of a city was the place for courts of justice. Here the children are represented as overcome in judgment, and compelled to make restitution for their father's unjust gains.

5. This may mean that the fields were reaped even to the thorns, or that armed men carried away the produce.

6, 7. It is a law of nature, that fire ascending seeks the sun; and so affliction or adversity is the result of a Divine ordination.

8. In the following verses Eliphaz hints at what he should do were he in affliction; instead of being indignant and angry, like Job, he would commit his whole case to God, and leave it with him.

13. The counsel of the froward is oftentimes so precipitated as to end in deep confusion and disgrace.

19. Six is an indefinite number, as seven is a perfect one; and therefore the meaning is, that God would never leave his servants.

23, 24. The idea is, that all nature, animate and inanimate, would befriend him.

27. Eliphaz takes for granted here that the truth was with him, and that Job was in error. How far this was so, the future history will reveal.

CHAPTER VI.

1. In this answer of Job to Eliphaz there is deep emotion and strong utterance—a keen sense of sorrow, and yet a rich vein of piety.

3. "My words are swallowed up;" or, I lack words to express my grief; or, my sorrow chokes my utterance.

4—7. Job here asserts that he did not complain without reason; that such was the agony and distress of his soul, that he loathed that which he formerly relished as his food, and had now to eat that which he formerly loathed.

11—13. He despairs of holding out under the pressure of his trials, and therefore, in the preceding verses, he expresses his strong wish to die rather than live. "There is no help in me; and wisdom is quite driven from me." So should the thirteenth verse be rendered.

14. The idea is, that any one who forsakes a friend in adversity, shows that he has no love for God in his heart. A keen rebuke this to Eliphaz!

15—18. The reference here is to those streams in the East which, when swollen by rains and dissolving snows, become, at one season of the year, abounding rivers; and then, when such supplies fail, during the long and burning droughts of summer, rapidly contract, and finally are dried up, exhibiting nothing but their parched and desolate bed.

19, 20. These two verses express the bitter disappointment of travellers who, parched with thirst, come to these streams in the hope of finding water, and, lo! they are dry. They feel ashamed because they have been so deceived.

The two verses are thus happily rendered, and as happily expressed, by Boothroyd, in his version:—

> "The companies of Tema *anxiously look;*
> The caravans of Sheba *eagerly expect* them;
> They are ashamed, because of their confidence;
> They come thither, and are confounded."

Tema was the country of Eliphaz, and hence this image would be well understood by him. Sheba is, perhaps, to be looked for in the south of Arabia.

26. Some render the verse thus:—"Do ye mean to censure words? The words of a man in despair are but wind." And the sense attached to them is—"Do you think it reasonable to carp at mere words?" But we rather think the idea to be this:—Do ye mean to find fault with words, or with the mere forms of speech, and to treat the utterance of one that is desperate, or in despair, as wind?

28—30. As if Job had said, "Look me in the face and charge me with falsehood, if you dare; then return to the argument: there can be nothing wrong in this; and in pursuing the argument my righteousness will come out: like yourselves, I can discern between the false and the true."

"My righteousness is in it;" in other words, the rectitude of my character, and the soundness of the principles for which I contend, are involved in this argument.

"Let it not be iniquity;" do not deem it morally wrong, on your own side or on mine, to proceed with the solution of this question.

"My taste;" that is, my judgment. I have power to discern and to discriminate. Nor "is there iniquity in my tongue." Sin has not perverted my judgment, or blinded my mental vision.

Digitized by Google



ARRIVAL OF AN EASTERN CARAVAN AT A DRY BROOK.

CHAPTER VII.

1 *Job excuseth his desire of death.* 12 *He complaineth of his own restlessness,* 17 *and God's watchfulness.*

IS *there* not [1]an appointed time to man upon earth? *are not* his days also like the days of an hireling?[a]

2 As a servant [2]earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.[b]

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.[c]

B. C. 1500—1600.

d Isa. xiv. 11.
1 Or, *a warfare.*
e ch. ix. 25; xvi. 22; xvii. 11; Ps. xc. 6; cii. 11; ciii. 15; cxliv. 4; Isa. xxxviii. 12; xl. 6; James iv. 14.
a ch. xiv. 5, 13, 14; Ps. xxxix. 4.
3 Heb. *shall not return.*
4 *To see;* that is, *to enjoy.*
f Ps. lxxviii. 39; lxxxix. 47.
2 Heb. *gapeth after.*
5 That is, *I can live no longer*
g ch. xx. 9.
b ch. xxix. 2.
h 2 Sam. xii. 23.
i ch. viii. 18; xx. 9; Ps. ciii. 16.
c ch. xvii. 12; Deut. xxviii. 67.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.[d]

6 My days are swifter than a weaver's shuttle, and are spent without hope.[e]

7 O remember that my life *is* wind: mine eye shall [3]no more [4]see good.[f]

8 The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and [5]I *am* not.[g]

9 *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more.*[h]

10 He shall return no more to his house, neither shall his place know him any more.[i]

11 Therefore I will not refrain my mouth; I will

CHAPTER VII.

1. In this chapter, Job recapitulates his sufferings, and asks how it was possible for him to restrain his anguish.

2. As a slave toiling through the heat of day pants for the cooling shade, or longs for night, which is the shadow of the earth, so Job longed for death.

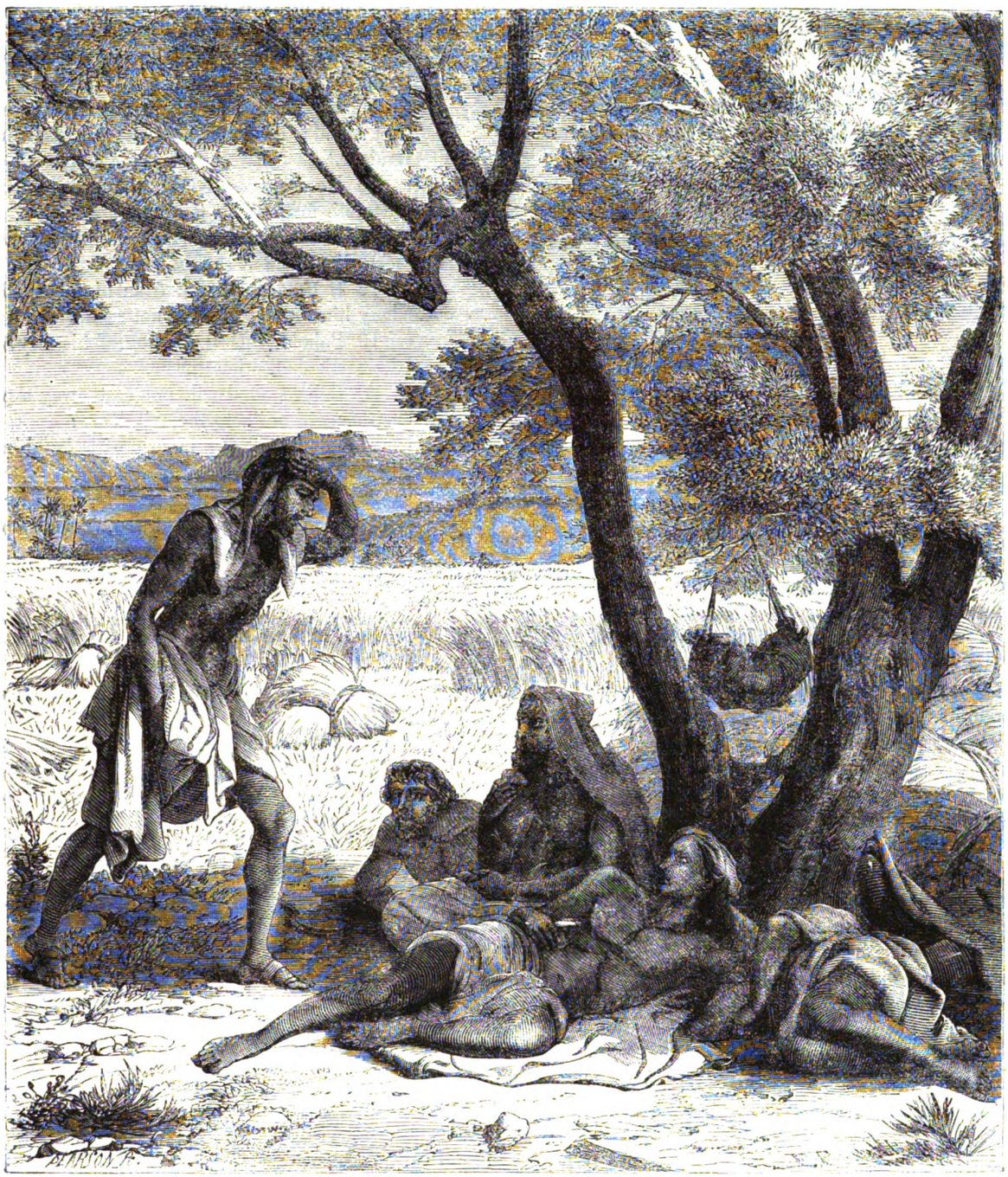
3. "Months of vanity" denote long and continued affliction.

5. Dr. Good renders: "Worms and the impressing dust already clothe my flesh; my skin is become stiff and corrupt." These worms had existence in the ulcers, which now covered and corrupted his body, and told him of his nearness to the grave.

8. The last clause of this verse would be better rendered—"thine eye will seek me, but I am no more;" and the meaning is, that God had so fixed His searching eye upon him that he could not survive it.

10. Nothing is more common in the language of poetry, and especially in Oriental usage, than to ascribe human functions and emotions to inanimate objects. The sea is said to be afraid; trees are said to rejoice; and, as in the instance before us, places are said to have knowledge of persons.

Digitized by Google



EASTERN REAPERS REPOSING DURING THE HEAT OF THE DAY.

speak in the anguish of my spirit; I will complain in the bitterness of my soul.[a]

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;[b]

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather [1]than my life.

BEFORE CHRIST 1520.

a ch. x. 1; 1 Sam. i. 10; Ps. xxxix. 1, 9; xl. 9.

c ch. x. 1, 20; xiv. 6; Ps. xxxix. 13; lxii. 9.

d Ps. viii. 4; cxliv. 3; Heb. ii. 6.

b ch. ix. 27.

1 Heb. *than my bones.*

16 I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.[c]

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?[d]

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O

12. It is as if Job had said—"Am I like a raging sea which needs to be kept within prescribed bounds? or like a crocodile, whose every movement is watched with a view to destroy it?"

16. What he loathed was life, which had become a burden, and therefore he preferred to die. Hence his entreaty that God would cease to afflict him, and suffer him to spend what of life remained in case and quiet; since life at best is vanity—a passing thing—a shadow.

17, 18. Job was ignorant of God's loving design in affliction. He thought of man as unworthy of such Divine solicitude and attention; but in the estimation of God the soul is precious, and its final salvation is of infinite moment.

Digitized by Google

thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?[e]

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

CHAPTER VIII.

1 *Bildad sheweth God's justice in dealing with men according to their works.* 8 *He allegeth antiquity to prove the certain destruction of the hypocrite.* 20 *He applieth God's just dealing to Job.*

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?[b]

4 If thy children have sinned against him, and he have cast them away [1]for their transgression;[c]

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;[d]

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:[e]

9 (For we *are but of* yesterday, and know [2]nothing, because our days upon earth *are* a shadow:)[f]

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.[g]

BEFORE CHRIST 1520.

h ch. xi. 20; xviii. 14; xxvii. 8; Ps. cxii. 10; Prov. x. 28.

a ch. xvi. 12; Ps. xxi. 12; xxxvi. 6; Lam. iii. 12.

3 Heb. *a spider's house.*

i ch. xxvii. 18; Isa. lix. 5, 6.

j ch. vii. 10; xx. 9; Ps. xxxvii. 36.

k Ps. cxiii. 7

4 Heb. *take the ungodly by the hand.*

5 Heb. *shouting for joy.*

6 Heb. *shall not be.*

b ch. xxxiv. 12, 17; Gen. xviii. 25; Deut. xxxii. 4; 2 Chron. xix. 7; Dan. ix. 14; Rom. iii. 5.

l Ps. xxxv. 26; cix. 29.

1 Heb. *in the hand of their transgression.*

c ch. i. 5, 18.

d ch. v. 8; xi. 13; xxii. 23, &c.

7 Or, *before God?*

m Ps. cxliii. 2; Rom. iii. 20.

e ch. xv. 18; Deut. iv. 32; xxxii. 7

2 Heb. *not.*

f ch. vii. 6; Gen. xlvii. 9; 1 Chron. xxix. 15; Ps. xxxix. 5; cii. 11; cxliv. 4.

n ch. xxxvi. 5.

g Ps. cxxix. 6, Jer. xvii. 6.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:[h]

14 Whose hope shall be cut off, and whose trust *shall be* [3]a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.[i]

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.[j]

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.[k]

20 Behold, God will not cast away a perfect *man*, neither will he [4]help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with [5]rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked [6]shall come to nought.[l]

CHAPTER IX.

1 *Job, acknowledging God's justice, sheweth there is no contending with him.* 22 *Man's innocency is not to be condemned by afflictions.*

THEN Job answered and said,

2 I know *it is* so of a truth: but how should man be just [7]with God?[m]

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?[n]

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

19. "Till I swallow down my spittle." This is an Arabian phrase still in use, to signify either a very short pause, or the briefest interval of time.

20, 21. To read these two verses interrogatively would add greatly to their simplicity and force. "Have I sinned? What have I done unto thee or against thee, O thou Preserver of men?" And if I have sinned, "why dost thou not pardon my transgression?" Let me sleep the sleep of death, and not be found!

CHAPTER VIII.

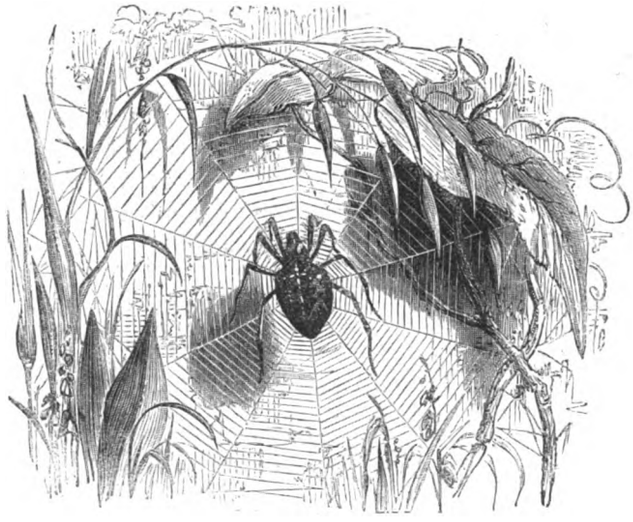
1. This reply of Bildad was most unjust, and therefore cruelly provoking.

3. Job had indeed complained of his sufferings, but nowhere had he charged God with abandoning the principles of justice, and thus perverting right.

4. "If," or since, "thy children have sinned:" Bildad here assumes that Job's children had been cut off because of their sins; but that he, if he betook himself to God in penitence and faith, might yet be restored to Divine favour.

8—10. That is, inquire of these who have gone before; go back even to their fathers; avail yourself of their accumulated experience, for we are of yesterday—have not lived long, and therefore have neither knowledge nor experience.

11, 12. As all succulent plants, like the rush or the flag, are dependent on foreign support, and in their vigour are sooner parched up than plants of less humidity, so the prosperous wicked are often destroyed in the hey-day of their enjoyment.



GEOMETRICAL SPIDER'S WEB.

14. The reference is to the web, as the house of "those diadem spiders which, besides extending their meshes to entrap unwary insects, spread an awning or canopy of exquisite fineness over their own heads, under which they remain, waiting in patient ambush, to surprise their prey." To lean against such a web would be to destroy it.

16. That is, before the sun riseth, and pours forth his heat.

17, 18. The idea is, that the hypocrite is like a plant that wraps its roots round any object, even a heap of stones, for support; so that, in the absence of soil, it seeth the stones; and just as such a plant would perish, so would the hypocrite be certainly cut off from his place.

19. Such is the short-lived joy of the hypocrite; but, when he is taken away, others are raised up.

CHAPTER IX.

1, 2. Job here acknowledges that he has as certain a belief as Bildad in the

Digitized by Google

6 Which shaketh the earth out of her place, and the pillars thereof tremble.[a]

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the [1]waves of the sea.[b]

9 Which maketh [2]Arcturus, Orion, and Pleiades, and the chambers of the south.[c]

10 Which doeth great things past finding out; yea, and wonders without number.[d]

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.[e]

12 Behold, he taketh away, [3]who can hinder him? who will say unto him, What doest thou?[f]

13 *If* God will not withdraw his anger, the [4]proud helpers do stoop under him.[g]

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.[h]

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.[i]

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.[j]

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?[k]

25 Now my days are swifter than a post: they flee away, they see no good.[l]

26 They are passed away as the [5]swift ships: as the eagle *that* hasteth to the prey.[m]

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*[n]

BEFORE CHRIST 1520.

a ch. xxvi. 11; Isa. ii. 19, 21; Hagg. ii. 6, 21; Heb. xii. 26.

o Exod. xx. 7. Ps. cxix. 120.

1 Heb. *heights*

b Gen. i. 1, 6; Ps. civ. 2, 3.

2 Heb. *Ash, Cesil,* and *Cimah.*

6 Or, *make me to be abhorred.*

c ch. xxxviii. 31, &c.; Gen. i. 16; Amos v. 8.

d ch. v. 9; Ps. lxxi. 15.

p Eccles. vi. 10; Isa. xiv. 9; Jer. xlix. 19; Rom. ix. 20.

7 Heb. *one that should argue,* or, *umpire.*

e ch. xxiii. 8, 9; xxxv. 14.

q ver. 19; 1 Sam. ii. 25.

3 Heb. *who can turn him away?*

f ch. xi. 10; Isa. xlv. 9; Jer. xviii. 6; Rom. ix. 20.

r ch. xiii. 20—22; xxxiii. 7; Ps. xxxix. 10.

4 Heb. *helpers of pride,* or, *strength.*

8 Heb. *but I am not so with myself.*

g ch. xxvi. 12; Isa. xxx. 7.

h ch. x. 15.

9 Or, *cut off while I live.*

s ch. vii. 11, 16; 1 Kings xix. 4; Jonah iv. 3, 8.

i ch. ii. 3; xxxiv. 6.

10 Heb. *the labour of thine hands.*

t Ps. cxxxviii. 8; Isa. lxiv. 8.

u 1 Sam. xvi. 7.

j Eccles. ix. 2, 3; Ezek. xxi. 3.

11 Heb. *It is upon thy knowledge.*

v Deut. xxxii. 39; Ps. cxxxix. 1, 2.

k 2 Sam. xv. 30; xix. 4; Jer. xiv. 4.

12 Heb. *took pains about me.*

l ch. vii. 6, 7.

5 Heb. *ships of desire,* or, *ships of Eben.*

m Hab. i. 8.

w Gen. ii. 7; iii. 19; Isa. lxiv. 8.

n ch. vii. 13.

x Ps. cxxxix. 14—16.

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.[o]

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall [6]abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.[p]

33 Neither is there [7]any daysman betwixt us, *that* might lay his hand upon us both.[q]

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; [8]but *it is* not so with me.

CHAPTER X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

MY soul is [9]weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.[r]

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise [10]the work of thine hands, and shine upon the counsel of the wicked?[s]

4 Hast thou eyes of flesh? or seest thou as man seeth?[t]

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 [11]Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.[u]

8 Thine hands [12]have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?[w]

10 Hast thou not poured me out as milk, and curdled me like cheese?[x]

equity of God's procedure; yet he lays no claim to such internal rectitude and purity as would lead him to go into the presence of God and assert his innocence. He could stand before man, but not before God.

5—8. Schultens supposes that all this refers to the strange phenomena connected with the deluge; others refer it to those earthquakes and tempests which are so common in nature.

9. This verse clearly proves that the science of astronomy was not unknown even in the days of Job. He may not have been ignorant of the structure of the earth. Arcturus corresponds with the constellation known by the name of the Great Bear. Orion is another most beautiful constellation, in one part of which is a nebula of stars amounting to two trillions in number, two hundred thousand billion times larger than the sun! The Pleiades, a fine constellation, is the name given to a condensed assemblage of stars in the neck of the constellation Taurus; while the "chambers of the south" may refer to the southern hemisphere, with its fields of suns and stars.

12. "He taketh away" whatsoever he pleaseth from us of friends, wealth, or possessions.

13. "The proud helpers," or the highest powers known among men.

25. "Swifter than a post," or courier, some of whom were known to run one hundred and fifty miles in the twenty-four hours.

26. "The swift ships," or light boats of papyrus, which floated swiftly on the Nile, and soon left no trace behind. Nor can anything be more rapid than the motion of the eagle as he darts upon his prey.

29. That is, Since I am held to be guilty, why do I labour in vain to frame a reply?

30. From the whiteness of snow, its water was held to be specially pure, and was preserved in vessels for ablution, as better fitted for purification.

33. In the north of England, a DAYSMAN is one who is chosen to determine an affair in dispute. So Job says, There is no umpire to decide between us, and lay his hand upon us, so as to control us both.

34, 35. Let him take his rod or afflictive hand from me; for, in my present distressed circumstances, I am not able to vindicate myself.

CHAPTER X.

1. "I will leave my complaint upon myself;" let it wait on my feelings, and then I will give way to grief, and speak in the bitterness of my soul.

2, 3. Job had not yet discovered the state of his own heart. He looked upon himself as upright, and could not understand the reason why he was called to suffer, while the wicked were in favour and prospered; hence he demands the reason.

Digitized by Google



NIGHT SCENE.—JOB SUPPLICATING.—JOB'S FRIENDS.

11 Thou hast clothed me with skin and flesh, and hast [1]fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.[a]

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;[b]

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.[c]

17 Thou renewest [2]thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.[d]

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me![e]

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, *and* let me alone, that I may take comfort a little,[f]

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;[g]

22 A land of darkness, as darkness *itself*; *and* of the shadow of death, without any order, and *where* the light *is* as darkness.

BEFORE CHRIST 1520.

1 Heb. *hedged.*

d Ruth i. 21.

e ch. iii. 11.

a Ps. cxxxix. 1.

f ch. vii. 6, 16, 19; viii. 9; Ps. xxxix. 5.

b ch. ix. 12, 15, 20, 21; Ps. xxv. 18; Isa. iii. 11.

g Ps. xxiii. 4; lxxxviii. 12.

c Isa. xxxviii. 13; Lam. iii. 10.

2 That is, *thy plagues.*

4—7. That is, Art thou governed in thy conduct by the passions and the prejudices of man, whose life is short, and to whom revenge is sweet? I protest my innocence, though none can deliver me out of thy hand.

8, 9. This is an appeal to the tenderness and pity of God as his Creator.

10. Dr. Good says, that "from the well-tempered or mingled milk of the chyle, every individual atom of every individual organ in the human frame is perpetually supplied and renewed."

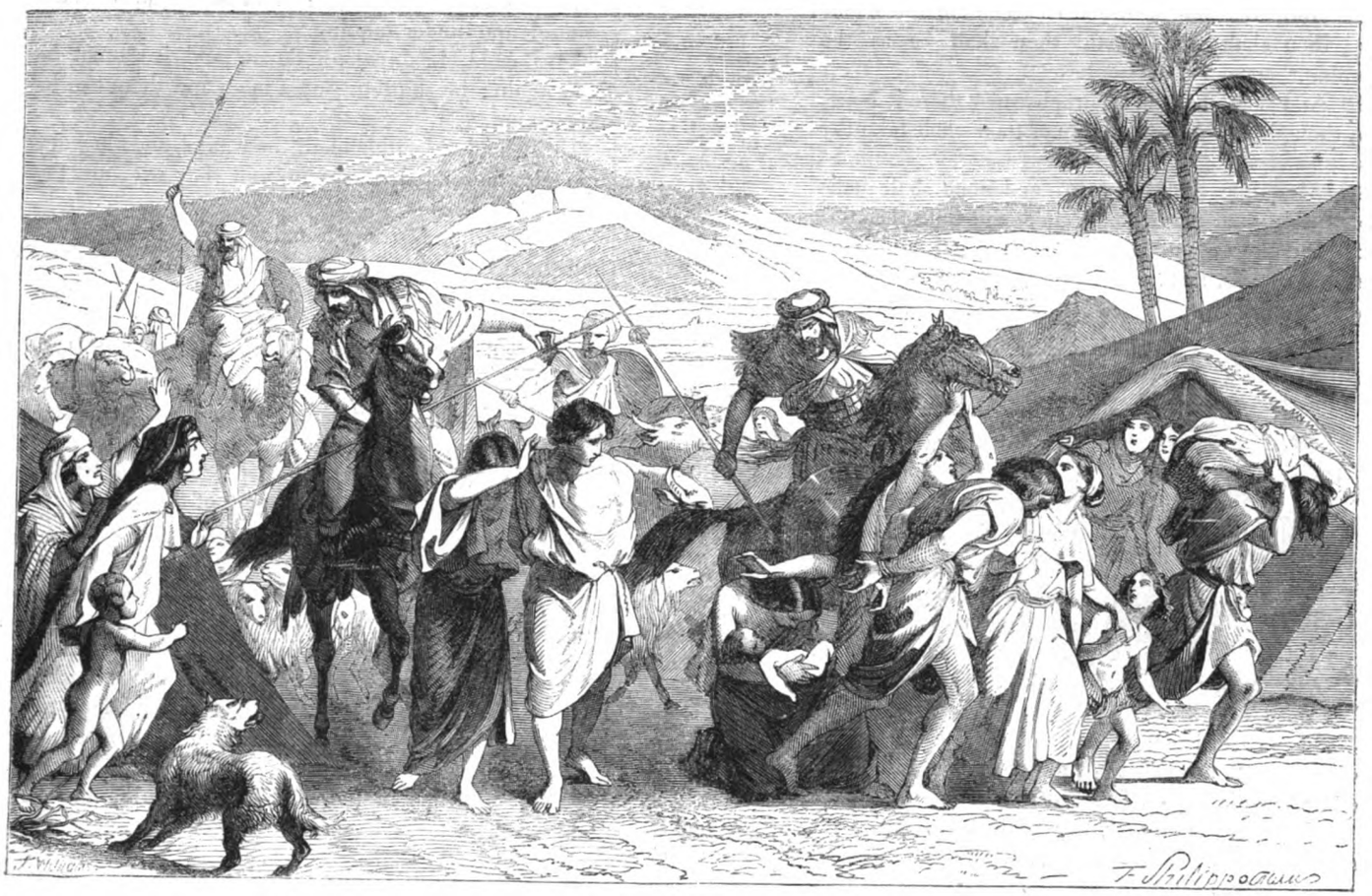
13. This may refer either to the secrets of creative wisdom and power, or to the causes and reasons of the patriarch's sufferings.

16. That is, his affliction increased; in the midst of which the conduct of God was to him marvellous or incomprehensible.

17. Changes and war are expressive of repeated, continued reverses of condition; as if a man were to be ever changing his dress, or one phalanx of an army after another charged the enemy.

21, 22. These verses prove how limited and imperfect were the views of Job in relation to the bright and glorious future. He lingered at the grave, and all was darkness. It is our sublime Christianity which reveals that "life and incorruption have been brought to light."

Digitized by Google



ARABIAN ROBBERS CARRYING OFF THEIR CAPTIVES.

CHAPTER XI.

1 Zophar reproveth Job for justifying himself. 5 God's wisdom is unsearchable. 13 The assured blessing of repentance.

Then answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should [1]a man full of talk be justified?

3 Should thy [2]lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.[c]

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.[b]

Before Christ 1520.

c Eccles. iii. 11; Rom. xi. 33.

1 Heb. *a man of lips.*

3 Or, *make a change.*

4 Heb. *who can turn him away?*

d ch. ix. 12; xii. 14; Rev. iii. 7.

2 Or, *devices.*

e Ps. x. 11, 14; xxxv. 22; xciv. 11.

5 Heb. *empty.*

f Ps. lxxiii. 22; xcii. 6; Eccles. iii. 18; Rom. i. 22.

a ch. vi. 10; x. 7.

g ch. v. 8; xxii. 21; 1 Sam. vii. 3; Ps. lxxviii. 8; lxxxvii. 9; cxliii. 6.

h Ps. ci. 3.

i ch. xxii. 26; Gen. iv. 5, 6; Ps. cxix. 6; 1 John iii. 21.

b Ezra ix. 13.

j Isa. lxv. 16.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?[c]

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If [3]he cut off, and shut up, or gather together, then [4]who can hinder him?[d]

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?[e]

12 For [5]vain man would be wise, though man be born *like* a wild ass's colt.[f]

13 If thou prepare thine heart, and stretch out thine hands toward him;[g]

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.[h]

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:[i]

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:[j]

CHAPTER XI.

1. The address of Zophar is less able, less gentle, less refined, than that of either Eliphaz or Bildad, and proves his total misapprehension of the patriarch's character.

2, 3. He charges Job with being a mere talker, in whose words there was neither thought nor reason. The word "lies" means rather vain pretensions and boastings.

4. The word "doctrine" means both speech and conduct. It was not true that Job affected to be pure before God.

6. "The secrets of wisdom are double to that which is;"—so manifold is the wisdom of God, that it ever embraces more than is perceived or known.

9. The measurements of the earth are limited; and if Job believed, with the ancients, that the sea surrounded the earth, still it was confined; and, therefore, no such limit could be applied to God, as the Creator of all things.

10, 11. We might render and interpret these verses thus:—"If He arrest, and shut up in prison, and gather the parties to trial, who can hinder him? For he knoweth the heart, he seeth wickedness also, and, therefore, he will so consider it as to bring it into judgment."

12. Boothroyd renders this:—"Will He then accept the hollow-hearted person? or, shall the wild-ass's colt assume the man?" The wild ass is a striking image of that which is untamed and unsubdued. The phrase is proverbial, and is still used among the Arabs.

14. This was a base insinuation, as if Job had oppressed the poor, and was the possessor of unrighteous gain.

Digitized by Google

17 And *thine* age [1]shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.[e]

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.[b]

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall [2]make suit unto thee.[c]

20 But the eyes of the wicked shall fail, and [3]they shall not escape, and their hope *shall be as* [4]the giving up of the ghost.[d]

CHAPTER XII.

1 *Job maintaineth himself against his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have [5]understanding as well as you; [6]I *am* not inferior to you: yea, [7]who knoweth not such things as these?[e]

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.[f]

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.[g]

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.[h]

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand *is* the [8]soul of every living thing, and the breath of [9]all mankind.[i]

11 Doth not the ear try words? and the [10]mouth taste his meat?[j]

12 With the ancient *is* wisdom; and in length of days understanding.[k]

BEFORE CHRIST 1520.

1 Heb. *shall arise above the noonday.*
11 That is, *With God.*
l ch. ix. 4; xxxvi. 5.
a Ps. xxxvii. 6; cxii. 4; Isa. lviii. 8, 10.
12 Heb. *upon.*
m ch. xi. 16; Isa. xxii. 22; Rev. iii. 7.
b Lev. xxvi. 5, 6; Ps. iii. 5; iv. 8; Prov. iii. 24.
2 Heb. *intreat thy face.*
c Ps. xlv. 12.
n Gen. vii. 11, &c.; 1 Kings viii. 35; xvii. 1.
3 Heb. *flight shall perish from them.*
4 Or, *a puff of breath.*
o ver. 13.
d ch. viii. 14; xviii. 14; Lev. xxvi. 16; Deut. xxviii. 65; Prov. xi. 7.
p 2 Sam. xv. 31; xvii. 14, 23; Isa. xix. 12; xxix. 14; 1 Cor. i. 19.
13 Heb. *the lip of the faithful.*
q ch. xxxii. 9; Isa. iii. 1—3.
14 Or, *looseth the girdle of the strong.*
r Ps. cvii. 40; Dan. ii. 21.
5 Heb. *an heart.*
s Dan. ii. 22; Matt. x. 26; 1 Cor. iv. 5.
6 Heb. *I fall not lower than you.*
7 Heb. *with whom are not such things as these?*
15 Heb. *leadeth in.*
t Ps. cvii. 38; Isa. lx. 3; xxvi. 15.
e ch. xiii. 2.
u Ps. cvii. 4, 40.
f ch. xvi. 10; xvii. 2, 6; xxi. 3; xxx. 1; Ps. xci. 15.
16 Heb. *wander.*
v ch. v. 14; Deut. xxviii. 29; Ps. cvii. 27.
g Prov. xiv. 2.
h ch. xxi. 7; Ps. xxxvii. 1, 35; lxxiii. 11, 12; Jer. xii. 1; Mal. iii. 15.
8 Or, *life.*
w ch. xii. 3.
9 Heb. *all flesh of man.*
i Numb. xvi. 22; Dan. v. 23; Acts xvii. 28.
10 Heb. *palate.*
j ch. vi. 30.
x ch. xxiii. 4; xxxi. 35.
k ch. xxxii. 7.
y ch. vi. 21; xvi. 2.

13 [11]With him *is* wisdom and strength, he hath counsel and understanding.[l]

14 Behold, he breaketh down, and it cannot be built again: he shutteth [12]up a man, and there can be no opening.[m]

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.[n]

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.[o]

17 He leadeth counsellors away spoiled, and maketh the judges fools.[p]

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away [13]the speech of the trusty, and taketh away the understanding of the aged.[q]

21 He poureth contempt upon princes, and [14]weakeneth the strength of the mighty.[r]

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.[s]

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and [15]straiteneth them *again*.[t]

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.[u]

25 They grope in the dark without light, and he maketh them to [16]stagger like *a* drunken *man*.[v]

CHAPTER XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God:* 20 *and intreateth to know his own sins, and God's purpose in afflicting him.*

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.[w]

3 Surely I would speak to the Almighty, and I desire to reason with God.[x]

4 But ye *are* forgers of lies, ye *are* all physicians of no value.[y]

15. "Without spot," or free from the dark shade of conscious guilt. "Stedfast," or able to stand without trepidation or fear.

17. Hitherto Job had been in darkness and dulness; but henceforth his age—that is, his whole future life—would be bright and happy.

18. That is, thou shalt dwell in quiet, and hope shall inspire thy breast; thou shalt dig, like a man for water, and surround thyself with streams of pleasure, and ever rest securely in their enjoyment.

19. In former days Job had been the friend, the counsellor, the advocate, and the benefactor of many; and now Zophar holds out the hope of his being restored to this proud position again—a position which was greatly prized in the East—so that his very dwelling would be surrounded by those who would come to him for advice and help.

20. The eyes of the wicked should fail in the very act of looking out for help; flight would be impossible; and their hope should depart as the breath leaves the body.

CHAPTER XII.

1. The reply of Job, in this and the two following chapters, is one of great power and effect.

2. This is pure irony. If, in the East, a man arrogates to himself supreme wisdom or attainment, nothing is more common than to say to him, "Alas! when you die, wisdom cannot live!" "When you die, whither will wisdom go?" "Wisdom will be buried with you!"

3. "Who knoweth not such things as these?" His friends had been uttering, as they supposed, grand, original truths, but Job tells them they were only the most commonplace, and universally known.

4. That is, I have indeed held communion with God, and have had answers to my prayers; but yet, even as an upright man, I am mocked and laughed to scorn.

5. As a lamp is of no value to him who is in a condition not to need it, so a man in distress is shunned and despised by the prosperous.

11, 12. As the ear tries sounds, and the taste tests food, so the understanding and the heart determine what is wise and true. Wisdom is found with age, and not with youth.

13. But the fountain of all wisdom is God. In Him is blended infinite power with infinite wisdom, and what cannot He accomplish?

14. "Shutteth up a man;" that is, into such straits and difficulties, that it is impossible for him to get free.

16. Dr. Good supposes that "Job here refers to himself and his friends, who had beguiled him into many expressions of impatience and complaint;" and, since both were in the hand of God, to Him alone would be left the issue of this contest.

17. "Spoiled;" that is, plundered, or taken captive. Their counsels cannot avail against God. He taketh them in their craftiness, and leaveth even judges, or ministers of public justice, to foolish plans.

18. That is, the bonds with which the princes of the earth fetter either body or mind.

CHAPTER XIII.

1. Job here professes his intimate knowledge of the facts involved in such a view of the Divine procedure.

3. He would rather turn from man to God, and carry his cause to the bar of Eternal Right.

Digitized by Google

5 O that ye would altogether hold your peace! and it should be your wisdom.[a]

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?[b]

8 Will ye accept his person? will ye contend for God?

BEFORE CHRIST 1520.

[a] Prov. xvii. 28.

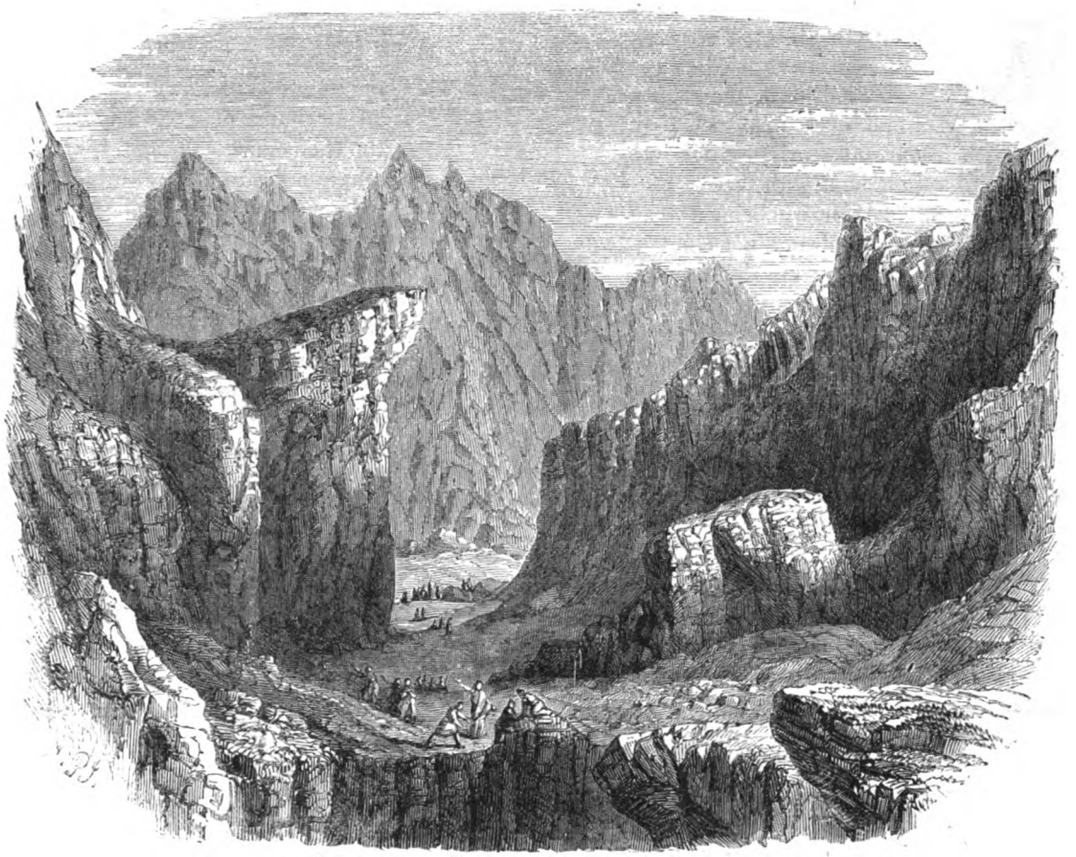
[b] ch. xvii. 5; xxxii. 21; xxxvi. 4.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.



WANDERERS IN THE WILDERNESS OF EDOM.

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 [1]Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?[c]

15 Though he slay me, yet will I trust in him: but I will [2]maintain mine own ways before him.[d]

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

[c] ch. ix. 34; xxxiii. 7; Ps. xxxix. 10.

[f] ch. xvi. 9; xix. 11; xxxiii. 10; Deut. xxxii. 29, 42; Ruth i. 21; Ps. xiii. 1; Isa. viii. 17; Lam. ii. 5.

1 Heb. *Be silent from me.*

[g] ch. xx. 11; Ps. xxv. 7.

[c] ch. xviii. 4; 1 Sam. xxviii. 21; Ps. cxix. 109.

3 Heb. *observest.*

2 Heb. *prove*, or, *argue.*

[d] ch. xxvii. 5; Ps. xxiii. 4; Prov. xiv. 32.

4 Heb. *roots.*

[h] ch. xxxiii. 11.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.[e]

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?[f]

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.[g]

27 Thou puttest my feet also in the stocks, and [3]lookest narrowly unto all my paths; thou settest a print upon the [4]heels of my feet.[h]

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

5. There is the appearance of profound wisdom in silence. The wisest of men tells us, that "even a fool, when he holdeth his peace, is counted wise."

8. Will ye accept the person, or be favourable to one party, and thus sacrifice all the principles of justice?

12. Your maxims, or memorable sayings, are like unto ashes—waste and worthless; your bodies, or strongest arguments, like to inscriptions on pillars of clay, which crumble into ashes from atmospheric and other influences—things perishable and perishing.

14. That is, whatever may be the event, I will take my flesh in my teeth, and my life in my hand; or, be ready to meet even the most imminent peril.

19. Who is there that will contend with me and prove me wrong? If such a one can be found, then I have nothing more to say. My case is hopeless; and I am willing to be silent, and even to lie down and die.

27. This is a metaphor for great difficulties. When perplexed and distressed, the man of the East would say, "Alas! I am now in the stocks."

Digitized by Google

CHAPTER XIV.

1 *Job intreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAN *that is* born of a woman *is* [1]of few days, and full of trouble.[a]

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.[b]

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?[c]

4 [2]Who can bring a clean *thing* out of an unclean? not one.[d]

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;[e]

6 Turn from him, that he may [3]rest, till he shall accomplish, as an hireling, his day.[f]

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.[g]

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

BEFORE CHRIST 1520.

4 Heb. *is weakened, or, cut off*

1 Heb. *short of days*

a ch. v. 7; Eccles. ii. 23.

b Ps. ciii. 26; Isa. lxv. 17; lxvi. 22; Acts iii. 21; 2 Peter iii. 7, 10, 11; Rev. xx. 11; xxi. 1.

c ch. viii. 9; Ps. xc. 5, 6, 9; ciii. 11; cliii. 15; cxliv. 4; Isa. xl. 6; James i. 10, 11; iv. 14; 1 Peter i. 24.

d ver. 7.

e Ps. cxliii. 2; cxliv. 3.

f ch. xiii 22.

2 Heb. *Who will give.*

g Gen. v. 3; Ps. li. 5; John iii. 6; Rom. v. 12; Eph. ii. 5.

h ch. x. 6, 14; xiii. 27; xxxi. 4; xxxiv. 21; Ps. lvi. 8; cxxxix. 1—3; Prov. v. 21; Jer. xxxii. 19.

i Deut. xxxii. 34; Hos. xiii. 12.

5 Heb. *fadeth.*

e ch. vii. 1.

3 Heb. *cease.*

6 Heb. *overflowest.*

f ch. vii. 1, 16, 19; x. 20; Ps. xxxix. 13.

g ver. 14.

m Eccles. ix. 5; Isa. lxiii. 16.

10 But man dieth, and [4]wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.[h]

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come.[i]

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.[j]

16 For now thou numberest my steps: dost thou not watch over my sin?[k]

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.[l]

18 And surely the mountain falling [5]cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou [6]washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.[m]

Or, if some severer measures be adopted to subdue an unruly child, the father is said to put him in the stocks.

To what "the print upon the heels" refers, it is difficult to say. It may have been a seal affixed to some part of the instrument to denote the crime of the party so punished.

28. This may mean himself in his affliction, or the wicked in his wickedness.

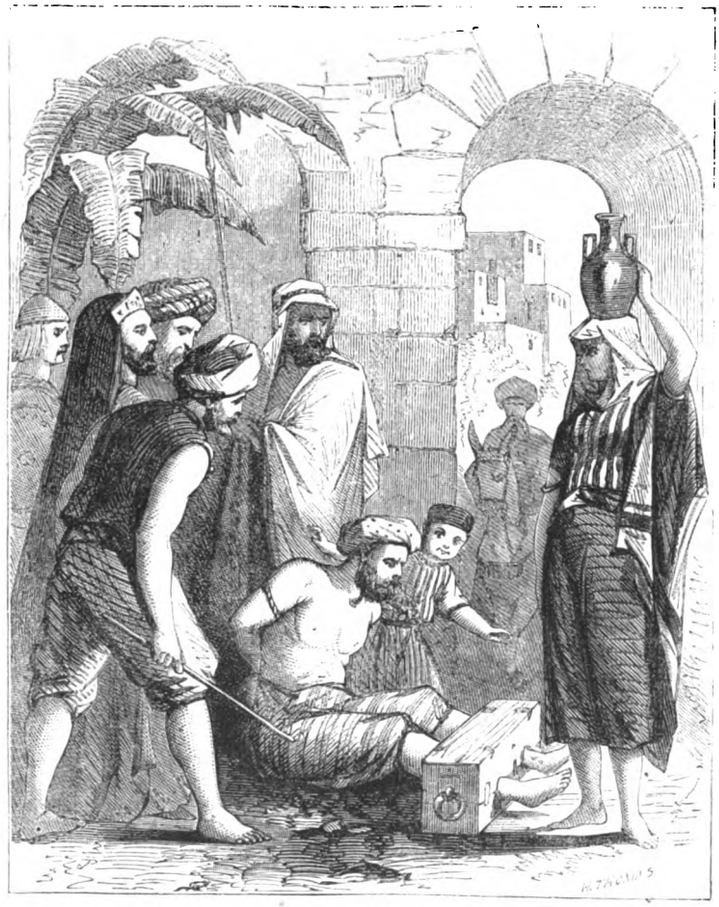
CHAPTER XIV.

1, 2. Very striking are the figures here employed to express the feebleness and the frailty of man.

3—6. Job entreats God to remember that man is but dust, and therefore to withdraw his hand, and enter not into judgment.

7—10. The idea is, that whatever may be the vital power in nature to send up fresh growth from surrounding decay and death, the removal of man from this lower world is final.

11. This verse is variously rendered, and as variously interpreted. There are those who would substitute the word *lake* for sea; others would read, "as the billows pass away with the tides;" some would take the word *sea* in the sense of a stagnant pool; others suppose the idea to be, that *till* the waters fail from the sea, man will not rise again. Then we are told, that "to what *fact* Job refers here is not known," since "the sea or ocean has never been dried up, so as to furnish a ground for this comparison." But where does Job say that the sea or ocean ever was dried up? His words are—"as the waters fail from the sea," or, are dried up in their course and never reach the ocean; and, as the flood, in its sweep and flow, is evaporated by excessive heat, and leaves nothing but a dry, parched bed, so man dies, and disappears from the earth.



SYRIAN CULPRIT IN THE STOCKS.

12—15. Here we have the doctrine of the resurrection from the dead at the latter day—when the "Son of Man," robed in majesty and power, shall return to judge the world—clearly taught. Though we cannot live again in the flesh, yet, when the heavens are no more, and the voice of God rolls over the region of the dead, at his call we shall answer, and, waking out of the long sleep of death, be changed into the likeness of our Redeemer, who will perfect the work of his own hands in our final life and glory.

16, 17. He speaks of God as taking strict account of all his conduct, recording his sins, and even sewing them up in a bag, just as money is put into a bag, with a seal attached, and so passed from hand to hand unopened, to be disclosed on some future day.

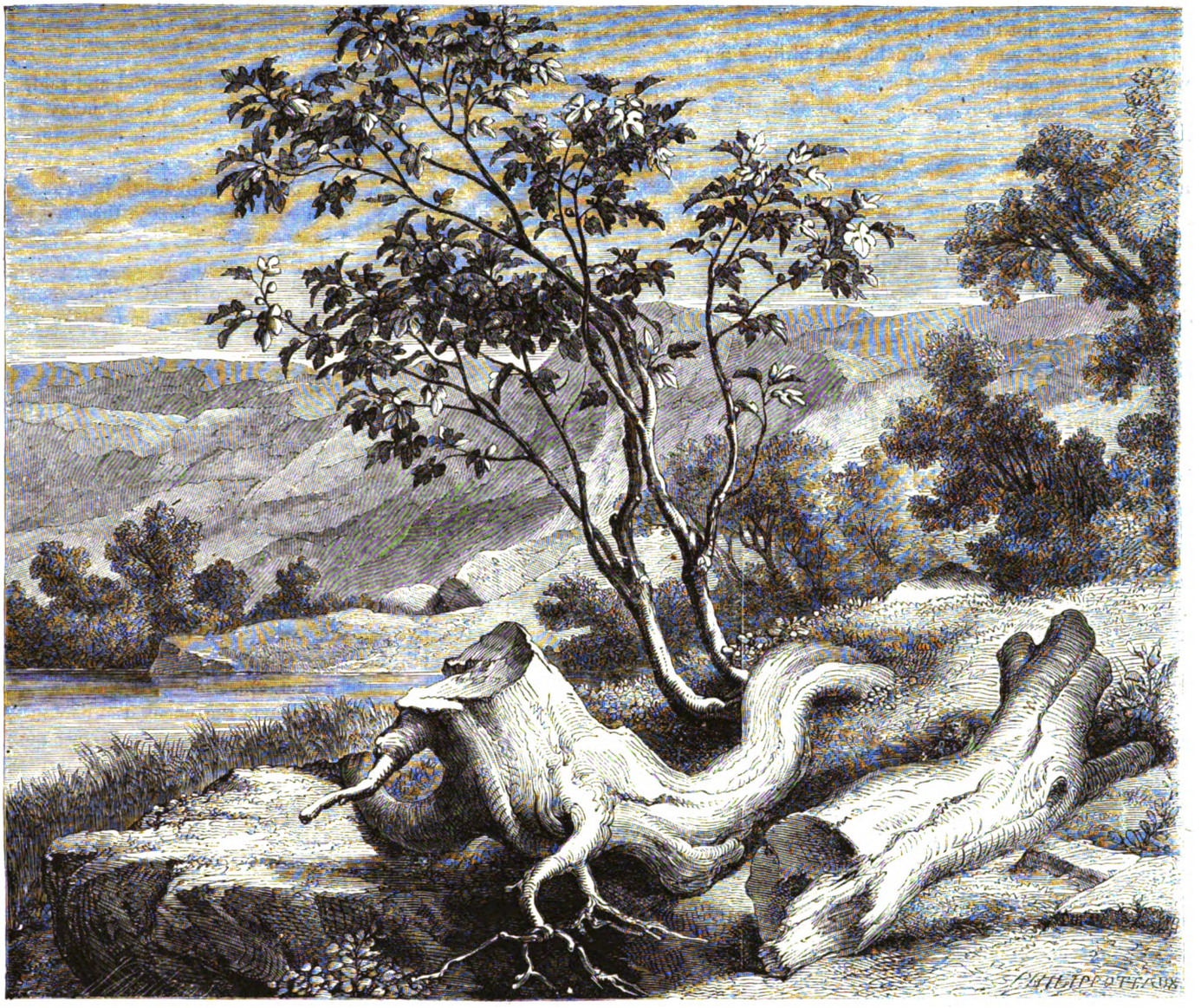
22. That is, during life he will have trouble and sorrow.

CHAPTER XV.

2. The belly is used for the whole of the inner man, including the understanding and the heart. The east wind is characterised not only by great violence, but by peculiar dryness and heat; and to fill the belly with the east wind, was to abound in words to no profit.

8. Hast thou been taken into the secrets of the Infinite Mind, and dost thou keep the secret to thyself?

Digitized by Google



THE FELLED TREE.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAPTER XV.

1 *Eliphaz reproveth Job of impiety in justifying himself.* 17 *He proveth by tradition the unquietness of wicked men.*

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter [1]vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, [2]thou castest off fear, and restrainest [3]prayer before God.

5 For thy mouth [4]uttereth thine iniquity, and thou choosest the tongue of the crafty.

BEFORE CHRIST 1520.

a Luke xix. 22.

b Pa. xc. 2; Prov. viii. 25.

c Rom. xi. 34. 1 Cor. ii. 11.

d ch. xlii. 2.

1 Heb. *knowledge of wind.*

e ch. xxxii. 6, 7

2 Heb. *thou makest void.*
3 Or, *speech.*
4 Heb. *teacheth.*

f ch. xiv. 4; 1 Kings viii. 46; 2 Chron. vi. 36; Pa. xiv. 3; Prov. xx. 9; Eccles. vii. 20; 1 John i. 8, 10.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.[a]

7 *Art* thou the first man *that* was born? or wast thou made before the hills?[b]

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?[c]

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?[d]

10 With us *are* both the grayheaded and very aged men, much elder than thy father.[e]

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?[f]

11. If the consolations of God are small with thee, is there not a cause? Is there no secret, no cherished sin in thy heart, which leads thee to reject the words of love and kindness?

12, 13. Job is accused of looks and gestures which betrayed the pride of his heart, and his opposition to God's providential procedure.

19. "The earth" signifies the land. Eliphaz here speaks like an Arab, whose

Digitized by Google

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.[a]

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?[b]

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it*:[c]

19 Unto whom alone the earth was given, and no stranger passed among them.[d]

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.[e]

21 [1]A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.[f]

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.[g]

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.[h]

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.[i]

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.[j]

32 It shall be [2]accomplished before his time, and his branch shall not be green.[k]

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth [3]vanity, and their belly prepareth deceit.[l]

BEFORE CHRIST 1520.

a ch. iv. 18; xxv. 5.

b ch. iv. 19; xxxiv. 7; Ps. xiv. 3; liii. 3; Prov. xix. 28.

4 Or, *troublesome.*

m ch. xiii. 4.

c ch. viii. 8.

5 Heb. *words of wind.*

d Joel iii. 17.

e Ps. xc. 12.

1 Heb. *A sound of fears.*

n Ps. xxii. 7; cix. 25; Lam. ii. 15.

f 1 Thess. v. 3.

6 Heb. *what goeth from me?*

g ch. xviii. 12; Ps. lix. 15; cix. 10.

o ch. x. 16, 17; xiii. 24.

h Deut. xxxii. 15.

p Ps. xxii. 13; xxxv. 15; Lam. iii. 30; Micah v. 1.

7 Heb. *hath shut me up.*

q ch. i. 15, 17.

r ch. vii. 20.

i ch. iv. 9

j Isa. lix. 4.

2 Or, *cut off.*

s ch. xxx. 19. Ps. vii. 5.

k ch. xxii. 16; Ps. lv. 23.

t ch. xxvii. 9; Ps. lxvi. 18, 19.

3 Or, *iniquity.*

l Ps. vii. 14; Isa. lix. 4; Hos. x. 13.

8 Heb. *in the high places.*

u Rom. i. 9.

CHAPTER XVI.

1 *Job reproveth his friends of unmercifulness.* 7 *He sheweth the pitifulness of his case.* 17 *He maintaineth his innocency.*



THEN Job answered and said,

2 I have heard many such things: [4]miserable comforters *are* ye all.[m]

3 Shall [5]vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.[n]

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

6 Though I speak, my grief is not asswaged: and *though* I forbear, [6]what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.[o]

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.[p]

11 God [7]hath delivered me to the ungodly, and turned me over into the hands of the wicked.[q]

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.[r]

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.[s]

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.[t]

19 Also now, behold, my witness *is* in heaven, and my record [8]*is* on high.[u]

---

pride is his tongue, his sword, and his pure blood. "No stranger passed among them" refers to their separation from other nations, and their freedom from strange doctrines.

20—22. No oppressor can calculate on life and safety. Those whom he seeks to crush, may at any moment rise up and destroy him. He fears every sound; the rustling of the leaf makes him tremble, and he sees no escape from impending calamity.

26. The allusion is to men rushing into battle with neck and head erect; and just as soldiers were wont to join their shields together and run upon the enemy, so does Eliphaz represent the conduct of the wicked against God.

29, 30. "The perfection," or fulness, of his possessions he can never retain. The things which are seen are temporal. Nor shall he escape calamity and suffering. As fire consumes the green tree, so shall punishment befall him, and by the breath of his mouth shall he go away, or cease, ere long, to breathe.

32, 33. He shall die before his time; and just as the fruit of the olive is in danger of being blasted and destroyed while it is setting—and this is confined to a fortnight—so the wicked are out off in the very bloom of life.

CHAPTER XVI.

1. Job replies to the address of Eliphaz, and makes the most solemn and impassioned appeals to God.

3, 4. Eliphaz had just charged Job with uttering vain words, and here Job retorts, and tells him he could heap up such sentences without end, and shake his head significantly, and treat him with equal contempt.

5, 6. That is, I would so speak as to strengthen and comfort you, if you were in my circumstances; but let me say what I may of my own case, there is no one to sympathise or to console.

7, 8. "Weary," faint, or feeble. "My company," or family; his children, companions, and friends. Wrinkles superinduced by disease and pain, which had parched and corrugated his skin, and reduced his flesh to leanness.

9, 10. These are all natural signs of passion, and represent his enemies dealing with him like a wild beast when it tears its prey.

13. The figures here employed with such force, appear to be taken from the pursuits of the huntsman, who, in the chase, first pursues his victim, then surrounds it, then shoots it, and finally dismembers and divides it, or tears it limb from limb.

Digitized by Google

20 My friends [1]scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his [2]neighbour![a]

22 When [3]a few years are come, then I shall go the way *whence* I shall not return.[b]

CHAPTER XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous.* 11 *His hope is not in life, but in death.*

MY [4]breath is corrupt, my days are extinct, the graves *are ready* for me.[c]

2 *Are there* not mockers with me? and doth not mine eye [5]continue in their provocation?[d]

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?[e]

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and [6]aforetime I was as a tabret.[f]

7 Mine eye also is dim by reason of sorrow, and all [7]my members *are* as a shadow.[g]

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands [8]shall be stronger and stronger.[h]

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.[i]

11 My days are past, my purposes are broken off, *even* [9]the thoughts of my heart.[j]

12 They change the night into day: the light *is* [10]short because of darkness.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have [11]said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

BEFORE CHRIST 1520.

1 Heb. *are my scorners.*

2 Or, *friend.*

a ch. xxxi. 35; Eccles. vi. 10; Isa. xlv. 9; Rom. ix. 20.

b ch. lii. 17—19; Ps. lxxxviii. 4—6.

3 Heb. *years of number.*

b Eccles. xii. 5.

4 Or, *spirit is spent.*

c Ps. lxxxviii. 3.

d Ps. lxxiii. 22.

5 Heb. *lodge.*

12 Heb. *his soul.*

d 1 Sam. i. 6 7.

m ch. xiii. 14.

e Prov. vi. 1; xvii. 8; xxii. 26.

n Prov. iv. 19; xiii. 9.

13 Or, *lamp.*

o ch. xxi. 17; Ps. xviii. 28; Prov. xxiv. 20.

p ch. v. 13.

6 Or, *before them.*

f ch. xxx. 9.

g ch. xxii. 10; Ps. ix. 15; xxxv. 8.

7 Or, *my thoughts.*

g Ps. vi. 7; xxxi. 9.

r ch. v. 5.

14 Heb. *hidden.*

8 Heb. *shall add strength.*

h Ps. xxiv. 4.

15 Heb. *scatter him.*

s ch. xv. 21; xx. 25; Jer. vi. 25; xx. 3; xlvi. 5; xlix. 29.

i ch. vi. 29.

t ch. xv. 23.

9 Heb. *the possessions.*

j ch. vii. 6; ix. 25.

16 Heb. *bars.*

10 Heb. *near.*

u ch. viii. 14; xi. 20; Ps. cxii. 10; Prov. x. 28.

11 Heb. *cried,* or, *called.*

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.[k]

CHAPTER XVIII.

1 *Bildad reproveth Job of presumption and impatience.* 5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?[l]

4 He teareth [12]himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?[m]

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.[n]

6 The light shall be dark in his tabernacle, and his [13]candle shall be put out with him.[o]

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.[p]

8 For he is cast into a net by his own feet, and he walketh upon a snare.[q]

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.[r]

10 The snare *is* [14]laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall [15]drive him to his feet.[s]

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.[t]

13 It shall devour the [16]strength of his skin: *even* the firstborn of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.[u]

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

15. Sackcloth was the badge of humiliation. The horn, made of silver, was worn as an ornament, or as an emblem of power or strength, by ancient warriors. Here it means, that all which had before constituted the glory of Job, had been now trodden in the dust.

16. A beautiful metaphor this for the grief which darkened his vision.

18. How intense is the anguish—the agony of his soul: "Let my cry have no place" of concealment. Let the protest of my innocence go forth to the ends of the earth!

CHAPTER XVII.

1. His life had nearly ebbed away; and the very grave seemed open to receive him.

2. "And doth not mine eye continue in their provocation?" seems to point to the fact, that he could not extricate his thoughts from the provocation which he had received from his three professed friends.

3. This is an address to God, in which Job beseeches Him to withhold his afflictive dispensations, and give him, as a man would give his friend by striking hands, some pledge or security that He would deal with him in faithfulness and love.

6. "Aforetime I was as a tabret;" that is, in the presence of these my people I am only an object of sport. As an instrument of music, the tabret was often used for merriment.

10. This may mean, Return now to the true ground of the argument; or, Give up your unjust and uncharitable judgments concerning my character and conduct; or it may mean, Get you home; begone now, for I cannot find one wise man among you; not one who understands the principles of the Divine government and procedure.

12. The idea in Job's mind was, that to him night had been turned into day, and even the day had lost its light and its cheerfulness.

16. These verses do not imply, as some have erroneously imagined, that Job's hopes would expire with himself in the grave, of which he speaks as of a prison protected by bars of iron, and from which there is no escape. It is true that the word "pit" is to be taken in the sense of "grave," but the bars of the pit point rather to those sepulchral cells which branched off from the main subterraneous vault.

CHAPTER XVIII.

1. This second discourse of Bildad is made up of two parts. In the first, he presumes to reprove Job for the line of argument which he had adopted; and, in the second, he presents a highly-wrought description of the evils which must, sooner or later, befall the wicked.

2. Rather, "how long will ye use ensnaring words?" Bildad charges Job with the use of language which betrayed his ignorance of the ground on which the argument with him rested, and of thus imposing on himself and others: hence he tells him to mark, or consider, and then speak, after which he would reply.

4. Or, "thou tearest thyself in thine anger;" referring to his violence and his rage.

5. In Arabia it is customary to kindle a fire on an eminence, near a tent, or dwelling, to attract the stranger to share the hospitality of the owner; but if the light of the wicked were put out, if they were deprived of their property and possessions, they could not hold out the promise of hospitality.

7. The meaning is, that there would be no freedom in his step, however daring, and his own plans would prove the cause of his fall.

Digitized by Google

16 His roots shall be dried up beneath, and above shall his branch be cut off.[a]

17 His remembrance shall perish from the earth, and he shall have no name in the street.[b]

18 [1]He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.[c]

20 They that come after *him* shall be astonied at his day, as they that [2]went before [3]were affrighted.[d]

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.[e]

CHAPTER XIX.

1 *Job, complaining of his friends' cruelty, sheweth there is misery enough in him to feel their cruelty.* 21, 28 *He craveth pity.* 23 *He believeth the resurrection.*

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye [4]make yourselves strange to me.[f]

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:[g]

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of [5]wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.[h]

9 He hath stripped me of my glory, and taken the crown *from* my head.[i]

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.[j]

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.[k]

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.[l]

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, [6]young children despised me; I arose, and they spake against me.[m]

19 All my [7]inward friends abhorred me: and they whom I loved are turned against me.[n]

20 My bone cleaveth to my skin [8]and to my flesh, and I am escaped with the skin of my teeth.[o]

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.[p]

22 Why do ye persecute me as God, and are not satisfied with my flesh?[q]

BEFORE CHRIST 1520.

a ch. xxix. 19; Isa. v. 24; Amos ii. 9; Mal. iv. 1.
b ch. iii. 23; Pa. lxxxviii. 8.
b Pa. xxxiv. 16; cix. 13; Prov. ii. 22; x. 7.
i Pa. lxxxix. 44.
1 Heb. *They shall drive him.*
c Isa. xiv. 22; Jer. xxii. 30.
j ch. xiii. 24; Lam. ii. 5.
2 Or, *lived with him.*
3 Heb. *laid hold on horror.*
d Pa. xxxvii. 13.
e Jer. ix. 3; x. 25; 1 Thess. iv. 5; 2 Thess. i. 8; Titus i. 16.
k ch. xxx. 12.
l Pa. xxxi. 11; xxxviii. 11; lxix. 8; lxxxviii. 8, 18.
4 Or, *harden yourselves against me.*
f Gen. xxxi. 7.
6 Or, *the wicked*
m 2 Kings ii. 23.
7 Heb. *the men of my secret.*
n Pa. xli. 9; lv. 13, 14.
8 Or, *as.*
g Pa. xxxviii. 16.
o ch. xxx. 30; Pa. cii. 5; Lam. iv. 8.
p ch. i. 11; Pa. xxxviii. 2.
5 Or, *violence.*
q Pa. lxix. 26.

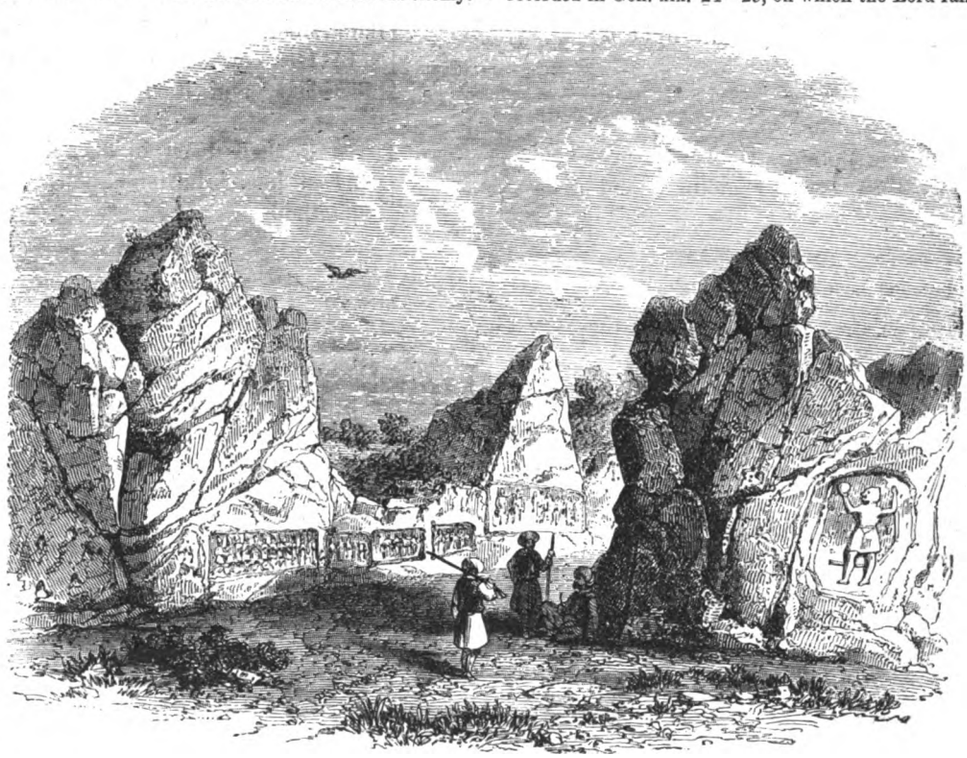
8—10. The reference here is to the mode by which wild beasts were taken by stratagem, unsuspectingly walking into the net, or over the snare beneath, or upon the concealed gin; and thus he would fall into the hand of his enemy.

12. Be exhausted by hunger; and calamity would be at his side as a companion from which he could not get away.

13. If death be the parent of those calamities and diseases which destroy life, then which of those calamities or diseases are we to consider as the first-born of death? Some say famine, and others say pestilence; but why may we not refer it to that loathsome and destructive leprosy of which Job himself was the unhappy subject?

15. Having represented the wicked man as without security, even in his own tabernacle or dwelling, while disease is bringing him into the grasp of the king of terrors, Bildad here speaks of terror taking up its abode in the house which the man once occupied, but which is no longer his, and haunting it like some dreary spectre.

In the phrase, "brimstone shall be scattered upon his habitation," there is thought to be an allusion to the overthrow of the cities of the plain, recorded in Gen. xix. 24—29, on which the Lord rained fire from heaven.



YASILI-KAIA, THE SCULPTURED ROCKS OF ANCIENT CAPPADOCIA.

17. In speaking of a person of high repute or distinguished excellence, the Hindoos say, "his name is in every street."

20. A new rendering has been proposed for this verse, in which many concur:—"The west shall be astonished at his end, the east shall be panic-stricken;" and the interpretation is, that the remotest regions of the earth would be startled and surprised when they were informed of the calamities which had befallen him.

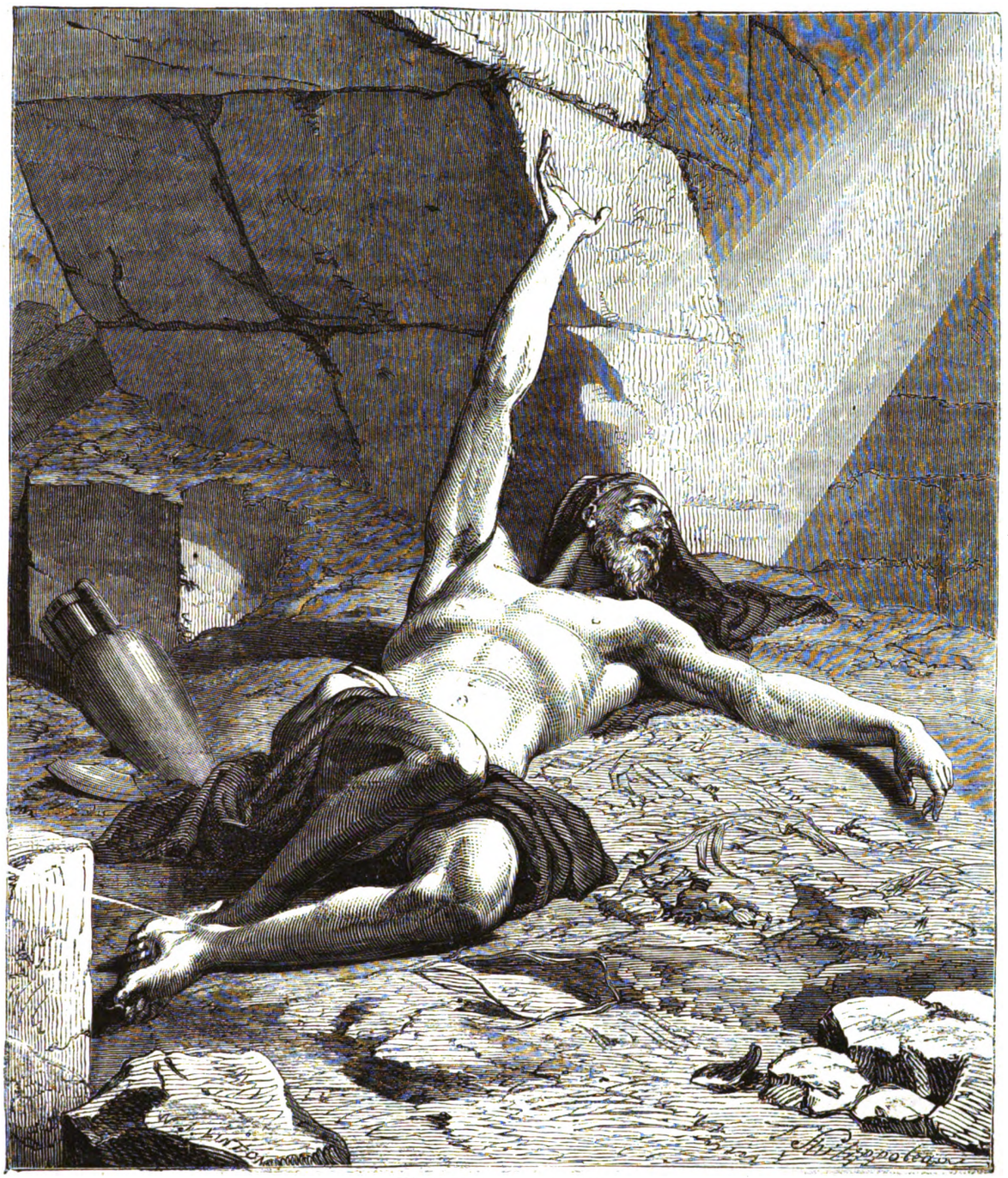
CHAPTER XIX.

1. Interpenetrated with a sense of the injustice which had been done to his character, and in agony of feeling, the suffering patriarch proceeds to a further vindication of himself.

3. Ten is a definite number for an indefinite, and means, many, many times.

4—6. Granted that I am in error, then

Digitized by Google



JOB IN HIS DEEP AFFLICTION.

23 [1]Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:[a]

BEFORE CHRIST 1520.

1 Heb. *Who will give, &c.*
2 Heb. *a stranger.*
3 Or, *my reins within me are consumed with earnest desire* [for that day].
4 Heb. *in my bosom.*
5 Or, *and what root of matter is found in me?*
b ver. 22.
a Ps. xvii. 15; 1 Cor. xiii. 12; 1 John iii. 2.
c Ps. lviii. 10, 11.

27 Whom I shall see for myself, and mine eyes shall behold, and not [2]another; [3]*though* my reins be consumed [4]within me.

28 But ye should say, Why persecute we him, [5]seeing the root of the matter is found in me?[b]

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.[c]

for the error I alone am responsible; and now if ye point to my calamities in justification of your reproach, then know once for all, that the hand of God is here.

12. Strong language this to express the number, strength, and overcoming power of his trials and sorrows. They came upon him like an armed force, from which there was no escape. As an army besieging a city throws up a way of access to it, so everything facilitated the approach of calamity to the patriarch, and his very dwelling was like a besieged city.

20. By the action of disease, his skin and flesh had become so dried up, as to make the bone adhere to them, and visibly reveal its form. The phrase, "I am escaped with the skin of my teeth," has puzzled all the critics and commentators. The most simple interpretation which has been offered is, "I am just able to speak, and that is all." But this is just the reverse of the text. He confesses that disease had so preyed upon his frame that he was reduced to little more than skin and bone; yet (such is the force of the words) "yet, I am escaped with the skin of my teeth;" my teeth have not, as is often the case, been loosened from their roots, and fallen out, to im-

Digitized by Google

CHAPTER XX.

Zophar sheweth the state and portion of the wicked.

Before Christ 1520.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and [1]for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That the triumphing of the wicked *is* [2]short, and the joy of the hypocrite *but* for a moment?[a]

6 Though his excellency mount up to the heavens, and his head reach unto the [3]clouds;[b]

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?[c]

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.[d]

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.[e]

10 [4]His children shall seek to please the poor, and his hands shall restore their goods.[f]

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.[g]

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still [5]within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the [6]floods, the brooks of honey and butter.[h]

18 That which he laboured for shall he restore, and shall not swallow *it* down: [7]according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.[i]

19 Because he hath [8]oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not [9]feel quietness in his belly, he shall not save of that which he desired.[j]

21 [10]There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the [11]wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.[k]

5 Heb. *in the midst of his palate.*

1 Heb. *my haste is in me.*

6 Or, *streaming brooks.*

h Isa. vii. 15, 22; Jer. xvii. 6.

2 Heb. *from near.*

7 Heb. *according to the substance of his exchange.*

a Ps. xxxvii. 35, 36.

s vs. 10, 15.

8 Heb. *crushed.*

3 Heb. *cloud.*

b Isa. xiv. 13, 14; Obad. 3, 4.

c Ps. lxxxiii. 10.

9 Heb. *know.*

j Eccles. v. 13, 14.

10 Or, *There shall be none left for his meat.*

d Ps. lxxiii. 20; xc. 5.

e ch. vii. 8, 10; viii. 18; Ps. xxxvii. 36; ciii. 16.

11 Or, *troublesome.*

4 Or, *The poor shall oppress his children.*

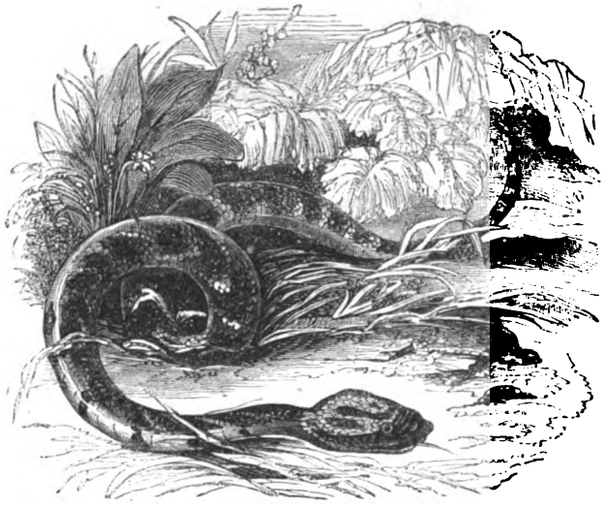
f ver. 18.

g ch. xiii. 26; xxi. 26; Ps. xxv. 7.

k Numb. xi. 33; Ps. lxxviii. 30, 31.

pede my speech. The power of speaking is still left to me; and speak I will: "Have pity on me, O my friends!" Is it not enough to see my body wasted? Why, oh! why, add mental torture to physical suffering? "Oh that my words were now written!"

23. Printing is a recent invention, and therefore the phrase, "printed



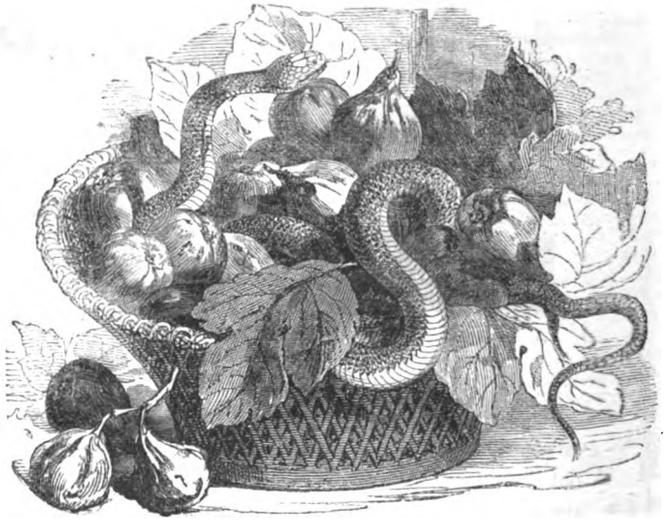
THE ADDER, OR VIPER.

in a book," simply means to be inscribed in some record or register, so as to be safely preserved and kept.

24. Writing on stones is of great antiquity, and amongst the primitive nations was considered the most appropriate and durable method of perpetuating records; the letters being cut with a sharp instrument of iron, or of prepared copper, after which the incised letters were filled up with lead. Mr. Layard says, that no remains of metal were found by him in the inscriptions which he found in the ruins of Nineveh, but that M. Botta found traces of copper in the letters on the pavement slabs of Khorsabad, the stone being still coloured by it.

Standing, as he did, in conscious uprightness, with death staring him in the face, charged with hypocrisy and sin, and with no living man near him to avenge his wrong or to vindicate his character, we wonder not that he should have referred his case to a Divine Tribunal and a Perfect Judgment, and have rejoiced in the prospect of that day when the Redeemer, or Vindicator, should proclaim his righteousness in the audience of assembled worlds.

28, 29. Rather:—Then you shall say, Why did we persecute him? seeing the root of the matter, or the elements of a true character, will then be found to be in me. Be afraid of the sword; for wrath leads to crime, and crime is



THE EGYPTIAN ASP.

punished by the sword; and if so, then know that there is such a thing as justice, and in justice will God come forth and vindicate the righteous.

CHAPTER XX.

1. It was a great mistake on the part of Zophar to attempt a reply after Job's mighty utterances in the close of the preceding chapter.

3. "The check of my reproach," was Job's severe language, by which he was desirous of putting an end to their erroneous argumentation on his conduct and the Divine procedure.

4—9. Zophar obstinately maintains that character always determines the condition of men in this world. This false position had been taken by all three speakers. Their reasoning is, that if Job had been a good man, such calamities could not have befallen him, and no such amount of suffering would ever have been laid upon him.

Digitized by Google

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.[a]

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.[b]

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.[c]

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage [1]appointed unto him by God.[d]

CHAPTER XXI.

1 *Job sheweth that even in the judgment of man he hath reason to be grieved.* 7 *Sometimes the wicked do so prosper, as they despise God.* 16 *Sometimes their destruction is manifest.* 22 *The happy and unhappy are alike in death.* 27 *The judgment of the wicked is in another world.*

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.[e]

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be [2]troubled?

5 [3]Mark me, and be astonished, and lay *your* hand upon *your* mouth.[f]

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?[g]

8 Their seed is established in their sight with them, and their offspring before their eyes.

BEFORE CHRIST 1520.

4 Heb. *are peace from fear.*

a Isa. xxiv. 18; Jer. xlviii. 44; Amos v. 19.

h Ps. lxxiii. 5.

i Exod. xxiii. 26.

b ch. xvi. 13; xviii. 11.

c Ps. xxi. 9.

5 Or, *in mirth.*

j ch. xxxvi. 11.

k ch. xxii. 17.

1 Heb. *of his decree from God.*

d ch. xxvii. 13; xxxi. 2, 3.

l ch. xxxiv. 9; xxxv. 3; Exod. v. 2; Mal. iii. 14.

m ch. xxii. 18; Ps. i. 1; Prov. i. 10.

6 Or, *lamp.*

n ch. xviii. 6; Luke xii. 46.

7 Heb. *stealeth away.*

o Ps. l. 4; xxxv. 5; Isa. xvii. 13; xxix. 5; Hos. xiii. 3.

8 That is, *the punishment of his iniquity.*

p Exod. xx. 5.

q Ps. lxxv. 8; Isa. li. 17; Jer. xxv. 15; Rev. xiv. 10; xix. 15.

e ch. xvi. 10; xvii. 2.

2 Heb. *shortened.*

r Isa. xl. 13; xlv. 9; Rom. xi. 34; 1 Cor. ii. 16.

3 Heb. *Look unto me.*

9 Heb. *in his very perfection*, or, *in the strength of his perfection.*

f ch. xxix. 9; xl. 4; Judg. xviii. 19; Ps. xxxix. 9.

g ch. xii. 6; Ps. xvii. 10, 14; lxxiii. 3, 12; Jer. xii. 1; Hab. i. 16.

9 Their houses [4]*are* safe from fear, neither *is* the rod of God upon them.[h]

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.[i]

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days [5]in wealth, and in a moment go down to the grave.[j]

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.[k]

15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?[l]

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.[m]

17 How oft is the [6]candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger.[n]

18 They are as stubble before the wind, and as chaff that the storm [7]carrieth away.[o]

19 God layeth up [8]his iniquity for his children: he rewardeth him, and he shall know *it*.[p]

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.[q]

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.[r]

23 One dieth [9]in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

10. "His children shall seek to please the poor;" that is, they will humble themselves to insure their help, and what their father gained unjustly that shall they have to restore.

11. That is, his disease is the fruit of secret sins, cherished and loved, though unknown.

14. As the most delicious food may, on being swallowed, become bitter and offensive, so sin may be pleasant for the moment, but its consequences who can endure?

The asp is the aspic of antiquity, whose bite was followed by dimness of vision, swelling, pain, stupor, convulsions, and death. From the bitter or acrid taste of the gall, the ancients might believe that the poison of the asp was in the gall; but this is not so, as it lies in a small sac in the mouth.

16. All which he has shall be to him only as deadly poison, as if he had sucked the poison of asps.

It may be that the ancients believed the poison to be emitted from the tongue, whereas it is ejected through a groove, or orifice, in one of the teeth, which is so constructed as to lie flat on the roof of the mouth, except in the act of biting, when it is elevated to penetrate the flesh.

The word "butter" is to be taken in the sense of butter-milk, or milk that is curdled.

18. That is, he will have to devote the fruit of his labour to make restitution for what he unjustly took away.

20. Either his appetite would not be satisfied, or in his belly, that is, in his inner nature, he could have neither peace nor quiet; and if he obtained all that he desired, even this would be taken from him.

21. On the first clause of this verse, the authorities are greatly divided. Some adopt the marginal reading, "None shall be left for his meat;" that is, he shall have no survivor or heir to inherit his property. Others conceive the meaning to be, that nothing shall be left of his food or property, for it shall be all wasted, or dissipated; while a third class maintain that the words describe a man of mean disposition, who provided only for his own needs, so that nothing was left for others; whereas in the East, persons of consideration, and who make any pretensions to liberality, maintain a table much beyond the wants of their own household, and freely distribute what is superfluous. The first interpretation is, we think, the true one.

25. That is, the sword is drawn from his sheath, as the arrow is sent from the bow. It pierceth him through, and is then taken from his gall, or inner part, and the terrors of death are upon him.

26. "A fire not blown" refers to some supernatural judgment—not of man, but from God.

CHAPTER XXI.

1—3. Job's three friends had one and all asserted that the wicked are punished in this life, and that his sufferings are the proof of his guilt. He now meets them on their own ground, argues the point, and shows that it cannot be maintained. He entreats their attention.

4. That is, if he could have traced his affliction to any merely human cause or source, he might have given unlimited utterance to his feelings, but acknowledging the hand of God in all, he was perplexed.

5, 6. Consider my trial, and say whether you should mock, or stand in solemn, silent astonishment. When I remember through what I have passed, I tremble within myself, and am afraid.

7—15. In these verses, Job shows, in opposition to the ground assumed by his three friends, that, instead of the wicked being punished in this life, they prosper above others; and in the very act of casting God off, they are full of life and gladness. In the dispensations of the Almighty, as moral governor of the world, a system of temporal rewards and punishments is not discernible. "Blessed are they that mourn," and "take up your cross and follow me," are words significative of the tribulation which all true Christians must undergo.

16, 17. This is the language of irony. Job retorts upon his friends. You say that the wicked have no real property or enjoyment in what they possess. Is it so? Far from me be their counsel and experience in this matter. If the wicked are punished and the pious rewarded, tell me, how often is the candle of the wicked put out? Does God distribute arrows in his anger? Does he send no trial to the righteous?

18—21. Job is here assuming their position, to show how absurd their

Digitized by Google



RIOTOUS FESTIVITY OF THE WICKED.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* [1]the dwelling places of the wicked?[a]

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to [2]the day of destruction? they shall be brought forth to the day of wrath.[b]

BEFORE CHRIST 1520.

3 Heb. *graves.*

1 Heb. *the tent of the tabernacles of the wicked.*

a ch. xx. 7.

4 Heb. *watch in the heap.*

2 Heb. *the day of wraths.*

b Prov. xvi. 4; 2 Peter ii. 9.

5 Heb. *transgression.*

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the [3]grave, and shall [4]remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth [5]falsehood?

argument really is. The wicked not only prosper in life, but in death they have no bands—nothing to disturb them.

22. Here Job begins his reply on the higher ground, that no one could prescribe to God the method of His procedure, but it was clear that men were not dealt with in this world according to merit, principles, and character.

24. The word "breasts," as here employed, is understood in an endless variety of senses—milk-pails, the milk-vessels, butter, the lacteals, the sides, the bowels, fat, rich pasture land. But why depart from the text? Is not milk the food prepared by Nature as the exclusive source of nourishment to the young of mammalia? And for the secretion and formation of this milk has not Nature provided the mammary gland? If so, then "breasts full of milk" is a phrase for a higher degree of vitality.

27. Job tells his three friends that he was not ignorant of the position which they had taken up; that he was perfectly aware that they looked upon him as a wicked man; and from this point of view it was that they interpreted the whole of God's conduct towards him.

28. They had no doubt brought forward some instances in support of their position, in which the wicked had been punished, and in which both their family and their property had been swept away.

29, 30. Here Job asserts just the contrary. He puts it to themselves whether the testimony of those who had travelled in other lands confirmed their view? Had they found any token—that is, any history or any monument—which would justify such a conclusion? Nay; did they not everywhere find the wicked in high places—in great prosperity? And if so, is it not true, as I affirm, that God does not deal with men now according to their characters, but that the wicked are reserved for the day of wrath, and are to be dealt with in the future?

32, 33. That is, even in death the prosperous wicked shall be honoured, and his grave shall be decked with flowers, and multitudes will crowd around his tomb to witness the last offices which can be paid to his remains.

34. "In your answers there remaineth falsehood." Job again takes them back to the false position which they had assumed, and argues that, on their principle, it would be impossible to interpret the history of the world, or vindicate the character of God in his conduct.

Digitized by Google



DRIVING AWAY THE ASS OF THE FATHERLESS AND TAKING THE WIDOW'S OX.

CHAPTER XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, [1]as he that is wise may be profitable unto himself?[a]

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

BEFORE CHRIST 1520.

2 Heb. *stripped the clothes of the naked.*

b ch. xxiv. 3, 9; Exod. xxii. 26, 27; Deut. xxiv. 10, &c.; Ezek. xviii. 12.

c ch. xxxi. 17; Deut. xv. 7, &c.; Isa. lviii. 7; Ezek. xviii. 7, 16; Matt. xxv. 42.

3 Heb. *the man of arm.*

1 Or, *if he may be profitable, doth his good success depend thereon?*

4 Heb. *eminent*, or, *accepted for countenance.*

a ch. xxxv. 7; Ps. xvi. 2; Luke xvii. 10.

d ch. xxxi. 21; Isa. x. 2; Ezek. xxii. 7.

e ch. xviii. 8—10; xix. 6.

f Ps. lxix. 1, 2; cxxiv. 4; Lam. iii. 54.

5 Heb. *the head of the stars.*

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and [2]stripped the naked of their clothing.[b]

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.[c]

8 But *as for* [3]the mighty man, he had the earth; and [4]the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.[d]

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;[e]

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.[f]

12 *Is* not God in [5]the height of heaven? and behold the height of the stars, how high they are!

CHAPTER XXII.

1. Job having successfully attacked the main position of his three friends, Eliphaz now attempts to defend it in this the third stage of the controversy.

2. The idea is, that a man may use his wisdom to promote his own interest, but he can be of no advantage to God.

6. This is a mere insinuation—and a base insinuation it was—on the part of Eliphaz. There is not the shadow of a proof that Job ever did exact a pledge from another, when he had no just claim; or in lieu of such a pledge, had taken the garment of the poor, the only covering which they had, to enrich himself.

Digitized by Google

13 And thou sayest, [1]How doth God know? can he judge through the dark cloud?[a]

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.[b]

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, [2]whose foundation was overflown with a flood:[c]

17 Which said unto God, Depart from us: and what can the Almighty do for them?[d]

18 Yet he filled their houses with good *things:* but the counsel of the wicked is far from me.[e]

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.[f]

20 Whereas our [3]substance is not cut down, but the [4]remnant of them the fire consumeth.

21 Acquaint now thyself [5]with him, and be at peace: thereby good shall come unto thee.[g]

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.[h]

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.[i]

24 Then shalt thou lay up gold [6]as dust, and the *gold* of Ophir as the stones of the brooks.[j]

25 Yea, the Almighty shall be thy [7]defence, and thou shalt have [8]plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.[k]

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.[l]

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save [9]the humble person.[m]

30 [10]He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.[n]

BEFORE CHRIST 1520.

1 Or, *What?*

a Ps. x. 11; lix. 7; lxxiii. 11; xciv. 7.

b Ps. cxxxix. 11, 12.

2 Heb. *a flood was poured upon their foundation.*

11 Heb. *my hand.*

c ch. xv. 32; Gen. vii. 11; Ps. lv. 23; cii. 24; Eccles. vii. 17; 2 Peter ii. 5.

d ch. xxi. 14; Ps. lv. 6.

e ch. xxi. 16.

f Ps. lviii. 10; cvii. 42.

o ch. xiii. 3; xvi. 21.

3 Or, *estate.*

4 Or, *their excellency.*

5 That is, *with God.*

g Isa. xxvii. 5.

p Isa. xxvii. 4, 8; lvii. 16.

h Ps. cxix. 11.

i ch. viii. 5, 6; xi. 13, 14.

q ch. ix. 11.

6 Or, *on the dust.*

j 2 Chron. i. 15.

7 Or, *gold.*

8 Heb. *silver of strength.*

12 Heb. *the way that is with me.*

r Ps. xvii. 3; lxvi. 10; cxxxix. 1—3; James i. 12.

k ch. xi. 15; xxvii. 10; Isa. lviii. 14.

s Ps. xliv. 18.

l Ps. l. 14, 15; Isa. lviii. 9.

13 Heb. *I have hid,* or, *laid up.*

14 Or, *my appointed portion.*

t John iv. 32, 34.

u ch. ix. 12, 13; xii. 14; Rom. ix. 19; Ps. cxv. 3.

9 Heb. *him that hath low eyes.*

m Prov. xxix. 23; James iv. 6; 1 Peter v. 5.

v 1 Thess. iii. 3.

10 Or, *The innocent shall deliver the island.*

n Gen. xviii. 26, &c.

CHAPTER XXIII.

1 *Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.*



THEN Job answered and said,

2 Even to day *is* my complaint bitter: [11]my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.[o]

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.[p]

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:[q]

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he knoweth [12]the way that I take: *when* he hath tried me, I shall come forth as gold.[r]

11 My foot hath held his steps, his way have I kept, and not declined.[s]

12 Neither have I gone back from the commandment of his lips; [13]I have esteemed the words of his mouth more than [14]my necessary *food.*[t]

13 But he *is* in one *mind,* and who can turn him? and *what* his soul desireth, even *that* he doeth.[u]

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.[v]

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

7. Withheld the rites of hospitality, which, in the East, would be all but an unpardonable offence.

8. By *might* and not by right had he driven the possessor from the soil, and in his pride and ambition had taken up his abode upon it. Another false and unfounded charge.

9. The arm is the symbol of strength. Among the Arabians, length of arm was expressive of greater power, while shortness of arm indicated corresponding weakness. To break the arms of the fatherless was, in fact, to crush the orphan by either force or injustice.

12—14. Job had asserted that God does not deal with men in this present state according to their moral character, and now Eliphaz charges Job with the folly of shutting God out from this lower sphere of action, and of being too exalted to take notice of human conduct. Job held no such doctrine.

15. Eliphaz here refers to the facts of the deluge in proof of his position, that God does deal with men here according to their principles and conduct.

24. Either his prosperity should be such that he would lay up gold as dust, and the gold of Ophir as pebbles; or that, in returning to God, he should find in Him such life and satisfaction as would lead him to despise all earthly treasures as mere dust or stone.

29, 30. The name of Eliphaz the Temanite, the friend to whom Job replies in the next chapter, seems to have been taken from the Pentateuch; and although the author of the Book of Job does not actually mention the Pentateuch itself, he frequently alludes to portions of it—as in chap. iii. 4, to Gen. i. 3; in chapters iv. 19 and xxxiii. 6, to Moses' account of the creation of man; in chap. v. 14, to Deut. xxxii. 32. In addition to these allusions, there are several more to other books of the Old Testament, which prove that the author must not be severed from the Israelite communion. Summing up all the arguments for and against those who respectively hold that Job lived prior to Moses, or was at least his contemporary—that he lived in the time of Solomon, or in the centuries next following—that he lived shortly before, or during, or even after, the Babylonian exile—we come to the general conclusion, that the Book of Job was written not later than the era of Isaiah; and with this result we must rest satisfied.

CHAPTER XXIII.

1, 2. Job replies to Eliphaz with deep and conflicting emotion. His sufferings were intense, and the outward expression of his grief bore no proportion to the grief itself.

3—6. Job was in great darkness of soul. He longed for direct communion with God, that he might plead his cause with Him, and know His answer or decision in the case.

7. He was sure of justice at the hand of God; and if God interposed in his behalf, then those on earth who had judged and condemned him, would stand abashed and confounded.

8—10. He looked to all points and in all directions, but he had no conscious enjoyment of God's presence; still he could appeal to Him, and he felt assured that he should come forth out of his trials as gold from the crucible, seven times purified.

11. The Arab has a power of seizing, grasping, or laying hold of the ground with his toes or feet, in such a way as to give fixedness to his position, of which we have no idea. So Job here speaks of fixing or riveting his feet in the steps of the Infinite. He clung tenaciously to the Divine perfections and procedure.

13. The Immutable is only carrying out His own infinite plans and purposes. All things are but parts of one infinite whole.

15—17. As Job dwelt on the purposes of the Righteous One, he was filled with awe, and his heart softened or became faint within him; the mysterious conduct of God troubled him, and he had rather that he had been cut off before the dark hour of calamity came; but not even now is any trial taken away.

CHAPTER XXIV.

1. Job did not deny, as Eliphaz had asserted, that God was not cognizant of men and their actions; and, therefore, he now asks—if God takes knowledge of men's acts, and of the times or seasons of their being done, how is it that they who know Him and put their trust in Him, do not see his days or times for dealing with the wicked? This was the difficulty. The wicked were spared and prospered.

Digitized by Google

16 For God maketh my heart soft, and the Almighty troubleth me:[a]

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAPTER XXIV.

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?[b]

2 *Some* remove the landmarks; they violently take away flocks, and [1]feed *thereof.*[c]

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.[d]

4 They turn the needy out of the way: the poor of the earth hide themselves together.[e]

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* [2]his corn in the field: and [3]they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.[f]

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.[g]

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.[h]

BEFORE CHRIST 1520.

a Ps. xxii. 14.
4 Heb. *setteth his face in secret.*
e Ps. x. 11; Prov. vii. 9.
j John iii. 20.
b Acts i. 7.
5 Heb. *violently take.*
1 Or, *feed them.*
c Deut. xix. 14; xxvii. 17; Prov. xxii. 28; xxiii. 10; Hos. v. 10.
k Prov. x. 7.
d ch. xxii. 6; Deut. xxiv. 6, 10, 12, 17.
e Prov. xxviii. 28.
6 Or, *he trusteth not his own life.*
l Ps. xl. 4; Prov. xv. 3.
7 Heb. *are not.*
8 Heb. *closed up.*
2 Heb. *mingled corn*, or, *dredge.*
3 Heb. *the wicked gather the vintage.*
f ch. xxii. 6; Exod. xxii. 26, 27; Deut. xxiv. 12, 13.
g Lam. iv. 5.
m James i. 17.
n ch. iv. 17, &c.; xv. 14; Ps. cxxx. 3; cxliii. 2.
h Ps. x. 8.
o Ps. xxii. 6.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and [4]disguiseth *his* face.[i]

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.[j]

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat [5]consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.[k]

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and [6]no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.[l]

24 They are exalted for a little while, but [7]are gone and brought low; they are [8]taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?[m]

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?[n]

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a worm?[o]

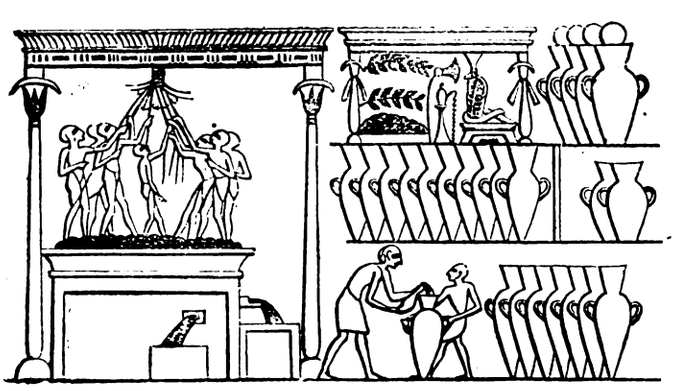
3. "The widow's ox"—the creature on which she was dependent to till the ground, and thus provide for her support.

7, 8. This is the effect of their unjust procedure. Their victims suffer. They have neither food, clothing, nor shelter. "The showers of the mountains" denote those mountain torrents which come down in such drenching fulness as to make every one exposed to them cling even to the naked rock for safety.

11. Oil and wine were obtained by expressing the olive and the vine in presses made for the purpose, and kept within some inclosure.

12. These depredations and wrongs were not confined to distant and solitary places; even the city attested the fact.

16. "They know not the light;" they conceal themselves through the day, and then at night dig through the walls of houses made of mud, or under the house floor, which is only earth, and enter while the inmates are asleep.



ANCIENT WINE PRESSES. FROM AN EGYPTIAN PAINTING.

18. That is, he is as noiseless and as rapid in his movements as the flow of the waters; he dwells in barren spots, the cursed spots of the earth, and prefers to live by plundor rather than by labour. He will take the fruit of the vine, but he will not cultivate it.

23. The wicked man is spared, nay, he has abundance on which he can depend; but he is not satisfied; his eyes are upon the ways, that is, upon the means and the property of others.

24. Sometimes, in the East, the corn was taken up by the roots; but, in other instances, the ears were cut off near the top, while the straw was left standing.

CHAPTER XXV.

1. This is not a reply to Job; it evades the point and force of his argument.

2, 3. To God belongs infinite dominion, and therefore He is to be feared; and vast as is His universe, He preserves all in order and harmony.

Digitized by Google

CHAPTER XXVI.

1 *Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.*

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, [1]and the inhabitants thereof.

6 Hell *is* naked before him, and destruction hath no covering.[c]

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.[d]

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, [2]until the day and night come to an end.[e]

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through [3]the proud.[e]

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.[f]

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

BEFORE CHRIST 1520.

4 Heb. *added to take up.*

5 Heb. *made my soul bitter.*

g ch. xxxiv. 5; Ruth i. 20; 2 Kings iv. 27.

6 That is, *the breath which God gave him.*

1 Or, *with the inhabitants.*

h ch. ii. 9; xiii. 15.

a Ps. cxxxix. 8, 11; Prov. xv. 11; Heb. iv. 13.

7 Heb. *from my days.*

i ch. ii. 3; Acts xxiv. 16.

b ch. ix. 8; Ps. xxiv. 2; civ. 2, &c.

c Prov. xxx. 4.

j Matt. xvi. 26; Luke xii. 20.

k ch. xxxv. 12; Ps. xviii. 41; cix. 7; Prov. i. 28; xxviii. 9; Isa. i. 15; Jer. xiv. 12; Ezek. viii. 18; Micah iii. 4; John ix. 31; James iv. 3.

2 Heb. *until the end of light with darkness.*

d ch. xxxviii. 8; Ps. xxxiii. 7; civ. 9; Prov. viii. 29; Jer. v. 22.

l ch. xxii. 26, 27.

8 Or, *being in the hand, &c.*

3 Heb. *pride.*

e Exod. xiv. 21; Ps. lxxiv. 13; Isa. li. 15; Jer. xxxi. 35.

f Ps. xxxiii. 6; Isa. xxvii. 1.

m ch. xx. 29.

CHAPTER XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.*

MOREOVER Job [4]continued his parable, and said,

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath [5]vexed my soul;[g]

3 All the while my breath *is* in me, and [6]the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.[h]

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* [7]so long as I live.[i]

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?[j]

9 Will God hear his cry when trouble cometh upon him?[k]

10 Will he delight himself in the Almighty? will he always call upon God?[l]

11 I will teach you [8]by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.[m]

14 If his children be multiplied, *it is* for the

4, 5. All light is but the shadow of God; then in God's sight how impure is man! Even the moon and all the heavenly bodies are eclipsed by His ineffable and unclouded effulgence.

CHAPTER XXVI.

1. Here Job silences his friends, and brings the whole controversy to a close.

2, 3. To whom does this language refer? To Job or to God? Herder refers it wholly to God, and gives the following beautiful rendering of the verses:—

"Whom helpest thou? Him who hath no strength?
Whom dost thou vindicate? Him whose arm hath no power?
To whom give counsel? One without wisdom?
Truly much wisdom hast thou taught Him!"

4. "Whose spirit came from thee?" or, by whose spirit or inspiration didst thou speak?

5—7. The whole universe, above, beneath, and around us, is under the control of God. The Idumeans knew nothing of the south, and the north was only another form of expression for the whole heavens.

9. The glory of God is too bright to be seen unveiled by any created eye.

13. "The crooked serpent" is taken by some for the constellation known by the name of the Dragon, and by others for the Milky Way.

CHAPTER XXVII.

1. Job having so fortified his own grand position, his three friends are now silent, and he continues the argument.

11. Job having protested his own innocence, or the moral integrity of his own character, and having shown the miserable condition of the wicked, and even of the hypocrite, here tells his friends that he will prove to them the correctness of his position and the truth of his argument by a reference to the hand of God, or the methods of his Divine procedure.

12. "Why then are ye thus altogether vain?"—why maintain such foolish opinions amid all the proofs and demonstrations which you have to the contrary in the Divine procedure?

16. In the East, where there is no such change of fashions as with us, it is customary to lay up an accumulation of raiment; to pile them up like so many layers of clay.

18. The house of the moth is the feeble structure provided by the insect, in his larva or caterpillar state, as a temporary dwelling. The "booth that the keeper maketh," is the little tent erected as a temporary shade for those who were set to watch the vineyards and the orchards during the ripening of the fruit.

19. That is, the wicked rich man will die, and be refused the rites of an honourable sepulture. His death will be sudden, as in the twinkling of an eye, and his remains be dishonoured.

20. "As waters"—just as the stream may suddenly swell into a torrent or a flood, which carries everything before it, so the man who lives in neglect of God and the claims of religion, notwithstanding his wealth, rank, and position, will be suddenly carried away. The wing of death, like the wing of a tempest, sweeps by him and bears him away, like a thief hastening away with his spoil, in the dead of night.

23. How utterly worthless must have been the character of the man at whose death even those who knew him should clap their hands with joy, and actually hiss him out of the world as something obnoxious, and not worthy of life!

CHAPTER XXVIII.

1. Job having settled the point, that God does not deal with men here according to their moral principles, now derives an argument from the secrets of Nature, in favour of the inscrutable dispensations of God, and of the duty of submission to those dispensations even when we cannot comprehend them.

2. "Brass is molten out of the stone;" or, the rock poureth forth copper.

3, 4. The version of Dr. Good conveys the true idea expressed in these two verses:—

"Man delveth into the region of darkness,
And examineth to the utmost limit
The stores of darkness and death-shade;
He breaketh up the veins from the matrice,
Which, though nothing thought of under the root,
Are drawn forth—are brandished among mankind."

The reference is to the various processes of mining, which seem to have been pretty well known even as early as the days of Job, and even before his time.

Digitized by Google



A MOUNTAIN TORRENT INUNDATING A VALLEY.

sword: and his offspring shall not be satisfied with bread.[a]

15 Those that remain of him shall be buried in death: and his widows shall not weep.[b]

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.[c]

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.[d]

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.[e]

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: [1]he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

BEFORE CHRIST 1520.

a Deut. xxviii. 41; Esther ix. 10; Hos. ix. 13.

b Ps. lxxviii. 64.

2 Or, *a mine.*

3 Or, *dust.*

c Prov. xxviii. 8; Eccles. ii. 26.

d Isa. i. 8; Lam. ii. 6.

e ch. xviii. 11.

1 Heb. *in fleeing he would flee.*

4 Or, *gold ore.*

CHAPTER XXVIII.

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*

SURELY there is [2]a vein for the silver, and a place for gold *where* they fine *it.*

2 Iron is taken out of the [3]earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath [4]dust of gold.

5. The surface yields corn; but beneath the surface there windeth a fiery realm.

6. Sapphires are the stones thereof. The sapphire, especially the blue variety, is one of the most precious of the precious stones, second only in hardness to the diamond itself.

7. That is, in those subterraneous regions into which man penetrates for these hid treasures, but whither the most intrepid and the most fearless of beasts of prey have never ventured, and whither the vulture's eyes, proverbial for its keenness of sight, have never penetrated.

9. That is, the miner thrusteth his hand into the orc, and turneth up the mountains from their roots.

10. That is, channels to carry off the water through the rocks.

11. He so restrains the water from oozing or trickling down the shaft, as not to impede his operations or endanger his life. Mining must have been in a very advanced state.

Light is so introduced as to make the deep gloom shine with radiance.

12—15. Wisdom is not to be found in the region of gold and precious stones; nor can the possession of these insure wisdom.

17. It may be that the crystal here is only another term for the diamond, which is the most precious of all the precious stones.

18, 19. The Red Sea abounded with masses of coral reef, and therefore Job was well acquainted with a substance which, with us, is not so highly

Digitized by Google

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the [1]rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods [2]from overflowing; and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?[a]

13 Man knoweth not the price thereof; neither is it found in the land of the living.[b]

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.[c]

15 [3]It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.[d]

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* [4]jewels of fine gold.

18 No mention shall be made of [5]coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?[e]

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [6]air.

22 Destruction and death say, We have heard the fame thereof with our ears.[f]

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;[g]

25 To make the weight for the winds; and he weigheth the waters by measure.[h]

26 When he made a decree for the rain, and a way for the lightning of the thunder:[i]

27 Then did he see it, and [7]declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.[j]

BEFORE CHRIST 1520.

8 Heb. *added to take up.*

1 Or, *flint.*

k ch. vii. 3.

9 Or, *lamp.*

2 Heb. *from weeping.*

l ch. xviii. 6; Ps. xviii. 28.

a ver. 20; Eccles. vii. 24.

b Prov. iii. 15.

m Ps. xxv. 14.

c ver. 22; Rom. xi. 33, 34.

3 Heb. *Fine gold shall not be given for it.*

d Prov. iii. 13—15; viii. 10, 11, 19; xvi. 16.

10 Heb. *with me.*

n ch. xx. 17; Gen. xlix. 11; Deut. xxxii. 13; xxxiii. 24; Ps. lxxxi. 16.

4 Or, *vessels of fine gold.*

5 Or, *Ramoth.*

o ch. xxi. 5.

11 Heb. *The voice of the nobles was hid.*

p Ps. cxxxvii. 6.

e ver. 12.

q Ps. lxxii. 12; Prov. xxi. 13; xxiv. 11.

6 Or, *heaven.*

f ver. 14.

r Deut. xxiv. 13; Ps. cxxxii. 9; Isa. lix. 17; lxi. 10; Eph. vi. 14, &c.; 1 Thess. v. 8.

s Numb. x. 31.

g Prov. xv. 3.

t Prov. xxix. 7.

h Ps. cxxxv. 7.

12 Heb. *the jaw teeth,* or, *the grinders.*

13 Heb. *cast.*

u Ps. lviii. 6; Prov. xxx. 14.

i ch. xxxviii. 25.

7 Or, *number it.*

v Ps. xxx. 6.

14 Heb. *opened.*

w ch. xviii. 16; Ps. l. 3; Jer. xvii. 8.

15 Heb. *new.*

j Deut. iv. 6; Ps. cxi. 10; Prov. i. 7; ix. 10; Eccles. xii. 13.

16 Heb. *changed.*

x Gen. xlix. 24.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER Job [8]continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;[k]

3 When his [9]candle shined upon my head, *and when* by his light I walked *through* darkness;[l]

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;[m]

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured [10]me out rivers of oil;[n]

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.[o]

10 [11]The nobles held their peace, and their tongue cleaved to the roof of their mouth.[p]

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.[q]

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.[r]

15 I was eyes to the blind, and feet *was* I to the lame.[s]

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.[t]

17 And I brake [12]the jaws of the wicked, and [13]plucked the spoil out of his teeth.[u]

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.[v]

19 My root *was* [14]spread out by the waters, and the dew lay all night upon my branch.[w]

20 My glory *was* [15]fresh in me, and my bow was [16]renewed in my hand.[x]

valued, but which was reckoned among the precious stones. For the ruby, and the topaz, and other stones, see Exod. xxviii. 17.

28. Sound principles, such as a true believer under the Christian dispensation might enunciate, are constantly mixed up by Job with those that are questionable. He seems to have erred chiefly in not acknowledging the sin inherent in him, and this error, notwithstanding his integrity and sincere piety, prevented him from apprehending the object of the calamity inflicted on him, led him to consider God's punishments as arbitrary, and made him despair of the return of better days.

CHAPTER XXIX.

1. Job having waited for a reply, and no reply having been made, he still continues the same great argument.

4. "The secret of God" refers to some higher and more special manifestation of the Divine Presence which he then enjoyed.

6. These are phrases to denote the abundance and the superfluity which he once possessed. The practice, however, obtains in some parts of the East of anointing the feet with butter after washing.

7. The gate of a city was the place for the administration of justice, and, as a magistrate or sheikh, he received every possible mark of honour.

8. It is still the custom in the East for the young to retire from the presence of their seniors and superiors when they happen to pass, in token of reverence and respect.

9. In India, a person listens to the address of a judge with his hand upon his mouth, to denote not only silence, but attention.

14. Righteousness or justice;—judgment or decision. The robe was the most elegant part of the dress; the diadem, or turban, was necessary to complete the dress.

17. That is, he rescued the helpless from the grasp of the wicked, as a lamb from the paw of the lion.

24. If I relaxed, and became more playful, they did not believe that I could be other than grave and severe.

CHAPTER XXX.

1. Here we have the contrast in Job's position and circumstances.

2. Not old age, but mature life or vigour.

4. There is a species of mallow eaten by the Hottentots; and, among ourselves, the marsh mallow is used medicinally.

6, 7. The cliffs of the valleys mean dark, deep glens. They lived, like asses, among thorns and nettles.

11. A proverbial phrase, to express unexpected calamity, like the falling of a tent when the cords are cut (Jer. x. 20).

To "let loose the bridle" is a strong expression for throwing off all restraint.

13. They embarrassed his path, by trying to defeat his plans, as, in war, we should try to cut off the march or approach of an enemy.

Digitized by Google

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.[a]

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAPTER XXX.

1 *Job's honour is turned into extreme contempt.* 15 *His prosperity into calamity.*

BUT now *they that are* [1]younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* [2]solitary; fleeing into the wilderness [3]in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* [4]caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of [5]base men: they were viler than the earth.

9 And now am I their song, yea, I am their byword.[b]

10 They abhor me, they flee far from me, [6]and spare not to spit in my face.[c]

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.[d]

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.[e]

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue [7]my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

BEFORE CHRIST 1520.

a Zech. x. 1.

8 Heb. *turned to be cruel.*

9 Heb. *the strength of thy hand.*

10 Or, *wisdom.*

f Heb. ix. 27.

1 Heb. *of fewer days than I.*

11 Heb. *heap.*

12 Heb. *for him that was hard of day?*

g Ps. xxxv. 13, 14; Rom. xii. 15.

h Jer viii. 15.

2 Or, *dark as the night.*

3 Heb. *yesternight.*

i Ps. xxxviii. 6; xlii. 9; xliii. 2.

13 Or, *ostriches.*

j Ps. cii. 6; Micah i. 8.

k Ps. cii. 3; cxix. 83; Lam. iv. 8; v. 10.

4 Heb. *holes.*

5 Heb. *men of no name.*

l Matt. v. 28.

b ch. xvii. 6; Ps. xxxv. 15; lxix. 12; Lam. iii. 14, 63.

6 Heb. *and withhold not spittle from my face.*

c Numb. xii. 14; Deut. xxv. 9; Matt. xxvi. 67; xxvii. 30.

m ch. xx. 29; xxvii. 13.

d ch. xii. 18.

e ch. xix. 12.

n ch. xxxiv. 21; 2 Chron. xvi. 9; Prov. v. 21; xv. 3; Jer. xxxii. 19.

14 Heb. *Let him weigh me in balances of justice.*

7 Heb. *my principal one.*

o Numb. xv. 39; Eccles. xi. 9; Ezek. vi. 9; Matt. v. 29.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.*

21 Thou art [8]become cruel to me: with [9]thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it,* and dissolvest my [10]substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.[f]

24 Howbeit he will not stretch out *his* hand to the [11]grave, though they cry in his destruction.

25 Did not I weep [12]for him that was in trouble? was *not* my soul grieved for the poor?[g]

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.[h]

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.[i]

29 I am a brother to dragons, and a companion to [13]owls.[j]

30 My skin is black upon me, and my bones are burned with heat.[k]

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes; why then should I think upon a maid?[l]

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?[m]

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?[n]

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 [14]Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;[o]

14, 15. As an enemy making a breach in the wall; then rushing into the city, adding terror to confusion, in pursuit of life.

16. The Arabs style a fearful person one whose heart melts away like water.

18. The acrimonious humour of his body had become like a garment around him, and girded him about like the collar of his coat, or the mouth of his tunic.

24. This verse has perplexed all the critics. The idea seems to be this:—I know that God will bring me to death, and to the house appointed for all living—the grave. Nevertheless, his hand will not be there to afflict, as now; though those who deem my sufferings the punishment of my sins, may exult in my death and desolation.

29. This may be the dragon, the jackal, or any monster creature whose shriek is loud and mournful. The owl is, perhaps, the ostrich.

30. Such would be the natural effects of the disease known by the name of elephantiasis, or the black leprosy.

31. Joy had left his heart, as sweetest notes steal away from the strings of a harp, and leave them mute. With emphasis might he have exclaimed, "Oh, when shall it dawn upon the night of the grave!"

CHAPTER XXXI.

1. Job has little more to say to wind up his great argument; but he asserts his virtue, and still clings to the integrity of his character.

2. What portion of God is there from above? or, If I have departed from virtue, and have been living in sin, what could I expect at the hand of God but corresponding judgment or infliction?

Digitized by Google



JOB IN HIS PROSPERITY.

Digitized by Google



ELIHU CONDEMNING THE ARGUMENT OF JOB AND HIS FRIENDS.

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.[a]

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.[b]

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.[c]

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they [1]contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?[d]

15 Did not he that made me in the womb make him? and [2]did not one fashion us in the womb?[e]

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

BEFORE CHRIST 1520.

a Lev. xxvi. 16; Deut. xxviii. 30, 33, &c.

3 That is, *the widow.*

b 2 Sam. xii. 11; Jer. viii. 10.

c ver. 28; Gen. xxxviii. 24; Lev. xx. 10; Deut. xxii. 22.

f Deut. xxiv. 13.

g ch. xxii. 9.

1 Or, *brought before me any well-founded cause of complaint.*

4 Or, *the chanel bone.*

d Ps. xliv. 21.

2 Or, *did he not fashion us in one womb?*

e ch. xxxiv. 19; Prov. xiv. 31; xxii. 2; Mal. ii. 10; Acts xvii. 26; Eph. iv. 6.

h Isa. xlii. 6; Joel i. 15.

i Mark x. 24; 1 Tim. vi. 17.

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided [3]her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;[f]

21 If I have lifted up my hand against the father less, when I saw my help in the gate:[g]

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from [4]the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.[h]

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;[i]

5. Having avowed his chastity, he here asserts the sincerity of his character. To "walk with vanity" is to pursue a false or hollow line of conduct.

7, 8. This refers to covetousness and injustice. If his heart had coveted, or his hand had been defiled, by taking what his eyes had beheld, he was willing to bear the punishment due to such conduct.

Digitized by Google

25 If I rejoiced because my wealth *was* great, and because mine hand had [1]gotten much;[a]

26 If I beheld [2]the sun when it shined, or the moon walking *in* [3]brightness;[b]

27 And my heart hath been secretly enticed, or [4]my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.[c]

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:[d]

30 Neither have I suffered [5]my mouth to sin by wishing a curse to his soul.[e]

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors [6]to the traveller.[f]

33 If I covered my transgressions as [7]Adam, by hiding mine iniquity in my bosom:[g]

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?[h]

35 Oh that one would hear me! [8]behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.[i]

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof [9]complain;

39 If I have eaten [10]the fruits thereof without money, or have [11]caused the owners thereof to lose their life:[j]

40 Let thistles grow instead of wheat, and [12]cockle instead of barley. The words of Job are ended.

CHAPTER XXXII.

1 *Elihu is angry with Job and his three friends.* 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

SO these three men ceased [13]to answer Job, because he *was* righteous in his own eyes.[k]

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified [14]himself rather than God.[l]

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [15]waited till Job had spoken, because they *were* [16]elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

BEFORE CHRIST 1520.

1 Heb. *found much.*

a Ps. lxii. 10; Prov. xi. 28.

17 Heb. *few of days.*

2 Heb. *the light.*

18 Heb. *feared.*

3 Heb. *bright.*

b Deut. iv. 19; xi. 16; xvii. 2—5; Ezek. viii. 16.

m ch. xv. 10.

4 Heb. *my hand hath kissed my mouth.* This lifting and kissing of the hands were acts of profound homage (1 Kings xix. 18; Hos. xiii. 2).

n ch. viii. 8, 9.

c ver. 11; Isa. xlii. 8.

o ch. xxxv. 11; xxxviii. 36; 1 Kings iii. 12; iv. 29; Prov. ii. 6; Eccles. ii. 26; Dan. i. 17; ii. 21; Matt. xi. 25; James i. 5.

d Prov. xvii. 5.

p 1 Cor. i. 21, 26.

5 Heb. *my palate.*

e Matt. v. 44; Rom. xii. 14.

19 Heb. *understandings.*

20 Heb. *words.*

6 Or, *to the way.*

f Gen. xix. 2; Judg. xix. 20, 21; Rom. xii. 13; Heb. xiii. 2; 1 Peter iv. 9.

7 Or, *after the manner of men.*

g Gen. iii. 8, 12; Prov. xxviii. 13; Hos. vi. 7.

q Jer. ix. 23; x. 23; 1 Cor. i. 29.

21 Or, *ordered his words.*

h Exod. xxiii. 2.

8 Or, *behold, my sign is that the Almighty will answer me.*

22 Heb. *they removed speeches from themselves.*

i ch. xiii. 22.

23 Heb. *words.*

24 Heb. *the spirit of my belly.*

9 Heb. *weep.*

25 Heb. *is not opened.*

10 Heb. *the strength thereof.*

r Matt. ix. 17.

11 Heb. *caused the soul of the owners thereof to expire*, or, *breathe out.*

j 1 Kings xxi. 19; James v. 4.

26 Heb. *that I may breathe.*

12 Or, *noisome weeds.*

s Exod. xxiii. 3; Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; Matt. xxii. 16.

13 Heb. *from answering.*

k ch. xxxiii. 9.

14 Heb. *his soul.*

l Gen. xxii. 21.

t ch. xiii. 6.

27 Heb. *in my palate.*

15 Heb. *expected Job in words.*

16 Heb. *elder for days.*

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [17]young, and ye *are* very old; wherefore I was afraid, and [18]durst not shew you mine opinion.[m]

7 I said, Days should speak, and multitude of years should teach wisdom.[n]

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.[o]

9 Great men are not *always* wise: neither do the aged understand judgment.[p]

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your [19]reasons, whilst ye searched out [20]what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.[q]

14 Now he hath not [21]directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: [22]they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of [23]matter, [24]the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* [25]hath no vent; it is ready to burst like new bottles.[r]

20 I will speak, [26]that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.[s]

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministry.* 31 *He inciteth Job to attention.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.[t]

2 Behold, now I have opened my mouth, my tongue hath spoken [27]in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

CHAPTER XXXII.

1, 2. The controversy between Job and his three friends having come to a close, a new party now appears on the stage, in the person of Elihu; but who this Elihu was, has been left to conjecture.

19. The bottles of the ancients were made of the skin of the goat or kid. Into these skin-bottles the new wine was put, and, if no vent or opening was left, the process of fermentation was sure to burst the skin; and to a skin thus pent up, and ready to burst, does Elihu compare himself. He was so full of argument and of matter, that he could not contain himself.

CHAPTER XXXIII.

1. In this chapter Elihu confines his address to Job. He protests that he will adhere to simple truth; that he will prove Job to be wrong in the ground which he had assumed; that he could vindicate the ways of God to man; and that the true reason for all affliction is to be found in the object of it.

6, 7. "In God's stead:" I speak in his name and on his behalf, with a view to justify His conduct; and this is according to thine own wish. God might overawe him by His majesty, and even crush him under His mighty hand; but

Digitized by Google

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.[a]

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* [1]according to thy wish in God's stead: I also am [2]formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.[b]

8 Surely thou hast spoken [3]in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.[c]

10 Behold, he findeth occasions against me, he counteth me for his enemy,[d]

11 He putteth my feet in the stocks, he marketh all my paths.[e]

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for [4]he giveth not account of any of his matters.[f]

14 For God speaketh once, yea twice, *yet man* perceiveth it not.[g]

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;[h]

16 Then [5]he openeth the ears of men, and sealeth their instruction,[i]

17 That he may withdraw man *from his* [6]purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life [7]from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 So that his life abhorreth bread, and his soul [8]dainty meat.[j]

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.[k]

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found [9]a ransom.[l]

25 His flesh shall be fresher [10]than a child's: he shall return to the days of his youth:[m]

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.[n]

27 [11]He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;[o]

28 [12]He will deliver his soul from going into the pit, and his life shall see the light.[p]

29 Lo, all these *things* worketh God [13]oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.[q]

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

Before Christ 1520.

a Gen. ii. 7.

n Ps. l. 14, 15.

11 Or, *He shall look upon men, and say, I have sinned, &c.*

1 Heb. *according to thy mouth.*

o 2 Sam. xii. 13; Prov. xxviii. 13; Luke xv. 21; Rom. vi. 21; 1 John i. 9.

2 Heb. *cut out of the clay.*

12 Or, *He hath delivered my soul, &c., and my life.*

p Isa. xxxviii. 17.

b ch. ix. 34; xiii. 21.

13 Heb. *twice and thrice.*

3 Heb. *in my ears*

q ver. 28; Ps. lvi. 13; Zech. ix. 11.

c ch. ix. 17; x. 7; xi. 4; xvi. 17; xxiii. 10, 11; xxvii. 5; xxix. 14; xxxi. 1.

d ch. xiii. 24; xvi. 9; xix. 11.

e ch. xiii. 27; xiv. 6; xxxi. 4.

4 Heb. *he answereth not.*

f Isa. xlv. 9.

g ch. xi. 5; Ps. lxii. 11.

h ch. iv. 13; Numb. xii. 6.

5 Heb. *he revealeth*, or, *uncovereth.*

i ch. xxxvi. 10, 15.

6 Heb. *work.*

14 Heb. *palate.*

r ch. vi. 30; xii. 11.

7 Heb. *from passing by the sword.*

s ch. xxvii. 2; xxxiii. 9.

8 Heb. *meat of desire.*

j Ps. cvii. 18.

t ch. vi. 4; ix. 17; xvi. 13

k Ps. cii. 5

u ch. xv. 16.

v ch. ix. 22, 23, 30; xxxv 3; Mal. iii. 14.

15 Heb. *men of heart.*

9 Or, *an atonement*

l Rom. iii. 24.

10 Heb. *than childhood.*

w ch. viii. 3; xxxvi. 28; Gen. xviii. 25; Deut. xxxii. 4; 2 Chron. xix. 7; Ps. xcii. 15; Rom. ix. 14.

m 2 Kings v. 14.

x Ps. lxii. 12; Prov. xxiv. 12; Jer. xxxii. 19; Ezek. xxxiii. 20; Matt. xvi. 27; Rom. ii. 6; 2 Cor. v. 10; 1 Peter i. 17; Rev. xxii. 12.

CHAPTER XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the [14]mouth tasteth meat.[r]

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.[s]

6 Should I lie against my right? my wound *is* incurable without transgression.[t]

7 What man *is* like Job, *who* drinketh up scorning like water?[u]

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.[v]

10 Therefore hearken unto me, ye [15]men of understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.[w]

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.[x]

Elihu promises to deal justly and compassionately with his suffering friend. (See chap. xiii. 21.)

14—18. God reveals his will to man, to withdraw him from any false plan or line of conduct, and, by showing him his folly, to take pride from him. Thus is he preserved from rushing into danger as into a pit, and from death as from the point of the sword.

19—22. But, if the voice of Revelation be unheeded, then God sends affliction. (See chap. xxx. 17—30.)

23, 24. There are some thirty or more interpretations of this passage. We can, therefore, only give our own solution. If truth fails to keep men from sin, then affliction is sent; and if in the hour of affliction some messenger come to the sufferer, who can interpret the Divine conduct—one among a thousand, for they are few who either understand or interpret the ways of God to man—and if he convince the sufferer of the uprightness or rectitude of the Divine procedure, and the sufferer falls submissively into the hands of God, and acquiesces in his sovereign methods, then will God be gracious or propitious unto him, and will say, Deliver him from going down to the pit or to the grave, for I have found a ransom, that is, an atonement or basis on which I can forgive him, spare his life, restore his health, and surround him with all the symbols of his former prosperity.

CHAPTER XXXIV.

1, 2. Elihu paused, and gave Job the opportunity of replying or of putting any question before he proceeded further with his address. Job made no answer, and now Elihu points his words at the three friends, whose whole reasoning and argumentation had been conducted on false principles.

5. "Taken away my judgment:"—He has refused the ground of my self-vindication, and now treats me as guilty.

6. Job means that if he confessed himself guilty, it would be to lie against his own right. His sufferings were not indicative of his sins.

7. In this and the following verses, Elihu speaks not to Job, but to his three friends, and takes up the charge which they had preferred against the patriarch—the charge of being a sufferer for his sins.

10—12. Instead of dealing with the facts of the case, Elihu assumes almost the same ground as that which had been taken by the three friends, resolves the conduct of God into mere sovereignty, and leaves the great perplexing

Digitized by Google

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.[a]

13 Who hath given him a charge over the earth? or who hath disposed [1]the whole world?

14 If he set his heart [2]upon man, *if* he gather unto himself his spirit and his breath;[b]

15 All flesh shall perish together, and man shall turn again unto dust.[c]

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right [3]govern? and wilt thou condemn him that is most just?[d]

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?[e]

19 *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.[f]

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and [4]the mighty shall be taken away without hand.[g]

21 For his eyes *are* upon the ways of man, and he seeth all his goings.[h]

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.[i]

23 For he will not lay upon man more *than right;* that he should [5]enter into judgment with God.

24 He shall break in pieces mighty men [6]without number, and set others in their stead.[j]

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are [7]destroyed.

26 He striketh them as wicked men [8]in the open sight of others;

27 Because they turned back [9]from him, and would not consider any of his ways:[k]

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.[l]

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.[m]

31 Surely it is meet to be said unto God, I have borne *chastisement,* I will not offend *any more:*[n]

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 [10]*Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men [11]of understanding tell me, and let a wise man hearken unto me.

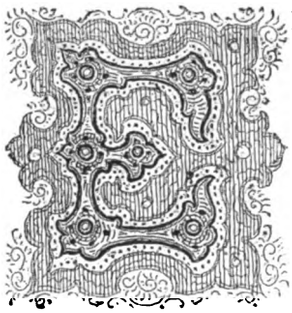
35 Job hath spoken without knowledge, and his words *were* without wisdom.[o]

36 [12]My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAPTER XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*



LIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and,* What profit shall I have, [13]*if I be cleansed* from my sin?[p]

4 [14]I will answer thee, and thy companions with thee.[q]

BEFORE CHRIST 1520.

a ch. viii. 3.

1 Heb. *all of it.*

2 Heb. *upon him.*

m 1 Kings xii. 28, 30; 2 Kings xxi. 9; Prov. xxix. 2, 12.

b Ps. civ. 29.

n Dan. ix. 7—14.

c Gen. iii. 19; Eccles. xii. 7.

10 Heb. *Should it be from with thee?*

3 Heb. *bind.*

d Gen. xviii. 25; 2 Sam. xxiii. 3; Ps. xxxvii. 34, 35; Prov. iii. 31, 32; Eccles. v. 8; Ezek. xiv. 8; Amos iv. 1, 2.

e Exod. xxii. 28.

11 Heb. *of heart.*

f ch. xxxi. 15; Deut. x. 17; 2 Chron. xix. 7; Acts x. 34; Rom. ii. 11; Gal. ii. 6; Ephes. vi. 9; Col. iii. 25; 1 Peter i. 17.

o ch. xxxv. 16.

12 Or, *My father, let Job be tried.*

4 Heb. *they shall take away the mighty.*

g Exod. xii. 29, 30.

h ch. xxxi. 4; 2 Chron. xvi. 9; Ps. xxxiv. 15; Prov. v. 21; xv. 3; Jer. xvi. 17; xxxii. 19.

i Ps. cxxxix. 12; Amos ix. 2, 3; Heb. iv. 13.

5 Heb. *go.*

6 Heb. *without searching out.*

j Dan. ii. 21.

7 Heb. *crushed.*

8 Heb. *in the place of beholders.*

9 Heb. *from after him.*

k 1 Sam. xv. 11; Ps. xxviii. 5; Isa. v. 12.

13 Or, *by it more than by my sin?*

p ch. xxi. 15; xxxiv. 9.

l ch. xxxv. 9; Exod. xxii. 23; James v. 4.

14 Heb. *I will return to thee words.*

q ch. xxxiv. 8.

---

question affecting human conduct and Divine procedure still to be solved and settled, which to Job was more than to add gall to wormwood.

13—17. That is, is His derived power or supremacy? And if he be the original Proprietor and Ruler of the universe, is it possible that he can govern that universe on false principles? Injustice would subvert his government.

20. "Without hand"—without any secondary or visible instrumentality.

23. He will not subject man to any long or tedious process, so as to leave him to call in question the equity of God.

25—28. God does not need to go into any protracted investigation concerning the lives of wicked men, before he afflicts and punishes them.

29. Who can behold him, or endure the withdrawal of his favour? His indignation would keep even those in authority—the hypocrite and the oppressor—from cruelty and wrong.

32. Elihu, like the three friends, connected sin with suffering; and therefore, if a man was not conscious of sin, it became him to pray God to enlighten and convince him.

36. Elihu desires that Job should have a fair and full trial—that the matter should be prosecuted to the end, or as far as it could be carried—since the views which he himself had expressed seemed rather to favour the wicked.



KINGS IN CAPTIVITY BOUND WITH FETTERS. FROM THE ANCIENT SCULPTURES.

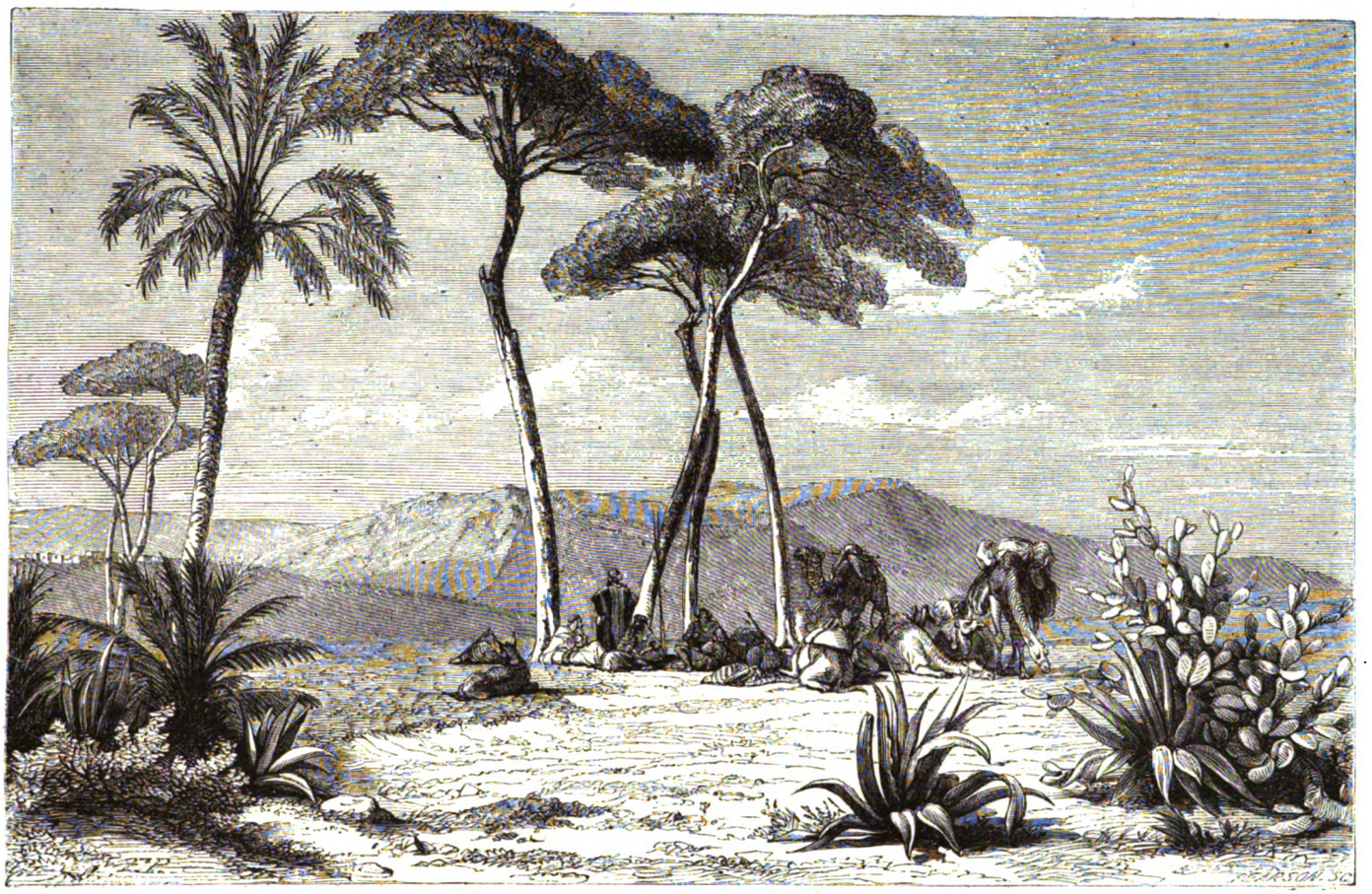
CHAPTER XXXV.

1—3. Elihu again turns to Job, and takes up certain positions which the patriarch had assumed, to prove that they were wrong in principle, and derogatory to the character and glory of God.

"My righteousness is more than God's." He thought that Job was far more desirous of upholding his own integrity than of justifying the ways of God.

"What advantage?"—"what profit?"—a man may just as well be wicked as righteous, since piety does not exempt him from suffering.

Digitized by Google



SUMMER SCENE IN THE EAST.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.[a]

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?[b]

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?[c]

8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.[d]

10 But none saith, Where *is* God my maker, who giveth songs in the night;[e]

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?[f]

12 There they cry, but none giveth answer, because of the pride of evil men.[g]

13 Surely God will not hear vanity, neither will the Almighty regard it.[h]

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.[i]

15 But now, because *it is* not *so*, [1]he hath visited in his anger; yet [2]he knoweth *it* not in great extremity:[j]

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.[k]

BEFORE CHRIST 1520.

a ch. xxii. 12.

1 Ps. xxxvii. 5, 6.

1 That is, *God.*

2 That is, *Job.*

j Ps. lxxxix. 32.

b Prov. viii. 36; Jer. vii. 19.

k ch. xxxiv. 35, 37; xxxviii. 2.

c ch. xxii. 2, 3; Ps. xvi. 2; Prov. ix. 12; Rom. xi. 34, 35.

d ch. xxxiv. 28; Exod. ii. 23.

e Isa. li. 13; Ps. xlii. 8; lxxvii. 6; cxlix. 5; Acts xvi. 25.

3 Heb. *that there are yet words for God.*

f Ps. xciv. 12.

g Prov. i. 28.

h ch. xxvii. 9; Prov. xv. 29; Isa. i. 15; Jer. xi. 11.

CHAPTER XXXVI.

1 *Elihu sheweth how God is just in his ways.* 16 *How Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee [3]that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

4—9. The conduct of men, whether good or bad, cannot affect the nature or the character of God, and therefore there can be nothing selfish in his conduct. His government is founded not on passion, but on principle; and his dealings are not to promote selfish interests, but to insure universal good.

10. Elihu means to say that, when men are oppressed and afflicted, they do not ascribe their affliction to God, and cry to Him who can turn darkness into light, and, in the deepest, darkest night of earthly sorrow, can attune the spirit to songs of joy and triumph.

12. How true is it that, even in affliction, men are too proud to pray! They will complain, but refuse to make confession of sin.

13, 14. He will hear no hollow, heartless petition. Let it be the language of the heart, and then, though thou canst not see Him, you will find that He is a God of justice and love.

15. This verse probably means, that because Job had not put his trust in God, God had visited him with his present affliction; yet Job had failed in this extremity of suffering to acknowledge his hand.

CHAPTER XXXVI.

1—4. Elihu undertakes to vindicate the conduct of God in His providential dealings, and promises to sustain his argument by apposite illustrations.

Digitized by Google

5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* [1]wisdom.[a]

6 He preserveth not the life of the wicked: but giveth right to the [2]poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.[b]

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;[c]

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.[d]

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.[e]

12 But if they obey not, [3]they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.[f]

14 [4]They die in youth, and their life *is* among the unclean.[g]

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and [5]that which should be set on thy table *should be* full of fatness.[h]

17 But thou hast fulfilled the judgment of the wicked: [6]judgment and justice take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot [7]deliver thee.[i]

19 Will he esteem thy riches? *no,* not gold, nor all the forces of strength.[j]

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.[k]

22 Behold, God exalteth by his power: who teacheth like him?[l]

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?[m]

24 Remember that thou magnify his work, which men behold.[n]

25 Every man may see it; man may behold *it* afar off.[o]

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.[p]

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:[q]

28 Which the clouds do drop *and* distil upon man abundantly.[r]

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth [8]the bottom of the sea.[s]

31 For by them judgeth he the people; he giveth meat in abundance.[t]

32 [9]With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.[u]

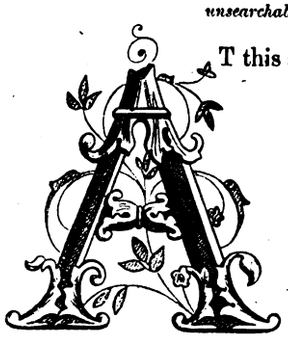
33 The noise thereof sheweth concerning it, the cattle also concerning [10]the vapour.[v]

BEFORE CHRIST 1520.

1 Heb. *heart.*
a ch. ix. 4; xii. 13, 16; xxxvii. 23; Ps. xcix. 4.
q Ps. cxlvii. 8.
2 Or, *afflicted.*
r Prov. iii. 20.
b Ps. xxxiii. 18; xxxiv. 15.
8 Heb. *the roots.*
s ch. xxxvii. 3.
c Ps. cvii. 10.
t ch. xxxvii. 13; xxxviii. 23; Ps. cxxxvi. 25.
9 The cloud muffles up and conceals the lightning; or, he lets the lightning loose, and amid the roar of thunder it executes the Divine will, and thus by its flashes shows who are God's people and who are not—sparing the righteous, and destroying the wicked with their cattle, and leaving their substance in flame or in smoke.
d ch. xxxiii. 16, 23.
u Ps. cxlvii. 8.
e ch. xxi. 13; Isa. i. 19, 20; 1 Tim. iv. 8.
10 Heb. *that which goeth up.*
v 1 Kings xviii. 41, 45.
3 Heb. *they shall pass away by the sword.*
f Rom. ii. 5.
4 Heb. *Their soul dieth.*
g ch. xv. 32; xxii. 16; Ps. lv. 23.
11 Heb. *Hear in hearing.*
w Ps. xcii. 5; Rev. xv. 3.
5 Heb. *the rest of thy table.*
h Ps. xviii. 19; xxiii. 5; xxxi. 8; xxxvi. 8; cxviii. 5.
12 Heb. *light.*
13 Heb. *wings of the earth.*
6 Or, *judgment and justice should uphold thee.*
7 Heb. *turn thee aside.*
i Ps. xlix. 7, 8; lxxxix. 48.
x Ps. xxix. 3; lxviii. 33.
j Prov. xi. 4.
y ch. v. 9; ix. 10; xxxvi. 26; Rev. xv. 3.
14 Heb. *and to the shower of rain, and to the showers of rain of his strength.*
k Ps. lxvi. 18; Heb. xi. 25.
z Ps. cxlvii. 16, 17.
l Isa. xl. 13, 14; Rom. xi. 34; 1 Cor. ii. 16.
a Ps. cix. 27; cxi. 2.
m ch. xxxiv. 10, 13.
b Ps. civ. 22.
15 Heb. *Out of the chamber.*
n Ps. xcii. 5; Rev. xv. 3.
16 Heb. *scattering winds.*
o Rom. i. 19.
c ch. xxxviii. 29, 30; Ps. cxlvii. 17, 18.
p Ps. xc. 2; cii. 24, 27; 1 Cor. xiii. 12; Heb. i. 12.
d Ps. cxlviii. 8.

CHAPTER XXXVII.

1 *God is to be feared because of his great works.* 15 *His wisdom is unsearchable in them.*



T this also my heart trembleth, and is moved out of his place.

2 [11]Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.[w]

3 He directeth it under the whole heaven, and his [12]lightning unto the [13]ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.[x]

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.[y]

6 For he saith to the snow, Be thou *on* the earth; [14]likewise to the small rain, and to the great rain of his strength.[z]

7 He sealeth up the hand of every man; that all men may know his work.[a]

8 Then the beasts go into dens, and remain in their places.[b]

9 [15]Out of the south cometh the whirlwind: and cold out of [16]the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.[c]

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:[d]

7—9. If the righteous are exalted to the throne or to the highest places, God is especially with them; if they are cast down and oppressed, and subjected to deeper suffering, he showeth them their work, or reveals to them the secret things of their life, and lays bare their inmost sins.

12. "Without knowledge;" that is, without any enlightened perception or understanding of God's great providential method.

15. The poor here must be looked upon not as those who were really in want of temporal support, but the afflicted, whose spirit was broken and bruised, and who, in the depth of their sorrow, cried unto God.

"Open their ears," or so enlighten their minds as to enable them to perceive the principles on which God proceeds in his high administration.

17. "Fulfilled the judgment of the wicked:" taken the same ground and exhibited the same spirit as the wicked do. This is proof of their own iniquity, and therefore if he concurred with wicked men in their judgment or opinion, then he must expect to share their punishment.

19. "Nor all the forces of strength:" not all that can give power and influence to a man in this lower world.

22. Elihu now enters on a sublime description of the majesty of God, as the Creator and Preserver of all things. He "exalteth by His power;" or, the manifestations of his power give us the highest idea of his goodness.

27. A very beautiful and accurate description of the wondrous process of evaporation, including the formation of rain, cloud, and tempest.

29, 30. The clouds are represented as the tent or pavilion of God, and hence "the noise of his tabernacle" must refer to the thunder's solemn peal, which is preceded by the lightning, and is followed by heavy rains.

31. Lightning and thunder are instruments to execute his purpose, while the dew and the rain bring the products of the earth to perfection.

CHAPTER XXXVII.

1. In the whole region of poetry there is nothing to equal this sublime description of a thunder-storm. Elihu himself trembled with fear.

2. Perhaps there were tokens of the coming tempest, out of which God was about to speak to Job. Hence Elihu calls for attention.

6. Snow depends for its formation on the gradual congealing "of watery vapour in clouds amid the higher and colder regions of the air, where its capacity for heat is increased by expansion; the water thus becoming solidified, loses the support of the air, and the newly-formed crystalline

Digitized by Google

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for [1]correction, or for his land, or for mercy.[a]

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.[b]

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?[c]

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass?[d]

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 [2]Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.[e]

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.[f]

CHAPTER XXXVIII.

1 *God challengeth Job to answer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.*

THEN the LORD answered Job out of the whirlwind, and said,[g]

2 Who *is* this that darkeneth counsel by words without knowledge?[h]

3 Gird up now thy loins like a man; for I will demand of thee, and [3]answer thou me.[i]

4 Where wast thou when I laid the foundations of the earth? declare, [4]if thou hast understanding.[j]

BEFORE CHRIST 1520.

5 Hast thou given the horse strength? hast thou clothed his neck with thunder?

6 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

7 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

8 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

9 The quiver rattleth against him, the glittering spear and the shield.

10 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

11 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

12 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

13 Doth the eagle mount up at thy command, and make her nest on high?

14 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

15 From thence she seeketh the prey, *and* her eyes behold afar off.

16 Her young ones also suck up blood: and where the slain are, there *is* she.

Moreover the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

3 Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up now thy loins like a man: I will demand of thee, and answer thou me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and look on every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are like* bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him with their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his nose* pierceth through snares.

Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then *is able* to stand before me?

11 Who hath prevented me, that I should repay him? whatsoever *is* under the whole heaven *is* mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 His scales *are* his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neighings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he is a king over all the children of pride.

Then Job answered the LORD, and said,

2 I know that thou canst do every thing, and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were not found women fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and full of days.

BEFORE CHRIST 1520.

5 Heb. *sockets.*

6 Heb. *made to sink?*

1 Heb. *a rod.*

a ch. xxxvi. 31; Exod. ix. 18, 23; 1 Sam. xii. 18; Ezra x. 9.

k ch. i. 6.

b Psa. cxi. 2.

l Gen. i. 9; Psa. xxxiii. 7; civ. 9; Prov. viii. 29; Jer. v. 22.

7 Or, *established my decree upon it.*

c ch. xxxvi. 4, 29; Psa. civ. 24.

m ch. xxvi. 10.

8 Heb. *the pride of thy waves.*

n Psa. lxxxix. 9; xciii. 4.

d Gen. i. 6; Isa. xliv. 24.

o Psa. lxxiv. 16; cxlviii. 5.

9 Heb. *wings.*

p Psa. civ. 35.

q ch. xviii. 5; Psa. x. 15.

2 Heb. *Gold.*

r Psa. lxxvii. 19.

s Psa. ix. 13.

e ch. xxxvi. 5; Lam. iii. 33; 1 Tim. i. 16.

f Matt. x. 28; xi. 25; 1 Cor. i. 26.

10 Or, *at*

g Exod. xix. 16, 18; 1 Kings xix. 11; Ezek. i. 4; Nahum i. 3.

t Psa. cxxxv. 7.

h ch. xxxiv. 35; xlii. 3; 1 Tim. i. 7.

u Exod. ix. 18; Josh. x. 11; Isa. xxx. 30; Ezek. xiii. 11, 13; Rev. xvi. 21.

3 Heb. *make me know.*

i ch. xl. 7.

4 Heb. *if thou knowest understanding.*

j Ps. civ. 5; Prov. viii. 29; xxx. 4.

v ch. xxviii. 26.

snow-flakes, in obeying the attraction of gravitation, descend and cover the earth with a mantle of spotless white."

7. That is, during the snow and the heavy rains, mentioned in the preceding verse, the hand of every man is sealed up, or kept back from the more active pursuits of out-door life.

9. As heated winds come out of the south, driving before them, like a whirlwind clouds of burning sand, so cold and piercing winds come out of the north.

10. The transformation of flowing waters into solid ice is no abrupt or sudden phenomenon; on the contrary, it ensues with a degree of regularity which is always proportionate to the depth of the water exposed to the cold. Add to this, that water expands at an immutable degree of cold, and therefore the resulting ice, though solid as a stone, is lighter than the liquid waters upon which it floats. Thus by the breath, or word, or law of God, frost is given, and the "breadth of the waters is straitened."

11—13. The dense, dark cloud pours out its contents, and there comes up a bright, beauteous, serene sky. Such clouds are under the direction of God, and he sends them whither he will, either as a punishment, or for the refreshing of the soil, and a blessing to the husbandman.

18. For a description of these molten looking-glasses, see Exodus xxxviii. 8.

22. "Fair weather," or, the golden splendour of the firmament cometh out when the north wind cleareth away the cloud and the vapour which conceal it.

24. "Respecteth not any that are wise of heart:" is not dependent on human counsel or wisdom as the basis of His procedure.

CHAPTER XXXVIII.

1. The storm and the tempest have now reached their height, and from the centre of the cloud which screens and conceals His glory, does the Great Infallible now speak, to vindicate the principles of his own government, and the character of his afflicted servant.

2. From the incomprehensibility of his works in the realm of Nature, God reasons with Job on the incomprehensibility of his ways in the kingdom of Providence.

5. "Who hath stretched the line upon it?"—who, like some mechanic marking out his work with a line, can define the plan of Infinite Wisdom in the construction of the material universe?

8—11. It is a remarkable fact, that the mighty ocean is confined to its bed by a bar of sand, which shuts it up like a closed door. Thus he brake up for it His decreed place, or set a limit to it which it could not pass.

14. We are told that the Assyrians were very skilful in engraving on stone, and that many of their seals are most delicately and minutely ornamented with various sacred devices. In using the seal, it was rolled on a piece of moist clay, at the same time as the letters were impressed, after which the tablet was placed in the furnace and baked. Now, just as the mass of clay is thus transformed into a tablet enriched with the most beautiful and significant characters, so does the dawn, or day-spring, change the whole face of Nature.

31. The Pleiades are a cluster of stars in the constellation Taurus, which announce the approach of spring. Orion designates the Scorpion, a con-

Digitized by Google



A SEA STORM: "HITHERTO SHALT THOU COME BUT NO FURTHER, AND HERE SHALL THY PROUD WAVES BE STAYED."—JOB XXXVIII. 11.

26 To cause it to rain on the earth, *where* no man *is;* *on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?[a]

28 Hath the rain a father? or who hath begotten the drops of dew?[b]

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?[c]

30 The waters are hid as *with* a stone, and the face of the deep [1]is frozen.[d]

31 Canst thou bind the sweet influences of [2]Pleiades, or loose the bands of [3]Orion?[e]

32 Canst thou bring forth [4]Mazzaroth in his season? or canst thou [5]guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?[f]

BEFORE CHRIST 1520.

6 Heb. *Behold us.*
a Ps. cvii. 35.
g ch. xxxii. 8; Ps. li. 6; Eccles. ii. 26.
b Jer. xiv. 22; Ps. cxlvii. 7, 8.
7 Heb. *who can cause to lie down.*
c Ps. cxlvii. 16.
8 Or, *When the dust is turned into mire.*
9 Heb. *is poured.*
1 Heb. *is taken.*
d ch. xxxvii. 10.
2 Or, *the seven stars.* Heb. *Cimah.*
10 Heb. *the life.*
h Ps. civ. 21; cxlv. 15.
3 Heb. *Cesil?*
e ch. ix. 9; Amos v. 8.
4 Or, *the twelve signs.*
5 Heb. *guide them.*
f Jer. xxxi. 35.
i Ps. cxlvii. 9; Matt. vi. 26.

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, [6]Here we *are?*

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?[g]

37 Who can number the clouds in wisdom? or [7]who can stay the bottles of heaven,

38 [8]When the dust [9]groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill [10]the appetite of the young lions,[h]

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.[i]

stellation opposed to the Pleiades by nearly one-half of the heavens, and which betokens the approach of winter. Mazzaroth has reference to the signs of the Zodiac, and Arcturus to the constellation known by the name of Ursa Major, or the Great Bear. The force of the question, as put by God to Job, is this:—whether he could bind up and restrain these sweet influences, to which Nature yields, or loosen the rigidity which, in winter, holds Nature bound; or bring forth the stars from their deep recesses, or guide these stars in their course and their chorus?

41. The raven, it is well known, expels her young from the nest as soon as they can fly, so that they are thus forced to provide for themselves.

Digitized by Google



JOB RECEIVING THE PRESENTS OF HIS FRIENDS UPON HIS RESTORATION TO PROSPERITY.—CHAP. XLII. 11.

Digitized by Google

CHAPTER XXXIX.

1 *Of the wild goats and hinds.* 5 *Of the wild ass.* 9 *The unicorn.* 13 *The peacock, stork, and ostrich.* 19 *The horse.* 26 *The hawk.* 27 *The eagle.*

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?[a]

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the [1]barren land his dwellings.[b]

7 He scorneth the multitude of the city, neither regardeth he the crying [2]of the driver.[c]

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?[d]

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or [3]wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;[e]

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.[f]

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils [4]*is* terrible.

21 [5]He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet [6]the armed men.[g]

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up [7]at thy command, and make her nest on high?[h]

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain *are*, there *is* she.[i]

CHAPTER XL.

1 *Job humbleth himself to God.* 6 *God stirreth him up to shew his righteousness, power, and wisdom.* 15 *Of the behemoth.*

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.[j]

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.[k]

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,[l]

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.[m]

---

* BEFORE CHRIST 1520.

4 Heb. *terror*

5 Or, *His feet dig.*

6 Heb. *the armour.*

g Jer. viii. 6.

a Ps. xxix. 9.

7 Heb. *by thy mouth.*

h Jer. xlix. 16; Obad. 4.

1 Heb. *salt places.*

b ch. xxiv. 5; Jer. ii. 24; Hos. viii. 9.

2 Heb. *of the exactor.*

c ch. iii. 18.

i Matt. xxiv. 28; Luke xvii. 37.

d Numb. xxiii. 22; Deut. xxxiii. 17.

3 Or, *the feathers of the stork and ostrich.*

j ch. xxxiii. 13; xxxiv. 37; Isa. xlv. 9.

k ch. xxix. 9; Ezra ix. 6; Ps. xxxix. 9; li. 4; Zech. ii. 13.

e Lam. iv. 3.

f ch. xxxv. 11.

l ch. xxxviii. 1; Ps. l. 3.

m ch. xxxviii. 3; xlii. 4.

CHAPTER XXXIX.

1. This chapter continues the argument, now drawn from the structure, habits, and instincts of animal creation, in favour of God's wisdom and power.

The wild goat is the ibex or mountain-goat, that has its dwelling among the rocks, far from the observation and interference of man. The HINDS denote the deer, the fawn, the most timid and defenceless of animals.

3. "Cast out their sorrows," or the offspring of their pain and travail, without any human attention or aid.

5. In Persia and other parts of the East THE WILD ASS, which is distinguished by its great spirit and elegant form, is very much prized as an object of chase, not only from its peculiar fleetness, but from the delicacy of its flesh. It is to this, as the parent stock, that we owe our common ass.

9. THE UNICORN, in this passage, is regarded by the greatest authorities to be in fact the rhinoceros, which, next to the elephant, is the most powerful of animals. Still, it ought to be known that the Rev. John Campbell, the African traveller, had brought to him, by some Hottentots, a head which had a straight horn projecting three feet from the forehead, and about ten inches above the tip of the nose. Some distinguished Naturalists have pronounced this animal to be the unicorn of the ancients and of Scripture.

10—12. The idea is, that the animal could not be so tamed as to admit of its being employed in the labour of the field.

13. The word here rendered PEACOCKS, signifies to give forth a tremulous sound, and the proper rendering of the verse would be—

"The wings of the ostrich vibrate and flutter;
Are they the wings of the stork or the hawk?

"The ostrich is remarkable for the shortness of its wings, which, instead of fanning the air with that magnificent sweep observed in the pinions of the hawk and the stork, beat it in rapid flutter, like the pulsations of a sounding-board." The weight of the bird would require an immense strength of wing to lift it into the air, and hence the wisdom in furnishing it with such powers of motion as to enable it to escape from its pursuers.

14—16. In hot climates there is less necessity for constant incubation, and hence the parent ostrich is more frequently absent. Though she builds no nest, she deposits her eggs in the sand very carefully; but if driven away from her young by the hunter, or by any unusual noise, she never returns.

"Her labour is in vain without fear" means, that she has little or no solicitude for her young.

26. These words refer to the flight of the bird, and to her migratory habits; and the force of the question is this: Is her instinct from man, or from God?

Digitized by Google

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?[a]

9 Hast thou an arm like God? or canst thou thunder with a voice like him?[b]

10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.[c]

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.[d]

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 [1]He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*

20 Surely the mountains bring him forth food, where all the beasts of the field play.[e]

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, [2]he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.[f]

24 [3]He taketh it with his eyes: *his* nose pierceth through snares.[g]

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out leviathan with an hook? or his tongue with a cord [4]*which* thou lettest down?[h]

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?[i]

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.[j]

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* [5]with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* [6]scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and [7]sorrow is turned into joy before him.

23 [8]The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the [9]habergeon.

BEFORE CHRIST 1520.

a Ps. li. 4; Rom. iii. 4.

b ch. xxxvii. 4; Ps. xxix. 3, 4.

c Ps. xciii. 1; civ. 1.

d Isa. ii. 12; Dan. iv. 37.

j Exod. xix. 5; Deut. x. 14; Ps. xxiv. 1; l. 12; Rom. xi. 35; 1 Cor. x. 26, 28.

1 Or, *He setteth up.*

5 Or, *within.*

6 Heb. *strong pairs of shields.*

e Ps. civ. 14.

2 Heb. *he oppresseth.*

f Gen. xiii. 10; Jer. xii. 5.

3 Or, *Will any take him in his sight, or bore his nose with a gin?*

g ch. xii. 1, 2.

7 Heb. *sorrow rejoiceth.*

8 Heb. *The fallings.*

4 Heb. *which thou drawest.*

h Ps. civ. 26; Isa. xxvii. 1.

i Isa. xxxvii. 29.

9 Or, *breastplate.*

CHAPTER XL.

1. This is not, properly speaking, a reply to anything which Job had interposed, but simply a continuation of the argument.

2. The word "contendeth" would be better rendered argueth; and the word "reproveth" be taken in the sense of pleadeth.

3—5. Light began to flash on the mind of Job. The secrets in nature now convinced him that there must be secrets in providence. He therefore lays his hand upon his mouth in token of silence and submission.

10, 11. Assume the highest form of earthly greatness and glory, and say is it equal to Infinite Excellence? Then try the effect of your utmost wrath: can it produce such effects as the slightest display of my indignation?

15. The behemoth is thought by some to belong to an extinct species; by others it is taken to be the elephant; but more generally now it is thought to be the hippopotamus or river-horse, which answers admirably to the description here given.

17. The tail of the hippopotamus is exceedingly short, and this fact has been urged against his being the animal here intended; but though short, he can extend it perfectly straight, and in this position it gives the idea of immense strength, resembling the trunk of a huge tree.

19. "Make his sword to approach unto him." According to some interpreters, the meaning is, that He who made him can destroy him; but others render the words, "He that made him furnished him with a sword," that is, with sharp, strong teeth, bearing a resemblance to a sword. The true rendering would be, He that made him gave him a sword to present; that is, teeth, which, like a sword, could pierce and tear up whatever came in his way.

21. Though he lives in the water, yet, as we learn from the fifteenth verse, "he eateth grass as an ox." It was formerly believed that he subsisted partly on fish, but this has been proved to be incorrect.

23. The idea is, not that the hippopotamus is greedy in his mode of drinking, but that he can encounter the impetuous torrent of a swollen river:

> "Lo! should a river overflow, he hasteneth not;
> He is secure, though Jordan rush to his mouth."

This is in strict accordance with the habits and instincts of such an amphibious animal as the river-horse.

CHAPTER XLI.

1. The question here is, whether "the leviathan" points to the whale or to the crocodile. The weight of authority is in favour of the crocodile of the Nile, and the description here given agrees with the character of that animal.

2. The crocodile is taken with hooks baited with the flesh of the pig, of

Digitized by Google

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 [1]Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, [2]who is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

CHAPTER XLII.

1 *Job submitteth himself unto God.* 7 *God, preferring Job's cause, maketh his friends submit themselves, and accepteth him.* 10 *He magnifieth and blesseth Job.* 16 *Job's age and death.*

THEN Job answered the LORD, and said,

2 I know that thou canst do every *thing*, and *that* [3]no thought can be withholden from thee.[a]

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.[b]

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.[c]

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.[d]

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for [4]him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.[e]

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted [5]Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD [6]gave Job twice as much as he had before.[f]

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.[g]

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.[h]

13 He had also seven sons and three daughters.[i]

14 And he called the name of the first, Jemima, and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.[j]

17 So Job died, *being* old and full of days.[k]

BEFORE CHRIST 1520.

1 Heb. *Sharp pieces of potsherd.*

4 Heb. *his face*, or, *person.*

e Gen. xx. 17; Numb. xxiii. 1; 1 Sam. xxv. 35; Mal. i. 8; Matt. v. 23, 24; James v. 15, 16; 1 John v. 16.

2 Or, *who behave themselves without fear.*

5 Heb. *the face of Job.*

6 Heb. *added all that had been to Job unto the double.*

f Ps. xiv. 7; cxxvi. 1; Zech. ix. 12.

g ch. xix. 13.

3 Or, *no thought of thine can be hindered.*

a Gen. xviii. 14; Matt. xix. 26; Mark x. 27; xiv. 36; Luke xviii. 27.

h ch. i. 3; viii. 7; James v. 11.

i ch. i. 2.

b ch. xxxviii. 2; Ps. xl. 5; cxxxi. 1; cxxxix. 6.

c ch. xxxviii. 3; xl. 7.

d ch. xl. 4; Ezra ix. 6.

j ch. v. 26; Prov. iii. 16.

k Gen. xxv. 8.

---

which it is very fond. When taken, a ring, or a thorn-like spike, is put into its jaw, and it is thus secured.

3—5. Will he plead like a captive for his life? and if thou shouldst spare him; canst thou tame him, and make him obedient to thy will?

6. That is, the company of fishermen who lay snares for him.

7. Crocodiles are never shot; but formerly they were speared. This was very difficult, from the thickness and impenetrability of their skin.

8, 9. Job is here told to seize him if he can, but he must be prepared for the struggle; and if he attempted it once, he would never attempt it again, for vain is the hope of catching him.

11. "Prevented," that is, anticipated me with any gift, boon, or favour.

12. This "comely proportion" does not refer to the grace or elegance of the crocodile's form, but only to its armour or means of defence.

13. "The face of his garment" is his skin; and the "double bridle" refers to the fact of inserting a stake transversely between its jaws when its mouth is open; and taking hold of it at opposite ends, the animal is held as with bit and bridle. Others, however, think that the words contain a challenge—"Who can come so near as to expose himself to his double row of teeth?"

15. These scales are so hard as to resist a musket-ball.

18. There is nothing remarkable in the eyes of the crocodile; but from the fact that the eye is first seen when it rises above the water, the Egyptians used the eye of the crocodile as a hieroglyphic, to denote the rising of the sun.

25. "By reason of breakings they purify themselves;" or, more properly, they lose themselves by his terror, and know not whither to flee.

30. The simplest view of this verse is this:—that he lies on the sharply-pointed splinters of rock and stone, as on a bed of softest sand.

CHAPTER XLII.

3. Thou hast asked me—"Who is he that hideth or darkeneth counsel without knowledge?" I confess my sin; for I have uttered that I understood not.

4. "I will demand," or rather, I will inquire of thee. It is the language not of pride, but of humble submission.

7. God did not approve of all that Job had said, but his views of the character and government of the Righteous One were more enlightened and consistent than those of his three friends, who spoke against the clearest evidence.

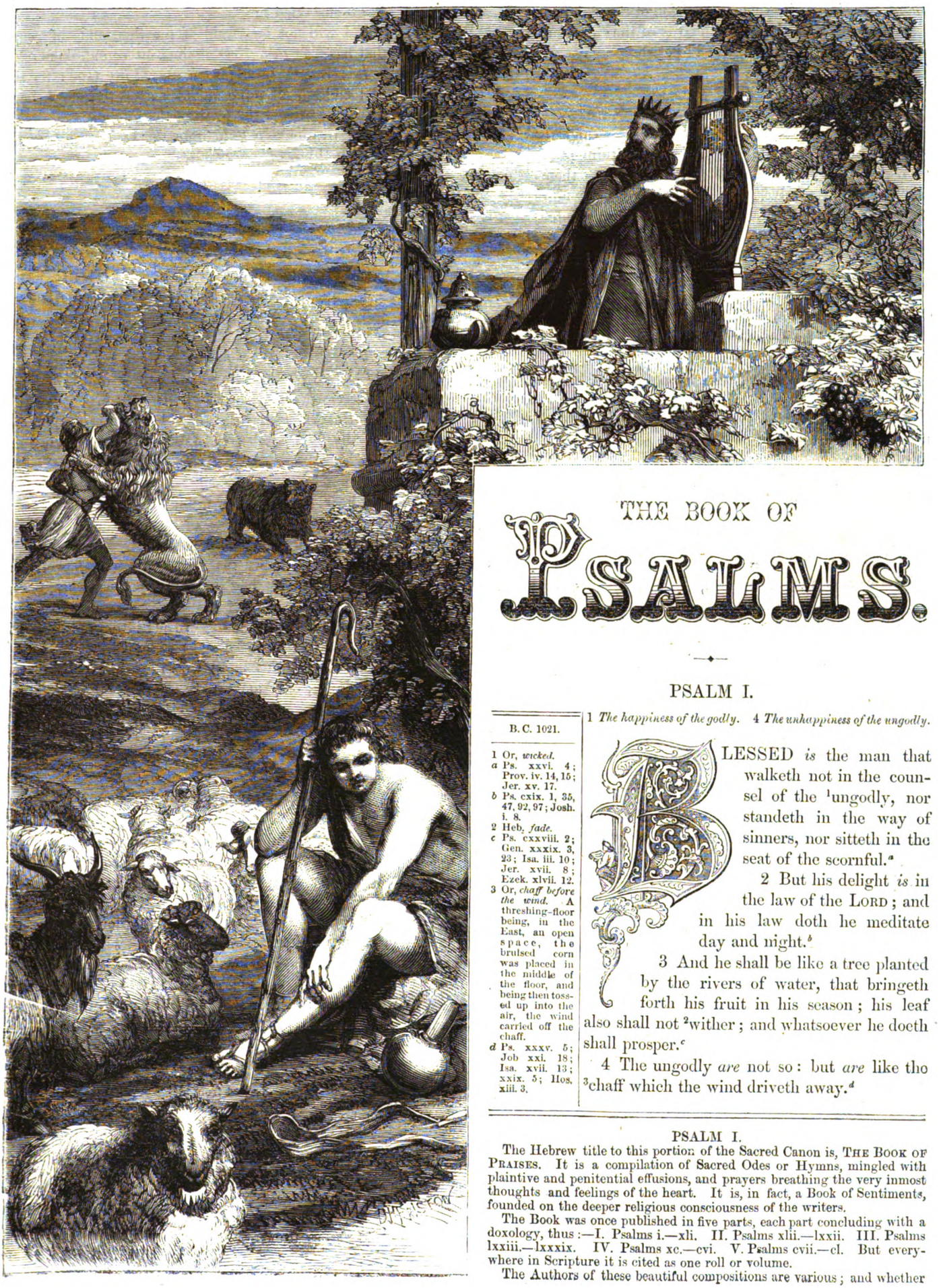
8. Seven is a perfect number, and yet, in offering animals for sacrifice, a very common number, as we learn from Lev. xxiii. 18; Numb. xxiii. 1, 29; xxix. 32. They were thus required to present a complete offering, while Job was to act as the officiating priest.

11. In his affliction his kindred had stood aloof from him, but now that the sun of a renewed prosperity has burst upon him, they crowd around his table and partake of his hospitality.

12, 13. While he is blessed with children equal in number to those he lost, his possessions and his property are doubled.

17. Full of years, rich in family and in possessions, and in the full enjoyment of the Divine favour, he fell asleep, and now waits for the resurrection from the dead, and the glory which is to follow.

Digitized by Google



THE BOOK OF

PSALMS.

PSALM I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

B. C. 1021.

BLESSED *is* the man that walketh not in the counsel of the [1]ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.[a]

2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.[b]

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not [2]wither; and whatsoever he doeth shall prosper.[c]

4 The ungodly *are* not so: but *are* like the [3]chaff which the wind driveth away.[d]

1 Or, *wicked.*
a Ps. xxvi. 4; Prov. iv. 14, 15; Jer. xv. 17.
b Ps. cxix. 1, 35, 47, 92, 97; Josh. i. 8.
2 Heb. *fade.*
c Ps. cxxviii. 2; Gen. xxxix. 3, 23; Isa. iii. 10; Jer. xvii. 8; Ezek. xlvii. 12.
3 Or, *chaff before the wind.* A threshing-floor being, in the East, an open space, the bruised corn was placed in the middle of the floor, and being then tossed up into the air, the wind carried off the chaff.
d Ps. xxxv. 5; Job xxi. 18; Isa. xvii. 13; xxix. 5; Hos. xiii. 3.

PSALM I.

The Hebrew title to this portion of the Sacred Canon is, THE BOOK OF PRAISES. It is a compilation of Sacred Odes or Hymns, mingled with plaintive and penitential effusions, and prayers breathing the very inmost thoughts and feelings of the heart. It is, in fact, a Book of Sentiments, founded on the deeper religious consciousness of the writers.

The Book was once published in five parts, each part concluding with a doxology, thus:—I. Psalms i.—xli. II. Psalms xlii.—lxxii. III. Psalms lxxiii.—lxxxix. IV. Psalms xc.—cvi. V. Psalms cvii.—cl. But everywhere in Scripture it is cited as one roll or volume.

The Authors of these beautiful compositions are various; and whether

Digitized by Google

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.[a]

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY do the heathen [1]rage, and the people [2]imagine a vain thing?[b]

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,[c]

3 Let us break their bands asunder, and cast away their cords from us.[d]

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.[e]

5 Then shall he speak unto them in his wrath, and [3]vex them in his sore displeasure.

6 Yet have I [4]set my king [5]upon my holy hill of Zion.[f]

7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.[g]

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.[h]

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.[i]

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.[j]

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.[k]

PSALM III.

The security of God's protection.

A Psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me! many *are* they that rise up against me.[l]

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.[m]

3 But thou, O LORD, *art* a shield [6]for me; my glory, and the lifter up of mine head.[n]

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.[o]

BEFORE CHRIST 1021.

[p] Ps. iv. 8; Lev. xxvi. 6; Prov. iii. 24.

[a] Ps. xxxvii. 18; Nahum i. 7; John x. 14; 2 Tim. ii. 19.

[q] Ps. xxvii. 3.

[r] Ps. lviii. 6; Job xvi. 10; xxix. 17; Lam. iii. 30.

1 Or, *tumultuously assemble.*

2 Heb. *meditate.*

[b] Ps. xlvi. 6; Acts iv. 25, 26.

[s] Prov. xxi. 31; Isa. xliii. 11; Jer. iii. 23; Hos. xiii. 4; Jonah ii. 9; Rev. vii. 10; xix. 1.

[c] Ps. xlv. 7; John i. 41.

[d] Jer. v. 5; Luke xix. 14.

[e] Ps. xi. 4; xxxvii. 13; lix. 8; Prov. i. 26.

7 Or, *be gracious unto me.*

3 Or, *trouble.*

4 Heb. *anointed.*

5 Heb. *upon Zion, the hill of my holiness.*

[f] 2 Sam. v. 7.

[g] Acts xiii. 33; Heb. i. 5; v. 5.

[t] 2 Tim. ii. 19; 2 Peter ii. 9.

[u] Ps. lxxvii. 6; 2 Cor. xiii. 5; Eph. iv. 26.

[h] Ps. xxii. 27; lxxii. 8; lxxxix. 27; Dan. vii. 13, 14; John xvii. 4, 5; xix. 15.

[v] Ps. xxxvii. 3; l. 14; li. 19; lxii. 8; Deut. xxxiii. 19; 2 Sam. xv. 12.

[i] Ps. lxxxix. 23; Rev. ii. 27; xii. 5

[w] Ps. lxxx. 3, 7, 19; cxix. 135; Numb. vi. 26.

[j] Phil. ii. 12; Heb. xii. 28.

[x] Isa. ix. 3.

[y] Ps. iii. 5; Lev. xxv. 18, 19; xxvi. 5; Deut. xii. 10; Job xi. 18, 19.

[k] Ps. xxxiv. 8; lxxxiv. 12; Prov. xvi. 20; Isa. xxx. 18; Jer. xvii. 7; John v. 23; Rom. ix. 33; x. 11; 1 Peter ii. 6; Rev. vi. 16, 17.

[l] 2 Sam. xv. 12; xvi. 15.

[z] Ps. iii. 4; lxv. 2.

[m] Ps. lxxi. 11; 2 Sam. xvi.

6 Or, *about.*

[n] Ps. xxvii. 6; xxviii. 7; cxix. 114; Gen. xv. 1.

[a] Ps. xxx. 5; lxxxviii. 13; cxxx. 6.

[o] Ps. ii. 6; xxxiv. 4; xliii. 3; xcix. 9.

5 I laid me down and slept; I awaked; for the LORD sustained me.[p]

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.[q]

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.[r]

8 Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.[s]

PSALM IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happiness is in God's favour.*

To the chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; [7]have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.[t]

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.[u]

5 Offer the sacrifices of righteousness, and put your trust in the LORD.[v]

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.[w]

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.[x]

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.[y]

PSALM V.

1 *David prayeth, and professeth his study in prayer.* 4 *God favoureth not the wicked.* 7 *David, professing his faith, prayeth unto God to guide him,* 10 *to destroy his enemies,* 11 *and to preserve the godly.*

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.[z]

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.[a]

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

---

they were collected into one book, as they have been, without any regard to chronological order, by Ezra, is a matter of debate.

The first Psalm, which is regarded as an introduction to the whole Book, pronounces the highest commendation on the study of the Written Word, and draws the most striking contrast between the righteous and the wicked.

PSALM II.

This Psalm belongs to the time of David, after he had fixed the seat of his government at Jerusalem, and when the nations which had been subdued by him were meditating a revolt. Prophetically, it points forward to the supremacy and the sovereignty of the Messiah.

12. "Kiss the Son," in token of submission, reverence, and obedience. In all nations, the kissing of the hand of a sovereign is an act of homage.

PSALM III.

This Psalm was written by David when forced away from his throne and his family by the rebellion of his son Absalom.

2. "Selah." This is a term which has been the subject of much conjecture. In our opinion, it is nothing more than a pause in the music, to fix attention on some great fact or truth, which is indicated in the words that are to follow.

7. Just as a beast of prey is disabled from dealing with his victim when his teeth are broken, and his cheek-bones proportionably enfeebled, so does David represent his enemies as overpowered and enfeebled by the hand of God.

PSALM IV.

The word NEGINOTH in the title of this Psalm, and which occurs in the title of some other Psalms, seems to apply to some kind of stringed instrument which was then in use. The Psalm itself was composed under the same afflictive circumstances as the preceding.

PSALM V.

It is a question whether the word NEHILOTH in the title is to be taken in the sense of some richer melody to which the words were to be sung, or to some kind of wind instrument. The authorities are divided.

Digitized by Google

5 The foolish shall not stand [1]in thy sight: thou hatest all workers of iniquity.[a]

6 Thou shalt destroy them that speak leasing: the LORD will abhor [2]the bloody and deceitful man.[b]

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward [3]thy holy temple.[c]

8 Lead me, O LORD, in thy righteousness because of [4]mine enemies; make thy way straight before my face.[d]

9 For *there is* no [5]faithfulness [6]in their mouth; their inward part *is* [7]very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.[e]

10 [8]Destroy thou them, O God; let them fall [9]by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.[f]

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because [10]thou defendest them: let them also that love thy name be joyful in thee.[g]

12 For thou, LORD, wilt bless the righteous; with favour wilt thou [11]compass him as *with* a shield.[h]

PSALM VI.

1 *David's complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

To the chief Musician on Neginoth upon Sheminith, A Psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.[i]

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.[j]

3 My soul is also sore vexed: but thou, O LORD, how long?[k]

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?[l]

6 I am weary with my groaning; [12]all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.[m]

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.[n]

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

1 *David prayeth against the malice of his enemies, professing his innocency.* 10 *By faith he seeth his defence, and the destruction of his enemies.*

Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:[o]

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* [13]none to deliver.[p]

3 O LORD my God, if I have done this; if there be iniquity in my hands;[q]

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)[r]

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.[s]

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.[t]

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.[u]

10 [14]My defence *is* of God, which saveth the upright in heart.[v]

11 [15]God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.[w]

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.[x]

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.[y]

15 [16]He made a pit, and digged it, and is fallen into the ditch *which* he made.[z]

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.[a]

BEFORE CHRIST 1021.

1 Heb. *before thine eyes.*
a Hab. i. 13.
2 Heb. *the man of bloods and deceit.*
b Ps. lv. 23; Rev. xxi. 8.
3 Heb. *the temple of thy holiness.*
c Ps. xxviii. 2; cxxxii. 7; cxxxviii. 2; 1 Kings viii. 29, 30, 35, 38.
4 Heb. *those which observe me.*
d Pa. xxv. 4, 5; xxvii. 11.
e Ps. xxxi. 15.
5 Or, *steadfastness.*
6 Heb. *in his mouth,* that is, *in the mouth of any of them.*
7 Heb. *wickednesses.*
13 Heb. *not a deliverer.*
e Ps. lxii. 4; Luke xi. 44; Rom. iii. 13.
p Ps. l. 22; Isa. xxxviii. 13.
8 Or, *Make them guilty.*
9 Or, *from their counsels.*
f 1 Sam. xxiv. 11; 2 Sam. xvi. 7, 8.
f 2 Sam. xv. 31; xvii. 14, 23.
r 1 Sam. xxiv. 7; xxvi. 9.
10 Heb. *thou coverest over,* or, *protectest them.*
g Isa. lxv. 13.
11 Heb. *crown him.*
h Ps. cxv. 13.
s Ps. xliv. 23; xciv. 2.
t Ps. xviii. 20; xxxv. 24.
i Ps. xxxviii. 1; Jer. x. 24; xlvi. 28.
u Ps. cxxxix. 1; 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Jer. xi. 20; xvii. 10; xx. 12; Rev. ii. 23.
j Ps. xli. 4; Hos. vi. 1.
14 Heb. *My buckler is upon God.*
v Ps. cxxv. 4.
k Ps. xc 13.
15 Or, *God is a righteous judge.*
w Deut. xxxii. 41.
l Ps. xxx. 9; lxxxviii. 11; cxv. 17; cxviii. 17; Isa. xxxviii. 18.
12 Or, *every night.*
x Ps. lxiv. 7; Deut. xxxii. 23, 42.
y Job xv. 35; Isa. xxxiii. 11; lix. 4; James i. 15.
m Ps. xxxi. 9; xxxviii. 10; lxxxviii. 9; Job xvii. 7; Lam. v. 17.
16 Heb. *He hath digged a pit.*
z Ps. lx. 15; x. 2; xxxv. 8; xciv. 23; cxli. 10; Esther vii. 10; Job iv. 8; Prov. v. 22; xxvi. 27; Eccles. x. 8.
n Ps. lii. 4; cxix. 115; Matt. vii. 23; xxv. 41; Luke xiii. 27.
a 1 Kings ii. 32; Esther ix. 25.

It is called a Psalm of David. It is, in fact, an evening prayer, in which the writer pours out the deep devotion of his heart, grieved and distressed by the corrupt manners of his age, but yet rejoicing in the abiding presence and favour of God with his people in all the scenes and conditions of life.

PSALM VI.

The title here is NEGINOTH UPON SHEMINITH; and as the word Sheminith literally signifies *the eighth,* it has been thought to mean an octachord, or eight-stringed harp. Others, however, are of opinion that it is nothing more than a musical term, denoting a particular tone — the lowest of the three parts — the fundamental bass sung by men.

The Psalm seems to have been composed by David during some season of personal affliction and disease. To this was added the continued hostility of the enemies of his government. Whither, therefore, could he flee for succour and support but to the All-Sufficient? And where could his spirit safely nestle but in the perfections of Infinite Love?

10. This may be taken as a prayer or a prediction.

PSALM VII.

The word SHIGGAION, which occurs in the title, is not to be taken in the sense of any musical instrument whatever, but rather as indicative of the character of the composition, which is an elegy, or lamentation, in which David gives expression to his grief under the force of persecution and wrong.

David was now being pursued with relentless malignity by Saul and other enemies, among whom was Cush the Benjamite, and hence his life was in imminent peril. He therefore cries to God for help and salvation, and appeals to His justice to decide the controversy between him and his enemies.

Saul was the son of Kish, and there are those who look upon Cush as one and the same with Saul himself; but all that we can say is, that he was a partisan of Saul, and an enemy of David.

6. David did not imagine that Divine Justice was asleep; but he entreats that Justice to reveal itself in his behalf.

15. Pitfalls were dug in ancient times, not only to ensnare wild beasts, but as a stratagem in time of war to take the enemy.

Digitized by Google



DAVID OFFERING UP PRAYER AND PRAISE TO GOD.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.[a]

2 Out of the mouth of babes and sucklings hast thou [1]ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.[b]

BEFORE CHRIST 1021.

c Ps. cxi. 2.

d Ps. cxliv. 3; Job vii. 17; Heb. ii. 6.

a Ps. cxlii. 4; cxlviii. 13.
e Gen. i. 26, 28.

2 Heb. *Flocks and oxen all of them.*

1 Heb. *founded.*

b Ps. xliv. 16; Matt. xi. 25; xxi. 16; 1 Cor. i. 27.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;[c]

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?[d]

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:[e]

7 [2]All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

PSALM VIII.

"Gittith" may be either a musical instrument which was used in Gath, or some air of Gathic origin. All the three Psalms distinguished by this name (viii., lxxxi., lxxxiv.) being songs of praise, it is probable that the Gittith was some more lively air or cheerful instrument.

The theme of the Ode is the goodness of God in the greatness of man. It has no historical basis, and was composed in some holier mood by David.

1. The name of God is inclusive of his whole Nature; and of the ineffable excellence and grandeur of that Nature, we infer from the glory which the Creator has impressed on the outward and material universe.

2. "The mouth of babes." If external, inarticulate nature be a revelation of God's wisdom and power, how much more is infant life, in its development and progress, and whose first and fullest accents are a testimony to the existence of God! By such evidence the impious and the ungodly are stilled and struck mute.

Digitized by Google



THE LURKING-PLACE OF ROBBERS.

9 O LORD our Lord, how excellent *is* thy name in all the earth![a]

PSALM IX.

1 *David praiseth God for executing of judgment.* 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.[b]

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For [1]thou hast maintained my right and my cause; thou satest in the throne judging [2]right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.[c]

6 [3]O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.[d]

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.[e]

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.[f]

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.[g]

B. C. 1063—541.

a ver. 1.

c Deut. ix. 14; Prov. x. 7.

3 Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.*

d Ps. cii. 12, 26; Heb. i. 11.

e Ps. xcvi. 13; xcviii. 9.

b Ps. v. 11; lvi. 2; lxxxiii. 18.

1 Heb. *thou hast made my judgment.*

f Ps. xci. 14.

2 Heb. *in righteousness.*

g Ps. cvii. 22.

PSALM IX.

The term MUTH-LABBEN, in the title, is taken by some as an instrument of music so called, and by others, as descriptive of a chorus composed of maidens and young men, who sung this Ode responsively.

Though there is a close resemblance between this and the following Psalm, and though they may both have been written about the same time, and on similar occasions, still they are to be looked upon as distinct poems. In a few Hebrew copies they appear as one composition.

This ninth Psalm is expressive of the most lively gratitude to God for what he had done on behalf of his Church and people; while the following Ode is

Digitized by Google

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the [1]humble.[a]

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.[b]

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.[c]

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. [2]Higgaion. Selah.[d]

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.[e]

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

PSALM X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 [3]The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.[f]

3 For the wicked boasteth of his [4]heart's desire, and [5]blesseth the covetous, *whom* the LORD abhorreth.[g]

4 The wicked, through the pride of his countenance, will not seek *after God:* [6]God *is* not in all his thoughts.[h]

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.[i]

6 He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.[j]

7 His mouth is full of cursing and [7]deceit and fraud: under his tongue *is* mischief and [8]vanity.[k]

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes [9]are privily set against the poor.[l]

9 He lieth in wait [10]secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.[m]

10 [11]He croucheth, *and* humbleth himself, that the poor may fall [12]by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it.*[n]

12 Arise, O LORD; O God, lift up thine hand: forget not the [13]humble.[o]

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it.*

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.[p]

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.[q]

16 The LORD *is* King for ever and ever: the heathen are perished out of his land.[r]

17 LORD, thou hast heard the desire of the humble: thou wilt [14]prepare their heart, thou wilt cause thine ear to hear:[s]

18 To judge the fatherless and the oppressed, that the man of the earth may no more [15]oppress.[t]

PSALM XI.

1 *David encourageth himself in God against his enemies.* 4 *The providence and justice of God.*

To the chief Musician, *A Psalm* of David.

IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?[u]

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may [16]privily shoot at the upright in heart.[v]

3 If the foundations be destroyed, what can the righteous do?[w]

4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.[x]

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.[y]

6 Upon the wicked he shall rain [17]snares, fire and brimstone, and [18]an horrible tempest: *this shall be* the portion of their cup.[z]

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.[a]

B. C. 1042—541.

9 Heb. *hide themselves.*
l Ps. xvii. 11; Hab. iii. 14.
1 Or, *afflicted.*
a Gen. ix. 5.
10 Heb. *in the secret places.*
m Ps. xvii. 12; Micah vii. 2.
11 Heb. *He breaketh himself.*
12 Or, *into his strong parts.*
b Ps. xiii. 5; xx. 5; xxxv. 9.
n Ps. lxxiii. 11; xciv. 7; Job xxii. 13; Ezek. viii. 12; ix. 9.
13 Or, *afflicted.*
o Micah v. 9.
c Ps. vii. 15, 16; xxxv. 8; lvii. 6; xciv. 23; Prov. v. 22; xxii. 8; xxvi. 27.
2 That is, *Meditation.*
d Exod. vii. 5; xiv. 4, 10.
p Ps. lxviii. 5; Hos. xiv. 3; 2 Tim. i. 12; 1 Peter iv. 19.
e ver. 12; Ps. xii. 5; Prov. xxiii. 18; xxiv. 14.
q Ps. xxxvii. 17.
r Ps. xxix. 10; cxlv. 13; cxlvi. 10; Jer. x. 10; Lam. v. 19; Dan. iv. 34; vi. 26; 1 Tim. i. 17.
14 Or, *establish.*
s 1 Chron. xxix. 18.
15 Or, *terrify.*
t Ps. lxxxii. 3; Isa. xi. 4.
3 Heb. *In the pride of the wicked he doth persecute.*
u Ps. lvi. 11; 1 Sam. xxvi. 20.
f Ps. vii. 16; ix. 15, 16; Prov. v. 22.
4 Heb. *soul's.*
5 Or, *the covetous blesseth himself, he abhorreth the LORD.*
16 Heb. *in darkness.*
v Ps. xxi. 12; lxiv. 3, 4.
g Ps. xciv. 4; Prov. xxviii. 4; Rom. i. 32.
w Ps. lxxxii. 5.
6 Or, *all his thoughts are, There is no God*
h Ps. xiv. 1, 2; liii. 1.
x Ps. ii. 4; xxxiii. 13; xxxiv. 15, 16; lxvi. 7; Isa. lxvi. 1; Matt. v. 34; xxiii. 22; Acts vii. 49; Rev. iv. 2.
i Ps. xii. 5.
y Gen. xxii. 1; James i. 12.
17 Or, *quick-burning coals.*
j Ps. xxx. 6; Eccles. viii. 11; Isa. lvi. 12.
18 Or, *a burning tempest.*
7 Heb. *deceits.*
z Ps. lxxv. 8; Gen. xix. 24; xliii. 34; 1 Sam. i. 4; ix. 23; Ezek. xxxviii. 22.
8 Or, *iniquity.*
k Ps. xii. 2; Job xx. 12; Rom. iii. 14.
a Ps. xxxiii. 18; xxxiv. 15; cxlvi. 8; Job xxxvi. 7; 1 Peter iii. 12.

a vehement reprehension of the cruelty and impiety of the enemies of Israel, in the opposition of the Syrians, Idumeans, and Arabians, to the dominion of David. The probability therefore is, that the tenth Psalm was written at an earlier date than the ninth.

6. Though the enemy had spread devastation all around, here David exults triumphantly over their discomfiture and overthrow.

12. "Inquisition for blood" means that blood innocently and secretly shed will be at last avenged by God.

14. "Daughter of Zion" means the people of Israel, or Jerusalem, the city in which they dwelt. The gates of the city were the place for the administration of justice.

PSALM X.

The introduction to the ninth Psalm embraces the occasion and the subject of the present composition.

5. "He puffeth at them:"—puffing, expressed in Persian by the word PUF, is, in the East, an act of supreme contempt.

7. "Under his tongue," like the venom of serpents, which is concealed in the mouth.

8. The word "villages" is to be taken in the sense of encampments, which were composed of a number of tents pitched together.

PSALM XI.

This Psalm was composed by David while he was resident in the court of Saul, and so exposed to the deadly hatred of the royal man, as to be advised by his friends to flee to the mountains of Judah for safety.

3. "The foundations," or basis of all truth and justice. The Psalm partaking of the character of a dialogue, the two preceding verses are the words of David, when his friends and adherents assured him that, whatever might be his innocence and integrity, the man Saul was bent on his destruction. In this verse the speakers are David's advisers, who remind him of Saul's disregard of all law, human and divine; and hence the point of their question: "If the foundations be destroyed, what can the righteous do?"

4. "His eyelids try:"—in looking steadfastly at any object, the eyelids or eyebrows become strongly and sensibly affected. This is David's reply to the question of his advisers, and is beautifully expressive of his strong trust in the love and faithfulness of God.

6. For "horrible tempest," some would read, the scorching wind or simoom, which suffocates man and beast. The whole verse may have reference to the overthrow of the Cities of the Plain, and is designed to express the inevitable portion of those who live in contempt of God and his authority. They fill up their own cup, and are then left to drink it.

Digitized by Google

PSALM XII.

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the chief Musician upon Sheminith, A Psalm of David.

HELP,[1] LORD; for the godly man ceaseth; for the faithful fail from among the children of men.[a]

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with [2]a double heart do they speak.[b]

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [3]proud things:[c]

4 Who have said, With our tongue will we prevail; our lips [4]*are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* [5]puffeth at him.[d]

6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.[e]

7 Thou shalt keep them, O LORD, thou shalt preserve [6]them from this generation for ever.

8 The wicked walk on every side, when [7]the vilest men are exalted.

PSALM XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

To the chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?[f]

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;[g]

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.[h]

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.[i]

6 I will sing unto the LORD, because he hath dealt bountifully with me.[j]

B. C. 1042—541.

1 Or, *Save.*

a Isa. lvii. 1; Micah vii. 2.

k Ps. x. 4; liii. 1, &c.; Gen. vi. 11, 12; Rom. iii. 10, &c.

2 Heb. *an heart and an heart;* 1 Chron. xii. 33.

b Ps. x. 7; xxviii. 3; lxii. 4; Jer. ix. 8; Rom. xvi. 18.

l Ps. xxxiii. 13; cii. 19.

3 Heb. *great things.*

c 1 Sam. ii. 3; Ps. xvii. 10; Dan. vii. 8, 25.

8 Heb. *stinking.*

4 Heb. *are with us.*

m Rom. iii. 10—12.

5 Or, *would ensnare him.*

d Ps. x. 5; Exod. iii. 7, 8; Isa. xxxiii. 10.

n Ps. lxxix. 6; Isa. lxiv. 7; Jer. x. 25; Amos viii. 4; Micah iii. 3.

9 Heb. *they feared a fear.*

e Ps. xviii. 30; xix. 8; cxix. 40; 2 Sam xxii. 31; Prov. xxx. 5.

o Ps. liii. 5.

6 Heb. *him;* that is, *every one of them.*

p Ps. ix. 9; cxlii. 5.

7 Heb. *the vilest of the sons of men are exalted.*

10 Heb. *Who will give,* &c.; Rom. xi. 26.

q Ps. liii. 6; cxxvi. 1.

f Ps. xliv. 24; lxxxviii. 14; lxxxix. 46; Deut. xxxi. 17; Job xiii. 24; Isa. lix. 2.

r Ps. ii. 6; iii. 4; xxiv. 3, &c.

s Isa. xxxiii. 15; Zech. viii. 16; Eph. iv. 25.

g Ezra ix. 8; Jer. li. 39.

11, Or, *receiveth,* or, *endureth.*

t Ps. xxxiv. 13; Exod. xxiii. 1; Lev. xix. 16.

h Ps. xxv. 2; xxxv. 19; xxxviii. 16.

u Judg. xi. 35; Esther iii. 2.

i Ps. xxxiii. 21.

j Ps. cxvi. 7; cxix. 17.

v Ps. xvi. 8; Exod. xxii. 25; xxiii. 8; Lev. xxv. 36; Deut. xvi. 19; xxiii. 19; Ezek. xviii. 8; xxii. 12; 2 Peter i. 10.

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

To the chief Musician, *A Psalm* of David.

THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.[k]

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.[l]

3 They are all gone aside, they are *all* together become [8]filthy: *there is* none that doeth good, no, not one.[m]

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.[n]

5 There [9]were they in great fear: for God *is* in the generation of the righteous.[o]

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.[p]

7 [10]Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.[q]

PSALM XV.

David describeth a citizen of Zion.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?[r]

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.[s]

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor [11]taketh up a reproach against his neighbour.[t]

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.[u]

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.[v]

PSALM XII.

For the meaning of the term SHEMINITH, see introduction to the Sixth Psalm.

This Ode was composed during the reign of Saul, when all ranks and classes had given themselves up to licentious indulgence, which so affected the heart of David, that he implored the interposition of God, as alone able to counteract the evil.

6. "The words of the Lord" may refer either to the whole of Revealed Truth, so far as David possessed it, or may be restricted to the promise which God gave, in the preceding verse, to his afflicted and distressed servant.

7. "Thou shalt keep them;" that is, the pious and the faithful, who, in the midst of abounding sin and misery, keep themselves unspotted, and depend on the pure Word of God.

PSALM XIII.

Subject to the most harassing persecution from Saul, we here find David committing himself, with child-like simplicity and love, to his Father in heaven, and seeking, in the enjoyment of His favour, true rest of soul.

2. "How long shall I take counsel," or be in this painful suspense as to my safety? Hence his earnest words—"How long, O Lord? how long?"

3. "Lighten my eyes;" that is, take away the cause and occasion of my grief, and let my eyes, my whole countenance, be lit up with joy.

4—6. The subject of the most depressing fears, which weighed down his spirit, arising from the fact that he was in danger of becoming the victim of the furious rancour and opposition with which he was pursued, the Psalmist betakes himself to the faithfulness and love of God, and his spirit nestles in the perfections of the Infinite and Immutable.

PSALM XIV.

Opinion is greatly divided as to the occasion on which this Ode was composed; but the larger number of commentators conceive that it was written during the alarm or the danger fomented by Absalom's rebellion, when the defection of the people was all but universal.

Much as we may admire the genius of David as a poet, his patriotism challenges the highest commendation. Intense was his love of country; and never did he fail to identify himself and his interests with both its weal and its woe. Danger now threatens it from the very men who should have hazarded life for its safety, and hence his solicitude, his crimination, his appeal to the conscience, his trust in God.

1. The term "fool," in Scripture, denotes not so much weakness of mind as wickedness of heart.

4. "The workers of iniquity" denote the promoters of the rebellion. "As they eat bread" is a phrase best explained by a saying of the Hindoos—"That vile king eats his people as he does his rice."

5. "God is in the generation of the righteous;" that is, to maintain their cause, by striking fear into the heart of the wicked, by defeating their conspiracy, and thus filling them with dread and consternation.

PSALM XV.

It is very likely that this Psalm was composed by David on the removal of the ark from the house of Obed-edom to its appropriate place within the gates of the holy city.

5. The Jews were prohibited by their own Law from taking usury, or interest, on money lent to their brethren.

Digitized by Google

PSALM XVI.

1 *David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.[a]

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;[b]

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* [1]hasten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.[c]

5 The LORD *is* the portion [2]of mine inheritance and of my cup: thou maintainest my lot.[d]

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.[e]

8 I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.[f]

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall [3]rest in hope.[g]

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.[h]

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.[i]

PSALM XVII.

1 *David, in confidence of his integrity, craveth defence of God against his enemies.* 10 *He sheweth their pride, craft, and eagerness.* 13 *He prayeth against them in confidence of his hope.*

A Prayer of David.

HEAR [4]the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* [5]not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.[j]

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

BEFORE CHRIST 1042.

6 Heb. *be not moved.*

k Ps. cxix. 133.

l Ps. cxvi. 2.

7 Or, *that savest them which trust in thee from those that rise up against thy right hand.*

a Ps. xxv 20.

m Ps. xxxi. 21.

n Ps. xxxvi. 7; lvii. 1; lxi. 4; lxiii. 7; xci. 1, 4; Deut. xxxii. 10; Ruth ii. 12; Zech. ii. 8; Matt. xxiii. 37.

b Job xxii. 2, 3; xxxv. 7, 8; Ps. l. 9; Rom. xi. 35.

8 Heb. *that waste me.*

9 Heb. *my enemies against the soul.*

1 Or, *give gifts to another.*

o Ps. xxxi. 18; lxxiii. 7; cxix. 70; Deut. xxxii. 15; 1 Sam. ii. 3; Job xv. 27.

c Exod. xxiii. 13; Josh. xxiii. 7; Hos. ii. 16, 17.

p Ps. x. 8—16; 1 Sam. xxiii. 26.

2 Heb. *of my part.*

10 Heb. *The likeness of him* (that is, *of every one of them*) *is as a lion that desireth to ravin.*

d Ps. xl. 6; lxxiii. 26; cxix. 57; cxlii. 5; Deut. xxxii. 9; Jer. x. 16; Lam. iii. 24.

11 Heb. *sitting.*

12 Heb. *prevent his face.*

13 Or, *by thy sword.*

q Isa. x. 5.

14 Or, *from men by thine hand.*

e Ps. xvii. 3.

f Ps. xv. 5; lxxiii. 23; cx. 5; cxxi. 5; Acts ii. 25, &c.

15 Or, *their children are full.*

r Ps. lxxiii. 12; Luke xvi. 25; James v. 5.

3 Heb. *dwell confidently.*

g Ps. xxx. 12; lvii. 8.

h Ps. xlix. 15; Acts ii. 27, 31; xiii. 35.

s Ps. iv. 6, 7; xvi. 11; lxv. 4; 1 John iii. 2.

i Ps. xvii. 15; xxi. 6; xxxvi. 8; Matt. v. 8; xii. 11; 1 Cor. xiii. 12; 1 John iii. 2.

t Ps. cxliv. 1

4 Heb. *justice.*

16 Heb. *my rock.*

5 Heb. *without lips of deceit.*

u Heb. ii. 13.

v Ps. lxxvi. 4.

17 Heb. *Belial.*

w Ps. cxvi. 3.

18 Or, *cords.*

j Ps. xvi. 7; xxvi. 2; lxvi. 10; cxxxix. 2; Job xxiii. 10; Zech. xiii. 9; Mal. iii. 2, 3; 1 Peter i. 7.

5 Hold up my goings in thy paths, *that* my footsteps [6]slip not.[k]

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.[l]

7 Shew thy marvellous lovingkindness, O thou [7]that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*[m]

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,[n]

9 From the wicked [8]that oppress me, *from* [9]my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.[o]

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;[p]

12 [10]Like as a lion *that* is greedy of his prey, and as it were a young lion [11]lurking in secret places.

13 Arise, O LORD, [12]disappoint him, cast him down: deliver my soul from the wicked, [13]*which is* thy sword:[q]

14 [14]From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* [15]they are full of children, and leave the rest of their *substance* to their babes.[r]

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.[s]

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O LORD, my strength.[t]

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, [16]my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.[u]

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.[v]

4 The sorrows of death compassed me, and the floods of [17]ungodly men made me afraid.[w]

5 The [18]sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

PSALM XVI.

The title to this Psalm is prefixed to five others (lvi.—lx.), and has given rise to much conjecture. There are those who think that the term MICHTAM designates some special peculiarity or excellence in the composition itself; while others, with Aben Ezra, the Jewish Rabbi, take the word as expressive of some fine old Hebrew melody.

The Psalm has no historical basis; but we find certain portions of it applied by inspired Apostles to the resurrection of the Saviour. (See Acts ii. 25—31; xiii. 35—37.)

6. "The lines are fallen unto me in pleasant places:"—here we have an allusion to the custom of measuring out and allotting land by the use of lines.

7. "The reins" are often to be taken, in Scripture, not for any organ of the body, but for the inmost nature of the man.

PSALM XVII.

The historical basis of this Ode is to be found in the distress and danger to which David was subject from the implacable hatred of Saul. He protests his innocence, and pleads with God to vindicate his cause.

10. "In their own fat:"—in Scripture, fatness denotes pride; and in the East, a proud man is said to be fat, or to look fat, whether he be literally fat or not. In China, fatness is essential to a place of authority or distinction.

13, 14. It is true that wicked men may be used as the hand and the sword of God to execute punishment; but the following rendering of the words is, perhaps, to be preferred:—

"Deliver my soul from the wicked by Thy sword,
And by Thy hand from the men of this age."

15. "I shall be satisfied, when I awake, with thy likeness," or, when thy glory awaketh; that is, when God would reveal his majesty and power in working out his deliverance.

PSALM XVIII.

This sublime Poem is the same, with a few variations, as that contained in 2 Sam. xxii., and is enriched with some of the finest imagery anywhere to be met with.

The title expresses with great distinctness the occasion on which the Psalm was composed—the subjugation of David's enemies, his peaceful settlement on the throne of Israel, the public tranquillity and welfare of the nation,

Digitized by Google



DAVID REJOICING WITH HIS "MIGHTY MEN" AT A VICTORY OVER HIS ENEMIES.

Digitized by Google

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke [1]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.[a]

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.[b]

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.[c]

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.[d]

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.[e]

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.[f]

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.[g]

16 He sent from above, he took me, he drew me out of [2]many waters.[h]

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.[i]

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.[j]

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright [3]before him, and I kept myself from mine iniquity.

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands [4]in his eyesight.[k]

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;[l]

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt [5]shew thyself froward.[m]

27 For thou wilt save the afflicted people; but wilt bring down high looks.[n]

28 For thou wilt light my [6]candle: the LORD my God will enlighten my darkness.[o]

BEFORE CHRIST 1042.

7 Or, *broken.*

1 Heb. *by his.*

8 Or, *refined.*

p Ps. xii. 6; xvii. 7; cxix. 140; Deut. xxxii. 4; Prov. xxx. 5; Dan. iv. 37; Rev. xv. 3.

q Ps. lxxxvi. 8; Deut. xxii. 31, 39; 1 Sam. ii. 2; Isa. xlv. 5.

a Ps. cxliv. 5.

r Ps. xci. 2.

b Ps. xcix. 1; civ. 3.

s Deut. xxxii. 13; xxxiii. 29; 2 Sam. ii. 18; Hab. iii. 19.

c Ps. xcvii. 2.

t Ps. cxliv. 1.

d Ps. xcvii. 3.

9 Or, *with thy meekness thou hast multiplied me.*

e Ps. xxix. 3

10 Heb. *mine ancles.*

u Prov. iv. 12.

f Ps. cxliv. 6; Josh. x. 10; Isa. xxx. 30.

g Ps. cvi. 9; Exod. xv. 8.

11 Heb. *caused to bow.*

2 Or, *great waters.*

h Ps. cxliv. 7.

v Job xxvii. 9; xxxv. 12; Prov. i. 28; Isa. i. 15; Jer. xi. 11; xiv. 12; Ezek. viii. 18; Micah iii. 4; Zech. vii. 13.

i Ps. xxxi. 8; cxviii. 5.

w Zech. x. 5; Isa. lii. 15.

j 1 Sam. xxiv. 19.

x 2 Sam. ii. 9, 10; iii. 1; viii.

12 Heb. *At the hearing of the ear.*

13 Heb. *the sons of the stranger.*

14 Or, *yield feigned obedience.* Heb. *lie.*

y Ps. lxvi. 3; lxxxi 15; Deut. xxxiii. 29.

3 Heb. *with.*

z Micah vii. 17.

15 Heb. *gireth avengements for me.*

16 Or, *destroyeth.*

4 Heb. *before his eyes.*

k 1 Sam. xxvi. 23.

a Ps. xlvii. 3.

l 1 Kings viii. 32.

17 Heb. *man of violence.*

b Ps. lix. 1.

18 Or, *confess.*

5 Or, *wrestle.*

m Lev. xxvi. 23, 24, 27, 28; Prov. iii. 34.

c Rom. xv. 9.

n Ps. ci. 5; Prov. vi. 17.

6 Or, *lamp*, Job xxix. 3.

o Job xviii. 6.

d Ps. cxliv. 10; 2 Sam. vii. 13.

29 For by thee I have [7]run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is [8]tried: he *is* a buckler to all those that trust in him.[p]

31 For who *is* God save the LORD? or who *is* a rock save our God?[q]

32 *It is* God that girdeth me with strength, and maketh my way perfect.[r]

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.[s]

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.[t]

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and [9]thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that [10]my feet did not slip.[u]

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast [11]subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them*: *even* unto the LORD, but he answered them not.[v]

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.[w]

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.[x]

44 [12]As soon as they hear of me, they shall obey me: [13]the strangers shall [14]submit themselves unto me.[y]

45 The strangers shall fade away, and be afraid out of their close places.[z]

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that [15]avengeth me, and [16]subdueth the people under me.[a]

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [17]violent man.[b]

49 Therefore will I [18]give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.[c]

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.[d]

---

the fulfilment of the Divine promises, and the wondrous manifestation of God's presence and power.

2. The "horn" is a symbol of power; and so God exerts his power for the protection and safety of his servants.

4. "Floods of ungodly men;" literally, floods of Belial; that is, large bodies of vile and worthless men, who rushed down upon him, like impetuous torrents, to overwhelm and destroy him.

15. "The blast of the breath of thy nostrils" is in perfect keeping with the daring genius of Eastern poetry (see Job xxxix. 2; xl. 18—20); and yet, when applied to Divine Omnipotence, it comes infinitely short of the reality.

29. This may refer to some act in his military history, by which he successfully scaled the ramparts, took a city, and held possession.

33. Not only swift like the hind, but, like it, able to stand and leap in high and dangerous places.

34. For "steel" we must here read brass; and if it was a test of great strength to bend a bow, how much more so to bring home the string with such force and compression as to break the bow itself!

49, 50. After recounting his victories over his enemies, the signal interposition of Heaven on his own behalf, and the mercies insured to his posterity, David ascribes all the glory of the conquest to God.

Digitized by Google

PSALM XIX.

1 *The creatures shew God's glory.* 7 *The word his grace.* 12 *David prayeth for grace.*

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handywork.[a]

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, [1]*where* their voice is not heard.

4 [2]Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.[b]

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The [3]law of the LORD *is* perfect, [4]converting the soul: the testimony of the LORD *is* sure, making wise the simple.[c]

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.[d]

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* [5]true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and [6]the honeycomb.[e]

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.[f]

12 Who can understand *his* errors? cleanse thou me from secret *faults.*[g]

13 Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from [7]the great transgression.[h]

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, [8]my strength, and my redeemer.[i]

BEFORE CHRIST 1036.

9 Heb. *set thee on an high place.*

a Gen. i. 6; Isa. xl. 22; Rom. i. 19, 20.

j Prov. xviii. 10.

10 Heb. *thy help.*

11 Heb. *support thee.*

12 Heb. *turn to ashes;* or, *make fat.*

1 Or, *without these their voice is heard.* Heb. *without their voice heard.*

2 Or, *Their rule,* or, *direction.*

k Ps. xxi. 2.

l Ps. lx. 4; Exod. xvii. 15.

b Eccles. i. 5.

13 Heb. *from the heaven of his holiness.*

14 Heb. *by the strength of the salvation of his right hand.*

m Ps. ii. 2.

n Ps. xxxiii. 16, 17; 2 Chron. xxxii. 8; Prov. xxi. 31; Isa. xxxi. 1.

3 Or, *doctrine.*

4 Or, *restoring.*

c Ps. cxi. 7.

d Ps. xii. 6; xiii. 3.

5 Heb. *truth.*

o Ps. xx. 4—6.

6 Heb. *the dropping of honeycombs.*

e Ps. cxix. 72, 103, 127; Prov. viii. 10, 11, 19.

p Ps. xx. 4, 5.

f Prov. xxix. 18.

g Ps. xc. 8; Lev. iv. 2, &c.

q 2 Sam. xii. 30; 1 Chron. xx. 2.

r Ps. xci. 16; 2 Sam. vii. 19.

7 Or, *much.*

h Ps. cxix. 133; Gen. xx. 6; 1 Sam. xxv. 32—34, 39; Rom. vi. 12, 14.

15 Heb. *set him to be blessings;* Ps. lxxii. 17; Gen. xii. 2.

8 Heb. *my rock.*

16 Heb. *gladdened him with joy.*

i Ps. xviii. 1; Isa. xliii. 14; xliv. 6; xlvii. 4; 1 Thess. i. 10.

s Ps. xlv. 7; xvi. 11; Acts ii. 28.

PSALM XX.

1 *The church blesseth the king in his exploits.* 7 *Her confidence in God's succour.*

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob [9]defend thee;[j]

2 Send [10]thee help from the sanctuary, and [11]strengthen thee out of Zion;

3 Remember all thy offerings, and [12]accept thy burnt sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.[k]

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.[l]

6 Now know I that the LORD saveth his anointed; he will hear him [13]from his holy heaven [14]with the saving strength of his right hand.[m]

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.[n]

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

PSALM XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further success.*

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice![o]

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.[p]

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.[q]

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.[r]

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast [15]made him most blessed for ever: thou hast [16]made him exceeding glad with thy countenance.[s]

PSALM XIX.

This Psalm, of the history of which we know nothing, divides itself into two parts. In the first part, David, who is the author of the poem, celebrates the glory of God in the works of creation (1—6); and in the second part, he magnifies the Law or Written Word of God, as something nobler and more precious than all material things (7—14).

3. In the preceding verses, the author had represented all creation as articulate, and as bearing testimony to the wisdom, power, and goodness of God. Here he seems to correct himself:—

"There is no speech nor words;
Their voice is not heard."

So should the verse be rendered; and the idea is, that while creation speaks, it is not with an audible voice, or by the use of written language; and her appeal is not to the senses, but to the reason or intelligence of man.

7. The "law" refers to that higher discovery which God has been pleased to vouchsafe of himself in his Written Word.

"Converting the soul," or rather, reviving the spirit; literally, to bring the spirit back, which has been depressed by adversity and sorrow.

9. The term "fear" is put for the law or the truth, which produces holy, sanctified fear in the heart.

12. "His errors," or the weaknesses of our nature. It is our consolation, that God, who ever acts towards us as a loving Father, knoweth our frame.

13. "Presumptuous sins," or sins arising from pride and self-exaltation.

"The great transgression:"—the article THE is not in the original, nor should it be inserted in our English version.

PSALM XX.

It may be that the historical basis of this Psalm is to be found in the events recorded in the tenth chapter of the Second Book of Samuel, when David went to war with the Ammonites and the Syrians.

It seems to have been composed as a public prayer or intercession, to be offered up by the people on behalf of their sovereign in his exploits.

6. At the end of the fifth verse, we may conceive there was a pause, and now David interposes, and exclaims, "I know that the Lord saveth his anointed;" and at the seventh verse the people resume the song or the prayer.

9. Or rather, "Save, O Lord, the king! answer us in the day when we call;" which makes the language a prayer offered up by the people on behalf of their oppressed monarch.

PSALM XXI.

It is not improbable that this Ode was composed by David as a song of victory after his successful engagement with the Ammonites and the Syrians; but there are not a few who look upon it as prophetic, and as belonging exclusively to the Messiah, the overthrow of his enemies, and the permanent establishment of his reign in the earth. They conceive it to have been delivered as especially applicable to David, but intended for the adoption of the Church in every age.

1—6. These verses embody an admiring and adoring acknowledgment of God's special favour to the writer, in protecting and saving him in the hour of danger, delivering him from his enemies, restoring him to his people, and giving him to occupy his throne and wear his crown in peace.

9. "Thou wilt make them like a furnace of fire;" that is, give them as fuel to the fire:—hence it is said, "the fire will devour them."

Digitized by Google

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.[a]

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.[b]

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.[c]

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform*.[d]

12 Therefore [1]shalt thou make them turn their [2]back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.[e]

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

PSALM XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23 *He praiseth God.*

To the chief Musician upon Aijeleth Shahar, A Psalm of David.

MY God, my God, why hast thou forsaken me? *why art thou so* far [3]from helping me, *and from* the words of my roaring?[f]

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and [4]am not silent.

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.[g]

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

BEFORE CHRIST 1042.

a Ps. xvi. 8.
h Ps. xxv. 2, 3; xxxi. 1; lxxi. 1; Isa. xlix. 23; Rom. ix. 33.
i Job xxv. 6; Isa. xli. 14; liii. 3.
5 Heb. *open.*
j Ps. cix. 25; Job xvi. 4; Matt. xxvii. 39; Mark xv. 29.
b Ps. xviii. 8; lvi. 1, 2; Isa. xxvi. 11; Mal. iv. 1.
6 Heb. *He rolled himself on the LORD.*
7 Or, *if he delight in him.*
k Ps. xci. 14; Matt. xxvii. 43.
c Ps. xxxvii. 28; cix. 13; Job xviii. 16, 17, 19; Isa. xiv. 20.
8 Or, *keptest me in safety.*
l Ps. lxxi. 6.
d Ps. ii. 1.
1 Or, *thou shalt set them as a butt.*
2 Heb. *shoulder.*
m Isa. xlvi. 3; xlix. 1.
e Job vii. 20; xvi. 12; Lam. iii. 12.
9 Heb. *not a helper.*
n Ps. lxviii. 30; Deut. xxxii. 14; Ezek. xxxix. 18.
10 Heb. *opened their mouths against me.*
o Ps. xxxv. 21; Job xvi. 10; Lam. ii. 16; iii. 46.
11 Or, *smudered.*
p Josh. vii. 5; Job xxiii. 16; Dan. v. 6.
3 Heb. *from my salvation.*
f Matt. xxvii. 46; Mark xv. 34, Heb. v. 7.
q Job xxix. 10; Prov. xvii. 22; Lam. iv. 4; John xix. 28.
4 Heb. *there is no silence to me.*
r Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 33; John xix. 23, 37; xx. 25.
g Deut. x. 21.
s Luke xxiii. 27, 35.
t Luke xxiii. 34; John xix. 23, 24.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.[h]

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.[i]

7 All they that see me laugh me to scorn: they [5]shoot out the lip, they shake the head, *saying*,[j]

8 [6]He trusted on the LORD *that* he would deliver him: let him deliver him, [7]seeing he delighted in him.[k]

9 But thou *art* he that took me out of the womb: thou [8]didst make me hope *when I was* upon my mother's breasts.[l]

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.[m]

11 Be not far from me; for trouble *is* near; for *there is* [9]none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.[n]

13 They [10]gaped upon me *with* their mouths, *as a* ravening and a roaring lion.[o]

14 I am poured out like water, and all my bones are [11]out of joint: my heart is like wax; it is melted in the midst of my bowels.[p]

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.[q]

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.[r]

17 I may tell all my bones: they look *and* stare upon me.[s]

18 They part my garments among them, and cast lots upon my vesture.[t]

PSALM XXII.

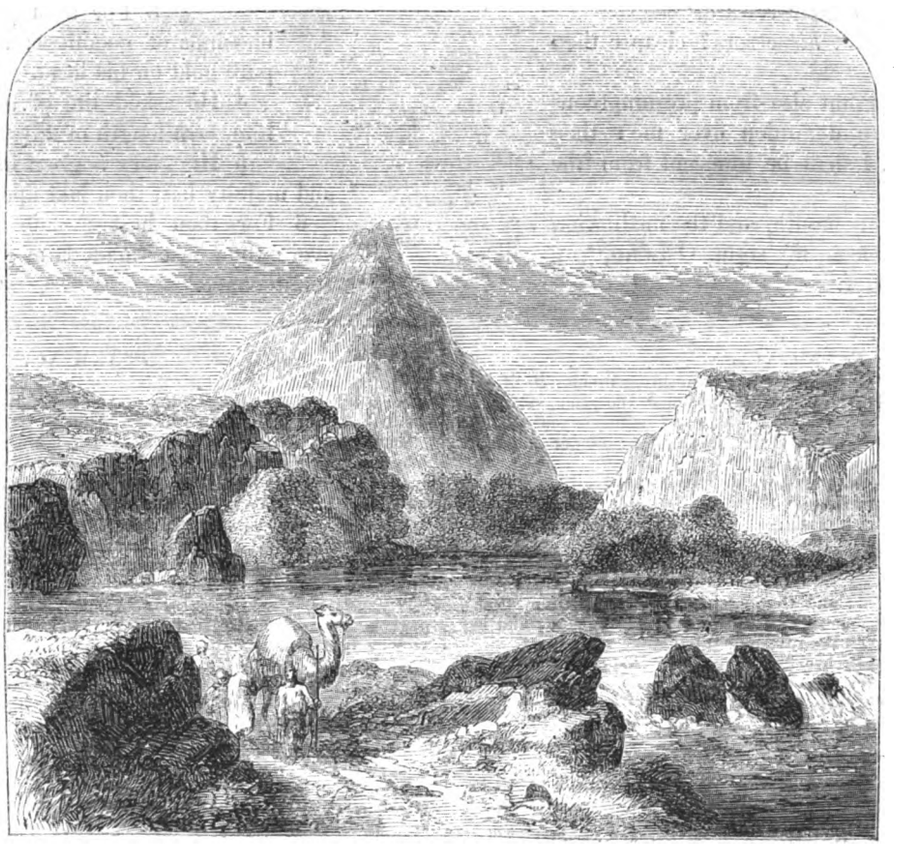
The title of this Psalm has been a fruitful source of conjecture. The word AIJELETH SHAHAR literally means, "the hind of the morning;" but whether it is to be taken as the name of the band or choir who sung, or the time of day, the dawn, when they sung, or whether it is to be understood as descriptive of the composition itself, or as a designation of the Messiah, is not settled. Aben Ezra contends that it is the name of the tune or melody to which the words were set. Perhaps he is right.

The Psalm can be applied only in a very limited sense to David, and therefore the greater number of interpreters refer it to the Messiah, in his humiliation and sufferings.

3. "Inhabitest the praises of Israel:" in the Temple, Jehovah dwelt by a visible symbol of his glory, and here the worship of the Church is represented as floating around him.

7. "To shoot out the lip" is, in the East, an indication of deep contempt.

12. "Bulls of Bashan:" Bashan was situated on the east of Jordan, celebrated for its rich pasture, and cattle of extraordinary size and quality. The strength, courage, and ferocity of the bull, were used to symbolise the power and violence of the oppressor.



THE HILL OF BASHAN.

14. See 2 Sam. xiv. 14.

15. Just as an earthen vessel, when exposed to the heat of the furnace, loses all its moisture, so was his physical strength dried up and exhausted.

The cleaving of the tongue to the jaw or the roof of the mouth, was the natural effect of that febrile condition of the system which is produced by deep mental distress and anguish.

"The dust of death" is the grave, to the very margin of which he had been brought. All vital power had gone, and, as the lamp of life glimmered, the light of hope became dim, and died.

16. In the East, the dog is not domesticated, as with us, and is there known as a fierce, cruel, greedy, base animal, and has often been employed in hunting the most savage beasts of prey.

17. This was the effect of deep mental anguish. Nothing has such a reducing, wasting influence on physical strength and health.

Digitized by Google



AN EASTERN SHEPHERD LEADING HIS FLOCK.—PSALM XXIII.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.[a]

20 Deliver my soul from the sword; [1]my darling [2]from the power of the dog.[b]

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.[c]

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.[d]

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.[e]

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.[f]

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.[g]

26 The meek shall eat and be satisfied: they shall

BEFORE CHRIST 1042.

a ver. 11; Ps. x. 1.
e Ps. cxxxv. 19, 20.
1 Heb. *my only one.*
2 Heb. *from the hand.*
b ver. 16; Ps. xxxv. 17.
c Isa. xxxiv. 7; Acts iv 27; 2 Tim. iv. 17.
f Heb. v. 7.
d Ps. xl. 9; John xx. 17; Rom. viii. 29; Heb. ii. 12.
g Ps. xxxv. 18; xl. 9, 10; lxvi. 13; cxl. 1; cxvi. 14; Eccles. v. 4.

22. At this point, the style of the composition changes from the utterances of the most pungent grief to tones of the highest joy and gratitude, awakened by the contemplation of the immense and immeasurable blessings of the Saviour's mediation—blessings not confined to the Jewish Church and nation, but extending to all tribes and kindreds of the earth, and running into the life and the joys of the boundless future.

Digitized by Google

praise the LORD that seek him: your heart shall live for ever.[a]

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.[b]

28 For the kingdom *is* the LORD'S: and he *is* the governor among the nations.[c]

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.[d]

30 A seed shall serve him; it shall be accounted to the Lord for a generation.[e]

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.[f]

PSALM XXIII.

David's confidence in God's grace.

A Psalm of David.

THE LORD *is* my shepherd; I shall not want.[g]

2 He maketh me to lie down in [1]green pastures: he leadeth me beside the [2]still waters.[h]

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.[i]

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.[j]

5 Thou preparest a table before me in the presence of mine enemies: thou [3]anointest my head with oil; my cup runneth over.[k]

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD [4]for ever.

PSALM XXIV.

1 *God's lordship in the world.* 3 *The citizens of his spiritual kingdom.* 7 *An exhortation to receive him.*

A Psalm of David.

THE earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.[l]

2 For he hath founded it upon the seas, and established it upon the floods.[m]

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?[n]

4 [5]He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.[o]

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, [6]O Jacob. Selah.[p]

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.[q]

BEFORE CHRIST 1042.

a Ps. lxix. 32; Lev. viii. 11, 12, 15, 16; Isa. lxv. 13; John vi. 51.

b Ps. ii. 8; lxxii. 11; lxxxvi. 9; xcvi. 7; xcviii. 3; Isa. xlix. 6.

c Ps. xlvii. 8; Obad. 21; Zech. xiv. 9; Matt. vi. 13.

d Ps. xlv. 12; Isa. xxvi. 19; Phil. ii. 10.

e Ps. lxxxvii. 6.

f Ps. lxxxvi. 4; cxliii. 8; Lam. iii. 41.

g Ps. lxxviii. 6; lxxxvi. 9; ciii. 18; Isa. lx. 3; Rom. iii. 21, 22.

h Ps. xiii. 4; xxii. 5; xxxi. 1; xxxiv. 8; Isa. xxviii. 16; xlix. 23; Rom. x. 11.

i Ps. v. 8; xxvii. 11; lxxxvi. 11; cxix. 1; cxliii. 8, 10; Exod. xxxiii. 13.

j Isa. xl. 11; Jer. xxiii. 4; Ezek. xxxiv. 11, 12, 23; John x. 11; Phil. iv. 19; 1 Peter ii. 25; Rev. vii. 17.

1 Heb. *pastures of tender grass.*

2 Heb. *waters of quietness.*

k Ezek. xxxiv. 14.

7 Heb. *thy bowels.*

u Ps. ciii. 17; cvi. 1; cvii. 1; Isa. lxiii. 15; Jer. xxxiii. 11.

l Ps. v. 8; xxxi. 3; Prov. viii. 20.

v Ps. li. 1; Job xiii. 26; xx. 11; Jer. iii. 25.

j Ps. iii. 6; xxvii. 1; xliv. 19; cxviii. 6; Job iii. 5; x. 21, 22; xxiv. 17; Isa. xliii. 2.

3 Heb. *makest fat.*

k Ps. xcii. 10; civ. 15.

4 Heb. *to length of days.*

w Ps. xxxi. 3; lxxix. 9; cix. 21; cxliii. 11; Rom. v. 20.

x Ps. xxxvii. 23.

8 Heb. *shall lodge in goodness.*

y Ps. xxxvii. 11, 22, 29; Prov. xix. 23.

l Ps. l. 12; Exod. ix. 29; xix. 5; Deut. x. 14; Job xli. 11; 1 Cor. x. 26, 28.

9 Or, *and his covenant to make them know it.*

z Prov. iii. 32; John vii. 17; xv. 15.

m Ps. civ. 5; cxxxvi. 6; Gen. i. 9; Job xxxviii. 6; 2 Peter iii. 5.

10 Heb. *bring forth.*

a Ps. cxii. 8.

b Ps. lxix. 16; lxxxvi. 16.

n Ps. xv. 1.

5 Heb. *The clean of hands.*

o Ps. xv. 4; Job xvii. 9; Matt. v. 8; 1 Tim. ii. 8.

c 2 Sam. xvi. 12.

11 Heb. *hatred of violence.*

6 Or, *O God of Jacob.*

p Ps. xxvii. 8; cv. 4.

d ver. 2.

q Ps. xcvii. 6; Isa. xxvi. 2; Hagg. ii. 7; Mal. iii. 1; 1 Cor. ii. 8.

e Ps. cxxx. 8.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remission of sins,* 16 *and for help in affliction.*

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.[r]

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.[s]

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.[t]

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, [7]thy tender mercies and thy lovingkindnesses; for they *have been* ever of old.[u]

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.[v]

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.[w]

12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.[x]

13 His soul [8]shall dwell at ease; and his seed shall inherit the earth.[y]

14 The secret of the LORD *is* with them that fear him; [9]and he will shew them his covenant.[z]

15 Mine eyes *are* ever toward the LORD; for he shall [10]pluck my feet out of the net.[a]

16 Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.[b]

17 The troubles of my heart are enlarged: *O* bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.[c]

19 Consider mine enemies; for they are many; and they hate me with [11]cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.[d]

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.[e]

r Ps. lxxxvi. 4; cxliii. 8; Lam. iii. 41.

s Ps. xiii. 4; xxii. 5; xxxi. 1; xxxiv. 8; Isa. xxviii. 16; xlix. 23; Rom. x. 11.

t Ps. v. 8; xxvii. 11; lxxxvi. 11; cxix. 1; cxliii. 8, 10; Exod. xxxiii. 13.

7 Heb. *thy bowels.*

u Ps. ciii. 17; cvi. 1; cvii. 1; Isa. lxiii. 15; Jer. xxxiii. 11.

v Ps. li. 1; Job xiii. 26; xx. 11; Jer. iii. 25.

w Ps. xxxi. 3; lxxix. 9; cix. 21; cxliii. 11; Rom. v. 20.

x Ps. xxxvii. 23.

8 Heb. *shall lodge in goodness.*

y Ps. xxxvii. 11, 22, 29; Prov. xix. 23.

9 Or, *and his covenant to make them know it.*

z Prov. iii. 32; John vii. 17; xv. 15.

10 Heb. *bring forth.*

a Ps. cxli. 8.

b Ps. lxix. 16; lxxxvi. 16.

11 Heb. *hatred of violence.*

c 2 Sam. xvi. 12.

d ver. 2.

e Ps. cxxx. 8.

PSALM XXIII.

The time when and the circumstances under which David composed this Psalm, it is impossible to determine. The images are all derived from pastoral or regal life, and bespeak the holy tranquillity of the author's spirit.

4. "The valley of the shadow of death" is a figure derived from a shepherd leading his flock, late in the day, through a deep valley, overhung by lofty and precipitous rocks, and in these circumstances protecting his sheep, by crook and staff, from beasts of prey and other dangers.

PSALM XXIV.

This Psalm, like the fifteenth, was written to celebrate the removal of the ark to its appointed place in the city of David, and formed, no doubt, part of the service that was performed with such solemnity on that august occasion.

6. The phrase, "O Jacob," is put for the object of Jacob's trust, even Jehovah, the God of Israel.

7—10. It is a bold and magnificent figure, so to personify and apostrophise the gates of the Holy City, as the procession approaches, as if they could not

Digitized by Google

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.[a]

2 Examine me, O LORD, and prove me; try my reins and my heart.[b]

3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.[c]

4 I have not sat with vain persons, neither will I go in with dissemblers.[d]

5 I have hated the congregation of evil doers; and will not sit with the wicked.[e]

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:[f]

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place [1]where thine honour dwelleth.[g]

9 [2]Gather not my soul with sinners, nor my life with [3]bloody men:[h]

10 In whose hands *is* mischief, and their right hand is [4]full of bribes.[i]

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.[j]

12 My foot standeth in an even place: in the congregations will I bless the LORD.[k]

PSALM XXVII.

1 *David sustaineth his faith by the power of God,* 4 *by his love to the service of God,* 9 *by prayer.*

A Psalm of David.

THE LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?[l]

2 When the wicked, *even* mine enemies and my foes, [5]came upon me to eat up my flesh, they stumbled and fell.[m]

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.[n]

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold [6]the beauty of the LORD, and to enquire in his temple.[o]

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.[p]

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices [7]of joy; I will sing, yea, I will sing praises unto the LORD.[q]

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [8]*When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.[r]

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.[s]

10 When my father and my mother forsake me, then the LORD [9]will take me up.[t]

11 Teach me thy way, O LORD, and lead me in [10]a plain path, because of [11]mine enemies.[u]

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.[v]

13 *I had fainted,* unless I had believed to see the goodness of the LORD in the land of the living.[w]

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.[x]

PSALM XXVIII.

1 *David prayeth earnestly against his enemies.* 6 *He blesseth God.* 9 *He prayeth for the people.*

A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent [12]to me: lest, *if* thou be silent to me, I become like them that go down into the pit.[y]

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands [13]toward thy holy oracle.[z]

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.[a]

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.[b]

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.[c]

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.[d]

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.[e]

8 The LORD *is* [14]their strength, and he *is* the [15]saving strength of his anointed.[f]

9 Save thy people, and bless thine inheritance: [16]feed them also, and lift them up for ever.[g]

BEFORE CHRIST 1020.

7 Heb. *of shouting.*
q Ps. iii. 3.
8 Or, *My heart said unto thee, Let my face seek thy face,* &c.
a ver. 11; Ps. vii. 8; xxviii. 7; xxxi. 14; 2 Kings xx. 3; Prov. xx. 7; xxix. 25.
r Ps. xxiv. 6; cv. 4.
b Ps. vii. 9; xvii. 3; lxvi. 10; cxxxix. 23; Zech. xiii. 9.
s Ps. lxix. 17; cxliii. 7.
c 2 Kings xx. 3.
9 Heb. *will gather me.*
t Isa. xl. 11; xlix. 15.
d Ps. i. 1; Jer. xv. 17.
10 Heb. *a way of plainness.*
11 Heb. *those which observe me.*
u Ps. v. 8; xxv. 4; liv. 5; lxxxvi. 11; cxix.
e Ps. i. 1; xxxi. 6; cxxxix. 21, 22.
f Ps. lxxiii. 13; 1 Tim. ii. 8.
v Ps. xxxv. 11, 25; 1 Sam. xxii. 9; 2 Sam. xvi. 7, 8; Acts ix. 1.
w Ps. lvi. 13; cxvi. 9; Jer. xi. 19; Ezek. xxvi. 20.
1 Heb. *of the tabernacle of thy honour.*
g Ps. xxvii. 4.
2 Or, *Take not away.*
x Ps. xxxi. 24; lxii. 1, 5; cxxx. 5; Isa. xxv. 9; Hab. ii. 3.
3 Heb. *men of blood.*
h Ps. xxviii. 3; 1 Sam. xxv. 29.
4 Heb. *filled with.*
i Exod. xxiii. 8; Deut. xvi. 19; 1 Sam. viii. 3; Isa. xxxiii. 15.
j ver. 1.
12 Heb. *from me.*
k Ps. xxii. 22; xxvii. 11; xl. 2; cvii. 32; cxi. 1.
y Ps. lxxxiii. 1; lxxxviii. 4; cxliii. 7.
13 Or, *towards the oracle of thy sanctuary.*
z Ps. v. 7; cxxxviii. 2; 1 Kings vi. 22, 23; viii. 28, 29.
a Ps. xii. 2; xxvi. 9; lv. 21; lxii. 4; Jer. ix. 8.
l Ps. lxii. 2, 6; lxxxiv. 11; cxviii. 14, 21; Exod. xv. 2; Isa. xii. 2; Micah vii. 8.
5 Heb. *approached against me.*
m Ps. xiv. 4.
b 2 Tim. iv. 14; Rev. xviii. 6.
n Ps. iii. 6.
c Job xxxiv. 27; Isa. v. 12.
d Ps. lii. 4; vi. 8; xviii. 6; cxvi. 1.
6 Or, *the delight.*
o Ps. xxvi. 8; lxv. 4; xc. 17; Luke ii. 37.
e Ps. xiii. 5; xviii. 2; xxii. 4.
14 Or, *his strength.*
p Ps. xxxi. 20; xl. 2; lxxxiii. 3; xci. 1; Isa. iv. 6.
15 Heb. *strength of salvations.*
f Ps. xx. 6.
16 Or, *rule.*
g Ps. lxxviii. 71; Deut. ix. 29; 1 Kings viii. 51, 53; Ezra i. 4.

fail to be instinctively moved at such a spectacle, and open to receive the ark as the Lord himself, coming in to take up his abode with his chosen nation.

PSALM XXV.

The occasion of this composition is unknown. David was in distress, struggling with calamity, and conscious of manifold sins. Still, he clings to the mercy of God, and vehemently intercedes for his help and favour.

3. "Transgress without cause;" that is, foolishly, or impiously.

13. "The earth" means the land of Canaan, as the inheritance of Israel.

PSALM XXVI.

There were those who misinterpreted David's conduct, the very idea of which was intolerable; and hence in this Psalm of vindication he appeals from the erring judgment of man to the infallible tribunal of God.

6. The washing of the hands, in testimony of freedom from crime, was enjoined by the law. (See Deut. xxi. 6.)

PSALM XXVII.

The Psalmist was an exile from his home and the house of the Lord; and for the latter he pants and prays even more than for the former. The whole composition is the breathing of an intensely devout soul, whose supreme happiness was in the worship and service of God.

3. "In this," that is, in the fact that the Lord is my light and my salvation, and the strength of my life, "will I be confident."

5. "Set me upon a rock" is a figurative expression for being preserved.

8. David calls to mind the Divine words—"Seek ye my face;" and his heart, leaping with joy, exclaims, "Thy face, Lord, will I seek."

PSALM XXVIII.

As in many other cases, the historical basis of this Psalm is unknown. The writer is still struggling with calamity, but his faith is unshaken.

2. The lifting up of the hands was indicative of earnestness. The Holy Oracle means the holiest of all.

Digitized by Google



THE OCCUPATIONS OF THE RIGHTEOUS AND THE WICKED CONTRASTED.—PSALM XXVI.

PSALM XXIX.

1 *David exhorteth the princes to give glory to God,* 3 *by reason of his power,* 11 *and protection of his people.*

A Psalm of David.

GIVE unto the LORD, O [1]ye mighty, give unto the LORD glory and strength.[a]

2 Give unto the LORD [2]the glory due unto his name; worship the LORD [3]in the beauty of holiness.[b]

BEFORE CHRIST 1018.

4 Or, *great waters.*
c Job xxxvii. 4, 5.
5 Heb. *in power.*
1 Heb. *ye sons of the mighty.*
6 Heb. *in majesty.*
a Ps. xcvi. 7—9; 1 Chron. xvi. 28, 29.
d Isa. ii. 13; xiv. 8; Ezek. xxxi. 15.
2 Heb. *the honour of his name.*
e Ps. cxiv. 4; Deut. iii. 9.
3 Or, *in his glorious sanctuary.*
b 2 Chron. xx. 21.
7 Heb. *cutteth out.*

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon [4]many waters.[c]

4 The voice of the LORD *is* [5]powerful; the voice of the LORD *is* [6]full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.[d]

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.[e]

7 The voice of the LORD [7]divideth the flames of fire.

4. Such imprecations might be regarded as predictions — "Thou shalt give them according to their deeds," &c.; or, if we keep in mind that the Jewish Government was a Theocracy, whose supreme head was God, and that David acted as His vicegerent, then, instead of taking upon himself to inflict punishment upon his enemies, the monarch leaves them in the hand of God.

PSALM XXIX.

This magnificent Ode was composed by David, after one of those terrible thunder-storms so prevalent in Palestine, in which he celebrates the perfections and the glory of the Infinite Majesty. It is addressed to "the sons of the mighty"—to the princes and the rulers of the Israelitish nation.

Digitized by Google



A STORM IN THE WILDERNESS.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.[a]

9 The voice of the LORD maketh the hinds [1]to calve, and discovereth the forests: and in his temple [2]doth every one speak of *his* glory.[b]

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.[c]

11 The LORD will give strength unto his people; the LORD will bless his people with peace.[d]

BEFORE CHRIST 1018.

a Numb. xiii. 26.
1 Or, *to be in pain.*
c Deut. xx. 5; 2 Sam. v. 11; vi. 20; Neh. xii. 27.
2 Or, *every whit of it uttereth, &c.*
b Job xxxix. 1—3.
c Ps. x. 16; Gen. vi. 17; Job xxxviii. 8, 25.
f Ps. xxv. 2; xxviii. 9; xxxv. 19, 24.
d Ps. xxviii. 8.
g Ps. vi. 2; ciii. 3.

PSALM XXX.

1 *David praiseth God for his deliverance.* 4 *He exhorteth others to praise him by example of God's dealing with him.*

A Psalm *and* Song [a]*at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.[f]

2 O LORD my God, I cried unto thee, and thou hast healed me.[g]

6. That is to say, the cattle skip on these hills, as if the mountains themselves were rocking from their foundation.

7. "Divideth the flames:" the fork-lightning is like a divided flame of fire.

8. "Wilderness of Kadesh:" an immense district of Arabia, the same with Sin or Paran, through which the Israelites passed on their way from Egypt to Canaan.

PSALM XXX.

The title says that this Psalm was composed for the dedication of David's house; but there is nothing in the composition to correspond with such an act. It is emphatically a song of deliverance, and may have been written on the author's restoration to the quiet and rest of his own home. Others refer it to his deliverance from pestilence. (See 1 Chron. xxi.)

Digitized by Google

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.[a]

4 Sing unto the LORD, O ye saints of his, and give thanks [1]at the remembrance of his holiness.[b]

5 For [2]his anger *endureth but* a moment; in his favour *is* life: weeping may endure [3]for a night, but [4]joy *cometh* in the morning.[c]

6 And in my prosperity I said, I shall never be moved.[d]

7 LORD, by thy favour thou hast [5]made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.[e]

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?[f]

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;[g]

12 To the end that [6]*my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.[h]

PSALM XXXI.

1 *David shewing his confidence in God craveth his help.* 7 *He rejoiceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiseth God for his goodness.*

To the chief Musician, A Psalm of David.

IN thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.[i]

2 Bow down thine ear to me; deliver me speedily: be thou [7]my strong rock, for an house of defence to save me.[j]

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.[k]

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.[l]

6 I have hated them that regard lying vanities: but I trust in the LORD.[m]

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;[n]

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.[o]

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.[p]

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.[q]

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.[r]

12 I am forgotten as a dead man out of mind: I am like [8]a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.[s]

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.[t]

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* [9]let them be silent in the grave.[u]

18 Let the lying lips be put to silence; which speak [10]grievous things proudly and contemptuously against the righteous.[v]

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men![w]

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.[x]

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a [11]strong city.[y]

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.[z]

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.[a]

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.[b]

BEFORE CHRIST 1017.

n Ps. lxix. 16; lxxxix. 1.

a Ps. xxviii. 1; lxxxvi. 13.

o Ps. iv. 1; xviii. 19; Deut. xxxii. 30; 1 Sam. xvii. 46; xxiv. 18.

1 Or, *to the memorial.*

b Ps. xcvii. 12; 1 Chron. xvi. 4.

2 Heb. *there is but a moment in his anger.*

3 Heb. *in the evening.*

p Ps. vi. 7.

4 Heb. *singing.*

c Ps. lxiii. 3; ciii. 9; cxxvi. 5; Isa. xii. 1; xxvi. 20; liv. 7, 8.

d Job xxix. 18.

q Ps. xxxii. 3; ci. 3.

5 Heb. *settled strength for my mountain.*

r Ps. xxxviii. 11; lxiv. 8; lxxxviii. 8, 18; Job xix. 13; Isa. liii. 4.

e Ps. xxviii. 6.

8 Heb. *a vessel that perisheth.*

f Ps. vi. 5; lxxxviii. 11; cxv. 17; cxviii. 17; Isa. xxxviii. 18.

s Jer. vi. 25; xx. 3, 10; Lam. ii. 22; Matt. xxvii. 1.

g 2 Sam. vi. 14; Isa. lxi. 3; Jer. xxxi. 4.

6 That is, *my tongue*, or, *my soul.*

h Ps. lvii. 8.

t Ps. iv. 6; lxvii. 1; Numb. vi. 25, 26.

9 Or, *let them be cut off for the grave.*

u Ps. xxv. 2; cxv. 17; 1 Sam. ii. 9.

10 Heb. *a hard thing.*

v Ps. xii. 3; xciv. 4; 1 Sam. ii. 3; Jude 15.

i Ps. xxii. 5; xxv. 2; lxxi. 1; cxliii. 1; Isa. xlix. 23.

w Isa. lxiv. 4; 1 Cor. ii. 9.

7 Heb. *to me for a rock of strength.*

j Ps. lxxi. 2.

x Ps. xxvii. 5; xxxii. 7; Job v. 21.

11 Or, *fenced city.*

y Ps. xvii. 7; 1 Sam. xxiii. 7.

k Ps. xviii. 2; xxiii. 3; xxv. 11; Deut. xxxii. 4, 15, 18, 30, 31.

z Isa. xxxviii. 11, 12; Lam. iii. 54; Jonah ii. 4.

l Luke xxiii. 46; Acts vii. 59.

a Ps. xxxiv. 9; xcvii. 10; cxlv. 20.

m Jonah ii. 8.

b Ps. xxvii. 14; lxii. 1, 5; cxxx. 5; Isa. xxv. 9; Hab. ii. 3.

3. The word "soul," in the first clause, corresponds with the term "life" in the second clause, and the word "grave" with the word "pit."

7. As his palace was built on a hill or rock, the word "mountain" may be taken as synonymous with his kingdom, which God had established.

12. The tongue is peculiarly "the glory" of man, as the organ of speech.

PSALM XXXI.

In this deeply pathetic poem David commemorates his almost miraculous deliverance from the hands of Saul (see 1 Sam. xxiii.), when his position was most critical, and his life in the most imminent danger.

1—5. He lays firm hold of the perfections of God, and commits his spirit and his all into the hands of Infinite Love.

6. "Lying vanities" is an emphatic designation for the idols of the heathen.

8. "In a large room:" hitherto he had been restricted in his movements, but now he exulted in his freedom.

18. Nothing is more distressing to a man who is conscious of his uprightness, than the misrepresentation and the falsehood of those who are opposed to him.

20. The secret of God's presence is his favour, and with his favour does he compass his children as with a shield. "The pride of man" points to those combinations, or conspiracies, into which wicked men enter to overthrow the righteous.

21. "In a strong city;" that is, as in a fortified city hast thou kept me and preserved me.

PSALM XXXII.

There is no reason to dissent from the generally received opinion, that this Psalm was composed by David, while suffering the deepest anguish and distress of soul, after his criminal intercourse with Bathsheba, and the enormous crimes which followed the commission of that sin. For the historical basis on which it rests, see 2 Sam. xi. and xii. throughout.

The title, MASCHIL, simply signifies a monitory Psalm, and is prefixed to the various compositions of this character.

3, 4. These verses describe the effects produced on his bodily frame by the pent-up sense of his guilt, before Nathan charged him with the sin, and, therefore, before David was led to repentance and confession; or, perhaps, at the time when the spirit of conviction began to work within him.

Digitized by Google

PSALM XXXII.

1 *Blessedness consisteth in remission of sins.* 3 *Confession of sins giveth ease to the conscience.* 8 *God's promises bring joy.*

A Psalm of David, Maschil.

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.[a]

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.[b]

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.[c]

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.[d]

6 For this shall every one that is godly pray unto thee [1]in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.[e]

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.[f]

8 I will instruct thee and teach thee in the way which thou shalt go: [2]I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.[g]

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.[h]

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.[i]

PSALM XXXIII.

1 *God is to be praised for his goodness,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REJOICE in the LORD, O ye righteous: *for* praise is comely for the upright.[j]

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.[k]

3 Sing unto him a new song; play skilfully with a loud noise.[l]

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the [3]goodness of the LORD.[m]

BEFORE CHRIST 1031.

n Gen. i. 6, 7; ii. 1; Job xxvi. 13; 2 Peter iii. 5; Heb. xi. 3.

o Gen. i. 9; Job xxvi. 10; xxxviii. 8.

a Ps. lxxxv. 2; Rom. iv. 6—8.

b John i. 47; 2 Cor. v. 19.

p Ps. cxlviii. 5; Gen. i. 3.

4 Heb. *maketh frustrate.*

q Isa. viii. 10; xix. 3.

5 Heb. *to generation and generation.*

r Job xxiii. 13; Prov. xix. 21; Isa. xlvi. 10.

c Ps. xxxviii. 2; 1 Sam. v. 6, 11; Job xxxiii. 7.

s Ps. lxv. 4; cxliv. 15; Exod. xix. 5; Deut. vii. 6.

d Prov. xxviii. 13; Isa. lxv. 24; Luke xv. 18, 21, &c.; 1 John i. 9.

t Ps. xl. 4; xiv. 2; 2 Chron. xvi. 9; Job xxviii. 24; Prov. xv. 3.

1 Heb. *in a time of finding.*

e Isa. lv. 6; John vii. 34; 1 Tim. i. 16.

u Job xxxiv. 21; Jer. xxxii. 19.

f Ps. ix. 9; xxvii. 5; xxxi. 20; cxix. 114; Exod. xv. 1; Judg. v. 1; 2 Sam. xxii. 1.

2 Heb. *I will counsel thee; mine eye shall be upon thee.*

v Ps. xx. 7; cxlvii. 10; Prov. xxi. 31.

w Ps. xxxiv. 15; cxlvii. 11; Job xxxvi. 7; 1 Peter iii. 12.

g Job xxxv. 11; Prov. xxvi. 3; James iii. 3.

x Ps. xxxvii. 19; Job v. 20.

h Ps. xxxiv. 8; lxxxiv. 12; Prov. xiii. 21; xvi. 20; Jer. xvii. 7; Rom. ii. 9.

y Ps. lxii. 1, 5; cxv. 9—11; cxxx. 6.

i Ps. lxiv. 10; lxviii. 3.

z Ps. xlii. 5; Zech. x. 7; John xvi. 22.

j Ps. xxxii. 11; xcvii. 12; cxlvii. 1.

k Ps. xcii. 3; cxliv. 9.

a Eph. v. 20; 1 Thess. v. 18; 2 Thess. i. 3; ii. 13.

l Ps. xcvi. 1; xcviii. 1; cxliv. 9; cxlix. 1; Isa. xlii. 10; Rev. v. 9.

b Ps. cxix. 74; cxlii. 7; Jer. lx. 24; 1 Cor. i. 31; 2 Cor. x. 17.

3 Or, *mercy.*

m Ps. xi. 7; xiv. 7; cxix. 64.

c Ps. lxix. 30; Luke i. 46.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.[n]

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.[o]

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done;* he commanded, and it stood fast.[p]

10 The LORD [4]bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.[q]

11 The counsel of the LORD standeth for ever, the thoughts of his heart [5]to all generations.[r]

12 Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.[s]

13 The LORD looketh from heaven; he beholdeth all the sons of men.[t]

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.[u]

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.[v]

18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;[w]

19 To deliver their soul from death, and to keep them alive in famine.[x]

20 Our soul waiteth for the LORD: he *is* our help and our shield.[y]

21 For our heart shall rejoice in him, because we have trusted in his holy name.[z]

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.* 15 *The privileges of the righteous.*

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.[a]

2 My soul shall make her boast in the LORD: the humble shall hear *thereof,* and be glad.[b]

3 O magnify the LORD with me, and let us exalt his name together.[c]

---

7. His soul was overwhelmed with grief; and he must have sunk and perished had not God interposed.

8. Whether does God or David speak here? If the Psalm be monitory, designed to instruct, then David is speaking to others from his own experience (see Psalm li. 10—13). He was in a condition to instruct and guide.

PSALM XXXIII.

We neither know the writer of this composition, nor the occasion on which it was written. Some would connect it with the preceding Psalm, and look upon both as one pair.

The design of the Psalm is clearly to comfort, animate, and inspire the Church, in respect of those manifold agencies and influences by which it is opposed. The style is simple and unaffected—pleasing, flowing, and without any flights of poetic genius.

2. "The psaltery and an instrument of ten strings" may denote the ten-stringed lute.

3. "A new song" may either be a new composition, or a song adapted to some new circumstance, condition, or event.

4. "The word of the Lord" denotes his promise, which is immutable; and "his works" include the providential arrangement and result, which are as just as they are gracious.

7. "The waters" here may refer to the waters gathered into one place, in Gen. i.; or to the dividing of the Red Sea, when the waters stood up as a heap; or to the ocean, which is confined to its bed by a bar of sand.

15. He that fashioned the heart must know all its thoughts, and he takes cognizance of all those works or doings in which men's thoughts are expressed and embodied.

PSALM XXXIV.

The title of this Psalm indicates its historical basis, which is found in 1 Sam. xxi. The composition itself is the utterance of a heart exulting in its deliverance from accumulated trial and suffering, and so revealing its own consciousness as to animate and encourage those who are called to endure.

Digitized by Google



PRAISE YE THE LORD ON THE HARP, ETC.—PSALM XXXIII. 1—3.

4 I sought the LORD, and he heard me, and delivered me from all my fears.[a]

5 [1]They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him out of all his troubles.[b]

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.[c]

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.[d]

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.[e]

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*.[f]

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.[g]

12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?[h]

13 Keep thy tongue from evil, and thy lips from speaking guile.[i]

BEFORE CHRIST 1031.

a Matt. vii. 7; Luke xi. 9.
j Ps. xxxvii. 27; Isa. i. 16, 17; Amos v. 15.
1 Or, *They flowed unto him.*
k vs. 6, 17; Ps. xxxiii. 18; Job xxxvi. 7.
b vs. 17, 19; 2 Sam. xxii. 1.
l Lev. xvii. 10; Deut. xxix. 19, 20; Prov. x. 7; Jer. xliv. 11.
c Gen. xxxii. 1, 2; 2 Kings vi. 17; Dan. vi. 22; Zech. ix. 8; Heb. i. 14.
m vs. 6, 15, 19; Ps. cxlv. 19, 20.
d Ps. ii. 12; 1 Peter ii. 3.
2 Heb. *to the broken of heart.*
3 Heb. *contrite of spirit.*
e Ps. xxxi. 23.
n Ps. li. 17; cxlv. 18; Isa. lvii. 15; lxi. 1.
o vs. 6, 17; Prov. xxiv. 16; 2 Tim. iii. 11, 12.
f Ps. lxxxiv. 11; Job iv. 10, 11.
p John xix. 36.
g Ps. xxxii. 8.
4 Or, *shall be guilty.*
q Ps. xciv. 23.
h 1 Peter iii. 10, 11.
i John i. 47; 1 Peter ii. 22.
r Ps. lxxi. 23; ciii. 4; 2 Sam. iv. 9; 1 Kings i. 29; Lam. iii. 58.

14 Depart from evil, and do good; seek peace, and pursue it.[j]

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.[k]

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.[l]

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.[m]

18 The LORD *is* nigh [2]unto them that are of a broken heart; and saveth such as be [3]of a contrite spirit.[n]

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.[o]

20 He keepeth all his bones: not one of them is broken.[p]

21 Evil shall slay the wicked: and they that hate the righteous [4]shall be desolate.[q]

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

2. "The humble" here refers to those who, like himself, were crushed under the weight of adversity—the oppressed.

5. "They looked unto him;" that is, the humble, or the afflicted, mentioned in the second verse.

6. "This poor man;" the Psalmist clearly speaks of himself, and the words are addressed to his companions in tribulation.

8. "Taste and see;" that is, put the love and faithfulness of God to the test by confiding in him, and you will find, by delightful experience, that He is all-sufficient.

11. The term "children" here is clearly one of affection and endearment.

15—17. The sixteenth verse must be read as a parenthesis, and the seventeenth be read with the fifteenth, thus:—"The eyes of the Lord are upon the righteous, and his ears are open unto their cry. They cry, and the Lord heareth, and delivereth them out of all their troubles."

19. Providential events, in this world of probation, are no clue to a man's moral character.

21. The wicked often fall and perish by the very devices with which they intended to effect the ruin of others.

22. "Redeemeth the soul," or preserveth the life of his servants, when that life is most in danger.

Digitized by Google



SYMPATHY WITH THE SICK AND AFFLICTED.—PSALM XXXV. 14.

PSALM XXXV.

1 *David prayeth for his own safety, and his enemies' confusion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God against them.*

A Psalm of David.

PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.[a]

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spoar, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

BEFORE CHRIST 1062.

[b] ver. 26; Ps. xl. 14, 15; lxx. 2, 3; cxxix. 5.

[c] Ps. i. 4; lxxxiii. 13; Job. xxi. 18; Isa. xxix. 5; Hos. xiii. 3.

[a] Ps. xliii. 1; cxix. 154; Exod. xiv. 25; Lam. iii. 58.

[1] Heb. *darkness and slipperiness.*

[d] Ps. lxxiii. 18; Jer. xxiii. 12.

[e] Ps. ix. 15.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.[b]

5 Let them be as chaff before the wind: and let the angel of the LORD chase *them*.[c]

6 Let their way be [1]dark and slippery: and let the angel of the LORD persecute them.[d]

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.[e]

8 Let destruction come upon him at unawares; and

PSALM XXXV.

This Ode is, as the title imports, from the pen of David. Overwhelmed with calamities and oppressed with cruelty, and finding human help of no avail in his necessities, he commits himself to God, and implores his succour and support.

By some the historical basis is found in 1 Sam. xxiv. 15, in which David appeals to God between himself and Saul, and hence, the enemies here spoken of are referred to the hypocritical, flattering courtiers of Saul, who first fawned and feigned, and then plotted together to effect his ruin. Others think that the writer refers to the parricidal conduct of Absalom, and the base treachery of Ahithophel. A third class think the Psalm prophetic of the sufferings and sorrows of Messiah.

2. God is here represented under the image of a hero, who equips himself for the deliverance of his friend—an image which has its ground in human weakness.

3. "Stop the way;" that is, as a host comes to the help of its confederates, and throws itself between them and the enemy in such a way as to cut off all retreat, so God is as a barrier in the way of David's persecutors and foes.

6. Angels persecute them—overtake them in their flight, and strike them to the ground.

7. This is the verse which seems to give the greatest probability to the supposition that David, in this Psalm, is foreshadowing the sufferings of our Saviour.

Digitized by Google

let his net that he hath hid catch himself: into that very destruction let him fall.[a]

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.[b]

10 All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?[c]

11 [1]False witnesses did rise up; [2]they laid to my charge *things* that I knew not.[d]

12 They rewarded me evil for good *to* the [3]spoiling of my soul.[e]

13 But as for me, when they were sick, my clothing *was* sackcloth: I [4]humbled my soul with fasting; and my prayer returned into mine own bosom.[f]

14 I [5]behaved myself [6]as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [7]adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not.[g]

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.[h]

17 Lord, how long wilt thou look on? rescue my soul from their destructions, [8]my darling from the lions.[i]

18 I will give thee thanks in the great congregation: I will praise thee among [9]much people.[j]

19 Let not them that are mine enemies [10]wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.[k]

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.[l]

22 *This* thou hast seen, O LORD: keep not silence: O Lord, be not far from me.[m]

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.[n]

24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.[o]

25 Let them not say in their hearts, [11]Ah, so would we have it: let them not say, We have swallowed him up.[p]

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.[q]

27 Let them shout for joy, and be glad, that favour [12]my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.[r]

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.[s]

BEFORE CHRIST 1062.

12 Heb. *my righteousness.*

a Ps. vii. 15, 16; lvii. 6; cxli. 9, 10; Prov. v. 22.
r Ps. lxx. 4; cxlix. 4.
b Ps. xiii. 5.
s Ps. li. 14; lxxi. 24.
c Ps. li. 8; lxxi. 19; lxxxvi. 8; lxxxix. 6, 8; Exod. xv. 11.
1 Heb. *Witnesses of wrong.*
2 Heb. *they asked me.*
d Ps. xxvii. 12.
3 Heb. *depriving.*
e Ps. xxxviii. 20; cix. 3—5; Jer. xviii. 20; John x. 32.
t Rom. iii. 18.
13 Heb. *to find his iniquity to hate.*
4 Or, *afflicted.*
u Deut. xxix. 19; Ps. x. 3; xlix. 18.
f Ps. lxix. 10; Job xxx. 25; Matt. x. 13; Luke x. 6.
v Ps. xii. 2; Jer. lv. 22.
5 Heb. *walked.*
6 Heb. *as a friend, as a brother to me.*
14 Or, *vanity.*
w Prov. iv. 16; Isa. lxv. 2; Micah ii. 1.
7 Heb. *halting.*
x Ps. lvii. 10; cviii. 4.
15 Heb. *the mountains of God.*
g Ps. xxxviii. 17; Job xvi. 9; xxx. 1, 8, 12.
y Ps. lxxvii. 19; cxlv. 9; Job vii. 20; xi. 8; Rom. xi. 33; 1 Tim. iv. 10.
h Ps. xxxvii. 12; Job xvi. 9; Lam. ii. 16.
16 Heb. *precious.*
8 Heb. *my only one.*
z Ps. xvii. 8; xxxi. 19; xci. 4; Ruth ii. 12.
i Ps. xxii. 20; Hab. i. 13.
17 Heb. *watered.*
9 Heb. *strong.*
j Ps. xxii. 25, 31; xl. 9, 10; cxl. 1.
a Ps. xvi. 11; Job xx. 17; Rev. xxii. 1.
10 Heb. *falsely.*
b Jer. ii. 13; John iv. 10, 14; 1 Peter ii. 9.
k Ps. xiii. 4; xxv. 2; xxxviii. 16; lxix. 4; cix. 3; cxix. 161; Job xv. 12; Prov. vi. 13; x. 10; Lam. iii. 52; John xv. 25.
18 Heb. *draw out at length.*
Ps. vii. 10; xciv. 15; xcvii. 11; Jer. xxii. 16.
l Ps. xxii. 13; xl. 15; liv. 7; lxx. 3.
m Exod. iii. 7; Ps. x. 1; xxii. 11, 19; xxxviii. 21; lxxi. 12; lxxxiii. 1.
d Ps. l. 5.
n Ps. xliv. 23; lxxx. 2.
o ver. 19; 2 Thess. i. 6.
11 Heb. *Ah, ah, our soul*
p Ps. xxvii. 12; lxx. 3; cxl. 8; Lam. ii. 16
e ver. 7; Ps. lxxiii. 3; Prov. xxiii. 17; xxiv. 1, 19.
f Ps. xc. 5, 6
q ver. 4; Ps. xxxviii. 16; xl. 14; cix. 29; cxxxii. 18
19 Heb. *in truth, or stableness*

PSALM XXXVI.

1 *The grievous estate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.[t]

2 For he flattereth himself in his own eyes, [13]until his iniquity be found to be hateful.[u]

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.[v]

4 He deviseth [14]mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.[w]

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.[x]

6 Thy righteousness *is* like [15]the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.[y]

7 How [16]excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.[z]

8 They shall be abundantly [17]satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.[a]

9 For with thee *is* the fountain of life: in thy light shall we see light.[b]

10 O [18]continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.[c]

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.[d]

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

FRET not thyself because of evildoers, neither be thou envious against the workers of iniquity.[e]

2 For they shall soon be cut down like the grass, and wither as the green herb.[f]

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and [19]verily thou shalt be fed.

13 Heb. *to find his iniquity to hate.*
t Rom. iii. 18.
u Deut. xxix. 19; Ps. x. 3; xlix. 18.
v Ps. xii. 2; Jer. iv. 22.
w Prov. iv. 16; Isa. lxv. 2; Micah ii. 1.
x Ps. lvii. 10; cviii. 4.
15 Heb. *the mountains of God.*
y Ps. lxxvii. 19; cxlv. 9; Job vii. 20; xi. 8; Rom. xi. 33; 1 Tim. iv. 10.
16 Heb. *precious.*
z Ps. xvii. 8; xxxi. 19; xci. 4; Ruth ii. 12.
a Ps. xxxvi. 8; Jer. xxxi. 14.
b Ps. xxxvi. 9; Prov. xx. 27; John i. 4, 9; viii. 12; 1 John i. 5.
18 Heb. *draw out at length.*
c Ps. xxxvi. 10; Song of Sol. i. 4.
d Ps. xxxvi. 12; Prov. xxiv. 16; Isa. xxvi. 5.
e Ps. xxxvii. 7, 8; Prov. xxiii. 17; xxiv. 1, 19.
f Ps. xc. 5, 6
19 Heb. *in truth, or stableness*

---

11. These words, in the opinion of many commentators, are directly prophetic of the accusations falsely brought against the Redeemer.

17. "My darling." He was alone, and that which was most precious to him—even his life—was in danger. Hence the fervour of his pleading, and the consequent assurance of his faith.

PSALM XXXVI.

Whether in this Psalm, which is also from the pen of David, the writer refers to the new impieties which revealed themselves in the life and doings of Saul, when the spirit of evil came upon him; or to the crimes which he witnessed in the court, and among the associates of that unhappy prince; or to the fact of Saul killing the priests of the Lord (1 Sam. xxii. 10); or to Saul giving his daughter Michal in marriage to David, in the hope thereby of more easily effecting his murderous design against him, it is impossible to say. Perhaps we are not to think of any particular occasion, but must consider the Psalm, like Luther, as purely didactic, or as a hymn of instruction.

1. The meaning is, "If I am to interpret the conduct of the wicked, my heart tells me, there is no fear of God before their eyes."

2. "He flattereth himself," or seeks by every possible illusion to escape the conviction, that God's avenging righteousness will punish his impiety.

6. That is, his righteousness is fixed and abiding like the mountains. His judgments or dispensations are too deep to be sounded.

9. If the eye must be bright to see the sun, so the soul must be filled with divine light to contemplate the light—the purity and perfection of God. "Blessed are the pure in heart, for they shall see God."

PSALM XXXVII.

There are mysteries in the world of Nature, and there are mysteries in the dispensations of Providence. How is it that the wicked so often prosper and

Digitized by Google

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.[a]

5 [1]Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.[b]

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.[c]

7 [2]Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.[d]

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.[e]

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.[f]

10 For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*[g]

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.[h]

12 The wicked [3]plotteth against the just, and gnasheth upon him with his teeth.[i]

13 The Lord shall laugh at him: for he seeth that his day is coming.[j]

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay [4]such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.[k]

16 A little that a righteous man hath *is* better than the riches of many wicked.[l]

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.[m]

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.[n]

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.[o]

20 But the wicked shall perish, and the enemies of the LORD *shall be* as [5]the fat of lambs: they shall consume; into smoke shall they consume away.[p]

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.[q]

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.[r]

23 The steps of a *good* man are [6]ordered by the LORD: and he delighteth in his way.[s]

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.[t]

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.[u]

26 *He is* [7]ever merciful, and lendeth; and his seed *is* blessed.[v]

27 Depart from evil, and do good; and dwell for evermore.[w]

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.[x]

B.C. 541—1034.

[a] Isa. lviii. 14.
[y] Prov. ii. 21.
[1] Heb. *Roll thy way upon the LORD.*
[b] Ps. lv. 22; Prov. xvi. 3; Matt. vi. 25; Luke xii. 22; 1 Peter v. 7.
[z] Matt. xii. 35.
[c] Job xi. 17; Micah vii. 9.
[8] Or, *goings.*
[a] Ps. xl. 8; cxix. 98; Deut. vi. 6; Isa. li. 7.
[2] Heb. *Be silent to the LORD.*
[b] Ps. x. 8.
[d] vs. 1, 8; Ps. lxii. 1; Isa. xxx. 15; Jer. xii. 1; Lam. iii. 26.
[c] Ps. cix. 31; 2 Peter ii. 9.
[e] Ps. lxxiii. 3; Eph. iv. 26.
[d] ver. 9; Ps. xxvii. 14; iii. 5, 6; xci. 8; Prov. xx. 22.
[f] vs. 11, 22, 29; Job xxvii. 13, 14; Isa. lvii. 13.
[9] Or, *a green tree that groweth in his own soil.*
[e] Job v. 3.
[g] Job vii. 10; xx. 9; Heb. x. 36, 37.
[f] Job xx. 5, &c.
[h] Matt. v. 5.
[g] Isa. xxxii. 17; lvii. 2.
[3] Or, *practiseth.*
[i] Ps. xxxv. 16.
[h] Ps. i. 4; iii. 5.
[j] Ps. ii. 4; 1 Sam. xxvi. 10.
[i] Ps. iii. 8; ix. 9.
[4] Heb. *the upright of way.*
[j] 1 Chron. v. 20; Isa. xxxi. 5; Dan. iii. 17, 28; vi. 23.
[k] Micah v. 6.
[l] Prov. xv. 16; xvi. 8; 1 Tim. vi. 6.
[m] Ps. x. 15; Job xxxviii. 15; Ezek. xxx. 21, &c.
[k] Ps. vi. 1.
[n] Ps. i. 6; Isa. lx. 21.
[l] Ps. xxxii. 4; Job vi. 4.
[o] Ps. xxxiii. 19; Job v. 20.
[10] Heb. *peace,* or, *health.*
[5] Heb. *the preciousness of lambs.*
[m] Ps. vi. 2.
[p] Ps. cii. 3.
[n] Ps. xl. 12; Ezra ix. 6; Matt. xi. 28.
[q] Ps. cxii. 5, 9.
[r] ver. 9; Prov. iii. 33.
[11] Heb. *vexed.*
[6] Or, *established.*
[o] Ps. xxxv. 14; xlii. 9; xliii. 2; Job xxx. 28.
[s] 1 Sam. ii. 9; Prov. xvi. 9.
[p] ver. 3; Job vii. 5.
[t] Ps. xxxiv. 19, 20; xl. 2; xci. 12; Prov. xxiv. 16; Micah vii. 8; 2 Cor. iv. 9.
[q] Ps. xxii. 1; Job iii. 24; Isa. lix. 11.
[u] Ps. lix. 15; cix. 10; Job xv. 23.
[7] Heb. *all the day.*
[v] Ps. cxii. 5, 9; Deut. xv. 8, 10.
[12] Heb. *is not with me.*
[r] Ps. vi. 7; lxxxviii. 9.
[w] Ps. xxxiv. 14; Isa. i. 16, 17.
[13] Heb. *stroke.*
[14] Or, *my neighbours.*
[s] Ps. xxxi. 11; Luke x. 31, 32; xxiii. 49.
[x] Ps. xl. 7; xxi. 10; Prov. ii. 22.
[t] Ps. xxxv. 20; * 2 Sam. xvi. 7, 8; xvii. 1—3.

29 The righteous shall inherit the land, and dwell therein for ever.[y]

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.[z]

31 The law of his God *is* in his heart; none of his [8]steps shall slide.[a]

32 The wicked watcheth the righteous, and seeketh to slay him.[b]

33 The LORD will not leave him in his hand, nor condemn him when he is judged.[c]

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it.*[d]

35 I have seen the wicked in great power, and spreading himself like [9]a green bay tree.[e]

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.[f]

37 Mark the perfect *man,* and behold the upright: for the end of *that* man *is* peace.[g]

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.[h]

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.[i]

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.[j]

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A Psalm of David, to bring to remembrance.



LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.[k]

2 For thine arrows stick fast in me, and thy hand presseth me sore.[l]

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* [10]rest in my bones because of my sin.[m]

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.[n]

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am [11]troubled; I am bowed down greatly; I go mourning all the day long.[o]

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.[p]

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.[q]

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also [12]is gone from me.[r]

11 My lovers and my friends stand aloof from my [13]sore; and [14]my kinsmen stand afar off.[s]

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.[t]

---

succeed, while the pious and the good are so often tried and afflicted? This Psalm supplies the answer, in which the writer states the only true ground of belief and satisfaction, namely, that God does not here on earth deal with men according to their character or moral principles.

20. The fat of the lambs which were offered in burnt sacrifices was consumed by fire; and just as the smoke thereof rose and vanished away, so shall the wicked disappear, and be no more seen.

25. "Nor his seed begging bread:" this must be taken as a general principle, though certainly it is not one without exception.

PSALM XXXVIII.

This pensive and penitential Poem had its basis, in all probability, in the unnatural and rebellious conduct of Absalom; and, being a SONG OF REMEMBRANCE, it is also probable that the vivid recollection of that great sin,

Digitized by Google

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.[a]

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [1]in thee, O LORD, do I hope: thou wilt [2]hear, O Lord my God.[b]

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.[c]

17 For I *am* ready [3]to halt, and my sorrow *is* continually before me.[d]

18 For I will declare mine iniquity; I will be sorry for my sin.[e]

19 But mine enemies [4]*are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.[f]

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*.[g]

21 Forsake me not, O LORD: O my God, be not far from me.[h]

22 Make haste [5]to help me, O Lord my salvation.[i]

PSALM XXXIX.

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life,* 7 *the reverence of God's judgments,* 10 *and prayer, are his bridles of impatiency.*

To the chief Musician, *even* to Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep [6]my mouth with a bridle, while the wicked is before me.[j]

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was [7]stirred.[k]

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,[l]

4 LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know [8]how frail I *am*.[m]

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man [9]at his best state *is* altogether vanity. Selah.[n]

6 Surely every man walketh in [10]a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.[o]

7 And now, Lord, what wait I for? my hope *is* in thee.[p]

8 Deliver me from all my transgressions: make me not the reproach of the foolish.[q]

9 I was dumb, I opened not my mouth; because thou didst *it*.[r]

10 Remove thy stroke away from me: I am consumed by the [11]blow of thine hand.[s]

11 When thou with rebukes dost correct man for iniquity, thou makest [12]his beauty to consume away like a moth: surely every man *is* vanity. Selah.[t]

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.[u]

13 O spare me, that I may recover strength, before I go hence, and be no more.[v]

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *The sense of David's evils inflameth his prayer.*

To the chief Musician, A Psalm of David.

I [13]WAITED patiently for the LORD; and he inclined unto me, and heard my cry.[w]

2 He brought me up also out of [14]an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.[x]

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.[y]

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.[z]

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: [15]they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.[a]

6 Sacrifice and offering thou didst not desire; mine ears hast thou [16]opened: burnt offering and sin offering hast thou not required.[b]

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,[c]

8 I delight to do thy will, O my God: yea, thy law *is* [17]within my heart.[d]

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.[e]

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.[f]

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.[g]

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart [18]faileth me.[h]

BEFORE CHRIST 1034.

a Ps. xxxix. 2, 9; 2 Sam. xvi. 10.
12 Heb. *that which is to be desired in him to melt away.*
t ver. 5; Job iv. 19; xiii. 28; Isa. l. 9; Hos. v. 12.
1 Or, *thee do I wait for.*
2 Or, *answer.*
b Ps. cxxiii. 1—3.
u Ps. cxix. 19; Gen. xlvii. 9; Lev. xxv. 23; Heb. xi. 13; 1 Peter i. 17; ii. 11.
c Ps. xiii. 4; xxxv. 26; Deut. xxxii. 35.
v Job x. 20, 21; xiv. 5, 6, 10—12.
3 Heb. *for halting.*
d Ps. xxxv. 15.
e Ps. xxxii. 5; Prov. xxviii. 13; 2 Cor. vii. 9, 10.
4 Heb. *being living, are strong.*
13 Heb. *In waiting I waited.*
f Ps. xxxv. 19.
w Ps. xxvii. 14; xxxvii. 7.
14 Heb. *a pit of noise.*
g Ps. xxxv. 12; 1 Peter iii. 13; 1 John iii. 12.
x Ps. xxvii. 5; xxxvii. 23; lxix. 2, 14.
h Ps. xxxv. 22.
5 Heb. *for my help.*
i Ps. xxvii. 1; lxii. 2, 6; Isa. xii. 2.
y Ps. xxxiii. 3; lii. 6.
z Ps. xxxiv. 8; ci. 3, 7; Jer. xvii. 7.
6 Heb. *a bridle,* or, *muzzle for my mouth.*
15 Or, *none can order them unto thee.*
j Ps. cxli. 3; 1 Kings ii. 4; 2 Kings x. 31.
a Ps. lxxi. 15; xcii. 5; cxxxix. 6, 17; Exod. xv. 11; Job v. 9; ix. 10.
7 Heb. *troubled.*
k Ps. xxxviii. 13.
16 Heb. *digged,* Exod. xxi. 6.
l Jer. xx. 9; Col. iv. 5.
b Ps. l. 8; li. 16; 1 Sam. xv. 22; Isa. i. 11; lxvi. 3; Hos. vi. 6; Matt. ix. 13; xii. 7; Heb. x. 5.
c Luke xxiv. 44.
8 Or, *what time I have here.*
m Ps. xc. 12; cxix. 84.
17 Heb. *in the midst of my bowels.*
d Ps. xxxvii. 31; cxix. 16, 24, 47, 92; Jer. xxxi. 33; John iv. 34; Rom. vii. 22.
9 Heb. *settled.*
n ver. 11; Ps. lxii. 9; xc. 4; cxliv. 4.
e Ps. xxii. 22, 25; xxxv. 18; cxix. 13.
10 Heb. *an image.*
o Job xxvii. 17; Eccles. v. 14; Luke xii. 20, 21; 1 Cor. vii. 31; James iv. 14.
f Acts xx. 20, 27.
p Ps. xxxviii. 15.
q Ps. xliv. 13; lxxix. 4.
g Ps. xliii. 3; lvii. 3.
r Ps. xxxviii. 13; Lev. x. 3; 2 Sam. xvi. 10; Job ii. 10; ix. 34.
11 Heb. *conflict.*
s Job ix. 34; xiii. 21.
18 Heb. *forsaketh.*
h Ps. xxxviii. 4; lxxiii. 26.

which brought on David the tremendous denunciation, "The sword shall never depart from thine house" (2 Sam. xii. 10), added to his anguish and distress.

8—10. The distress of his mind affected the health of his body; he was physically and mentally afflicted.

13, 14. He was so bowed down and so helpless, that he found his relief in perfect silence.

16. "For I said;" that is, cried to God, lest they should rejoice over me; when my foot slippeth, they would exalt themselves against me.

PSALM XXXIX.

This Psalm, as the title informs us, was dedicated to Jeduthun, who was one of the leaders of sacred music in David's time (1 Chron. xvi. 41, 42; xxv. 1, 8; 2 Chron. v. 12). Gesenius would have it, "A Psalm upon an instrument, or according to a melody invented by Jeduthun."

David was in great distress, partly caused by his own sin and folly, and therefore, instead of repining at the dispensations of God, he bowed in submission and fear.

6. "A vain shew," or a shadow, for life in man is rather a semblance or show than a reality.

PSALM XL.

Though David was the inspired writer of this Psalm, it is clearly prophetic of the sufferings and death—of the sacrifice and atonement—of the great Redeemer. (See Heb. x. 5—8.)

1. The Saviour's prayer in the garden, during his unutterable agony, is the best commentary on this verse.

5. The whole plan of God's redeeming mercy is transcendently grand and wonderful, and in that plan He has expressed to us the deepest thoughts of his heart.

6. The law, with all its sacrifices, made nothing perfect hence the necessity of Christ's incarnation, obedience, and death.

Digitized by Google



"HE HEAPETH UP RICHES, AND KNOWETH NOT WHO SHALL GATHER THEM."—PSALM XXXIX. 6.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.[a]

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.[b]

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.[c]

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.[d]

17 But I *am* poor and needy; *yet* the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.[e]

BEFORE CHRIST 1034.

a Ps. lxx. 1, &c

b Ps. xxxv. 4, 26; lxx. 2, 3; lxxi. 13.

1 Or, *the weak*, or, *sick.*

2 Heb. *in the day of evil.*

c Ps. lxx. 3; lxxiii. 19.

f Prov. xiv. 21.

d Ps. xxxv. 27; lxx. 4.

3 Or, *do not thou deliver.*

g Ps. xxvii. 12.

4 Heb. *turn.*

e Ps. lxx. 5; 1 Peter v. 7.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies' treachery.* 10 *He fleeth to God for succour.*

To the chief Musician, A Psalm of David.

BLESSED *is* he that considereth [1]the poor: the LORD will deliver him [2]in time of trouble.[f]

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and [3]thou wilt not deliver him unto the will of his enemies.[g]

3 The LORD will strengthen him upon the bed of languishing: thou wilt [4]make all his bed in his sickness.

7. "The volume of the book" may refer to the law in general, or, as some think, to that sealed book which lies on the throne, sealed indeed with seven seals, but opened by Christ at his ascension and exaltation.

PSALM XLI.

Without reference to any particular event, the ground-thought of the Poem is, that he who is thus compassionate to the afflicted and the unfortunate thereby wins for himself the Divine favour, deliverance when he himself is in distress, preservation from the rage of his enemies, and consolation when laid on the bed of sickness. David, in his affliction, finds himself surrounded by malicious foes, who plot his destruction, and seek with all their powers to effect it; and therefore he looks up with believing confidence to God, and waits for his salvation.

1. "The poor" may refer to the subjects of poverty or the subjects of affliction.

6. That is, If any one come to see me, he speaketh falsely; while affecting to sympathise, his thoughts are busy in devising some base and malicious calumny, which, on leaving, he freely and widely circulates, as a fact of which he himself had cognizance.

8. This is the calumny—"An evil disease," a disease of Belial, the result of his licentiousness, cleaveth to him; and it cannot but prove fatal. How base, because how false!

Digitized by Google

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.[a]

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.[b]

7 All that hate me whisper together against me: against me do they devise [1]my hurt.

8 [2]An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 Yea, [3]mine own familiar friend, in whom I trusted, which did eat of my bread, hath [4]lifted up *his* heel against me.[c]

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.[d]

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.[e]

PSALM XLII.

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

To the chief Musician, Maschil, for the sons of Korah.

AS the hart [5]panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?[f]

BEFORE CHRIST 1034.

a Ps. vi. 2; cxlvii. 3; 2 Chron. xxx. 20.

g ver. 10; Ps. lxxix. 10; lxxx. 5; cii. 9; cxv. 2.

b Ps. xii. 2; Prov. xxvi. 24—26.

h Ps. lxii. 8; Job xxx. 16; Isa. xxx. 29.

6 Heb. *bowed down.*

1 Heb. *evil to me.*

2 Heb. *A thing of Belial.*

7 Or, *give thanks.*

8 Or, *his presence is salvation.*

i ver. 11; Ps. xliii. 5; Lam. iii. 24.

3 Heb. *the man of my peace.*

4 Heb. *magnified.*

9 Or, *the little hill.*

c Ps. lv. 12, 13, 20; 2 Sam. xv. 12; Job xix. 19; Jer. xx. 10; Obad. 7; John xiii. 18.

j Ps. cxxxiii. 3.

k Ps. lxxxviii. 7; Jer. lv. 20; Ezek. vii. 26; Jonah ii. 3.

d Ps. xxxiv. 15; Job xxxvi. 7.

l Ps. xxxii. 7; lxiii. 6; cxxxiii. 3; cxlix. 5; Lev. xxv. 21; Deut. xxviii. 8; Job xxxv. 10.

e Ps. cvi. 48.

m Ps. xxxviii. 6; xliii. 2.

10 Or, *killing.*

5 Heb. *brayeth.*

n ver. 3; Joel ii. 17; Micah vii. 10.

f Ps. lxiii. 1; lxxxiv. 2; John vii. 37; 1 Thess. i. 9.

o ver. 5; Ps. xliii. 5.

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?[g]

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.[h]

5 Why art thou [6]cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet [7]praise him [8]*for* the help of his countenance.[i]

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from [9]the hill Mizar.[j]

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.[k]

8 *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.[l]

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?[m]

10 *As* with a [10]sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?[n]

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.[o]

12. "Before thy face," as an object of thy love and care. Blessed assurance this!

PSALM XLII.

The word MASCHIL, in the title, means instruction; and admirably is the Psalm adapted to teach the most salutary lessons to every believing soul. It is addressed to the sons of Korah, who were a Levitical family of singers (1 Chron. vi. 19; ix. 19; xxvi. 1, 2; 2 Chron. xx. 19). Everything in the internal structure of the poem points to David as its author.

Its historical basis is found in the unnatural conduct of his son Absalom, which drove him from his throne and his family, and shut him out from the house and service of God, to his inexpressible grief. Hence his vehement and impassioned desire to be restored to those divine sources of life and comfort.

2. "Before God:" in the Tabernacle, as the scene of God's presence and glory.

6. From 2 Sam. xvii. 27 we learn that David, in his flight, having crossed the Jordan, took up his abode at Mahanaim, a town which lay at the foot of Hermon, whose mountain range formed the northern boundary of the Israelitish territory east of the Jordan. In this far-off distance, he thinks of the past, and his soul pants for freedom.

"The hill Mizar," or the little hill, is unknown, but it was some spot sacred to David in this the period of his exile.

7. David was, perhaps, in sight of those cataracts, or torrents, which descended from the lofty mountains of Hermon, and poured down their waters with a noise and a rapidity of which those who have witnessed nothing of the kind can have but a faint conception, especially if they came rolling over crags, precipices, and broken rocks. To these rolling, impetuous torrents David compares his affliction and grief.

The "water-spout" is an aqueous meteor, most frequently seen at sea. As it rises, it assumes the form of a cone, is often accompanied with thunder and lightning, and, when it bursts, is most destructive in its action.

10. The "bones" are to be taken as inclusive of his whole frame. How pungent is David's grief when his enemies taunt him with being deserted—"Where is thy God?"



HARTS AT THE WATER BROOK.

Digitized by Google

PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an [1]ungodly nation: O deliver me [2]from the deceitful and unjust man.[a]

2 For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?[b]

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.[c]

4 Then will I go unto the altar of God, unto God [3]my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.[d]

PSALM XLIV.

1 *The church, in memory of former favours,* 7 *complaineth of their present evils.* 17 *Professing her integrity,* 23 *she fervently prayeth for succour.*

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.[e]

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.[f]

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.[g]

4 Thou art my King, O God: command deliverances for Jacob.[h]

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.[i]

6 For I will not trust in my bow, neither shall my sword save me.[j]

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.[k]

8 In God we boast all the day long, and praise thy name for ever. Selah.[l]

BEFORE CHRIST 1021.

m Ps. lx. 1, 10; lxxiv. 1; lxxxviii. 14; lxxxix. 38; cviii. 11.

n Lev. xxvi. 17; Deut. xxviii. 25; Josh. vii. 8, 12.

1 Or, *unmerciful.*

4 Heb. *as sheep of meat.*

2 Heb. *from a man of deceit and iniquity.*

o Ps. lx. 1; Deut. iv. 27; xxviii. 64; Rom. viii. 36.

a Ps. xxvi. 1; xxxv. 1, 24.

5 Heb. *without riches.*

p Isa. lii. 3, 4; Jer. xv. 13.

b Ps. xxviii. 7; xlii. 9.

q Ps. lxxix. 4; lxxx. 6.

r Ps. xxii. 7; Deut. xxviii. 37; 2 Kings xix. 21; Job xvi. 4.

c Ps. lii. 4; xl. 11; lvii. 3.

3 Heb. *the gladness of my joy.*

s Ps. viii. 2.

t Dan. ix. 13.

d Ps. xlii. 5, 11.

6 Or, *goings.*

u Ps. cxix. 51, 157; Job xxiii. 11.

v Ps. xxiii. 4; Isa. xxxiv. 13; xxxv. 7.

w Ps. lxviii. 31; Job xl. 13.

x Ps. cxxxix. 1; Job xxxi. 14; Jer xvii. 10.

e Ps. lxxviii. 3; Exod. xii. 26, 27.

y Rom. viii. 36.

z ver. 9; Ps. vii. 6; xxxv. 23; lix. 4, 5; lxxviii. 65.

f Ps. lxxviii. 55; lxxx. 8; Exod. xv. 17; Deut. vii. 1.

a Ps. xlii. 1; lxxxviii. 14; Job xiii. 24.

b Ps. cxix. 25.

7 Heb. *a help for us.*

g Deut. iv. 37; vii. 7, 8; viii. 17; Josh. xxiv. 12.

h Ps. lxxiv. 12.

i Phil. iv. 13.

8 Heb. *boileth,* or, *bubbleth up.*

j Ps. xxxiii. 16; Hos. i. 7.

k Ps. xl. 14.

l Ps. xxxiv. 2; Jer. ix. 24; Rom. ii. 17.

c Luke iv. 22.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.[m]

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.[n]

11 Thou hast given us [4]like sheep *appointed* for meat; and hast scattered us among the heathen.[o]

12 Thou sellest thy people [5]for nought, and dost not increase *thy wealth* by their price.[p]

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.[q]

14 Thou makest us a byword among the heathen, a shaking of the head among the people.[r]

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.[s]

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.[t]

18 Our heart is not turned back, neither have our [6]steps declined from thy way;[u]

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.[v]

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;[w]

21 Shall not God search this out? for he knoweth the secrets of the heart.[x]

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.[y]

23 Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.[z]

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?[a]

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.[b]

26 Arise [7]for our help, and redeem us for thy mercies' sake.

PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.

MY heart [8]is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.[c]

PSALM XLIII.

This Ode stands in close and immediate relation to the preceding; and though the two are not to be taken as one composition, yet they must be considered as a pair of Psalms inseparably linked together.

1. "The deceitful and unjust man" may point to Absalom or Ahithophel, or to both.

3. The "light" and the "truth" denote the presence and the promise of God. These were infallible guides.

5. How beautiful and how touching are these soliloquies, in which the poet reasons with himself, fortifies his faith, calms his fears, and attunes his every power to sweeter song!

PSALM XLIV.

This Psalm is the prayer of an oppressed Church for help and protection against foreign enemies. Of its author we know nothing. Some would refer it to the time when David carried on war in Arabia, and on the Euphrates with the Syrians, in which warfare he suffered no common loss. Others, however, maintain that it belongs to the time of the Maccabees, and to the reign of Antiochus Epiphanes, whose hatred to the laws and the religion of the Jews was deep and inveterate.

Like the two preceding Odes, it is a MASCHIL, or Psalm of instruction.

19. That is, they were so broken and scattered, that they were compelled to take up their abode with the dragon, or the jackal, in its wilderness retreat.

PSALM XLV.

The word SHOSHANNIM, in the title, means a hexachord, or a musical instrument of six strings. The Psalm is a Maschil, or Didactic Ode, addressed to the sons of Korah, to be used in the service of the sanctuary.

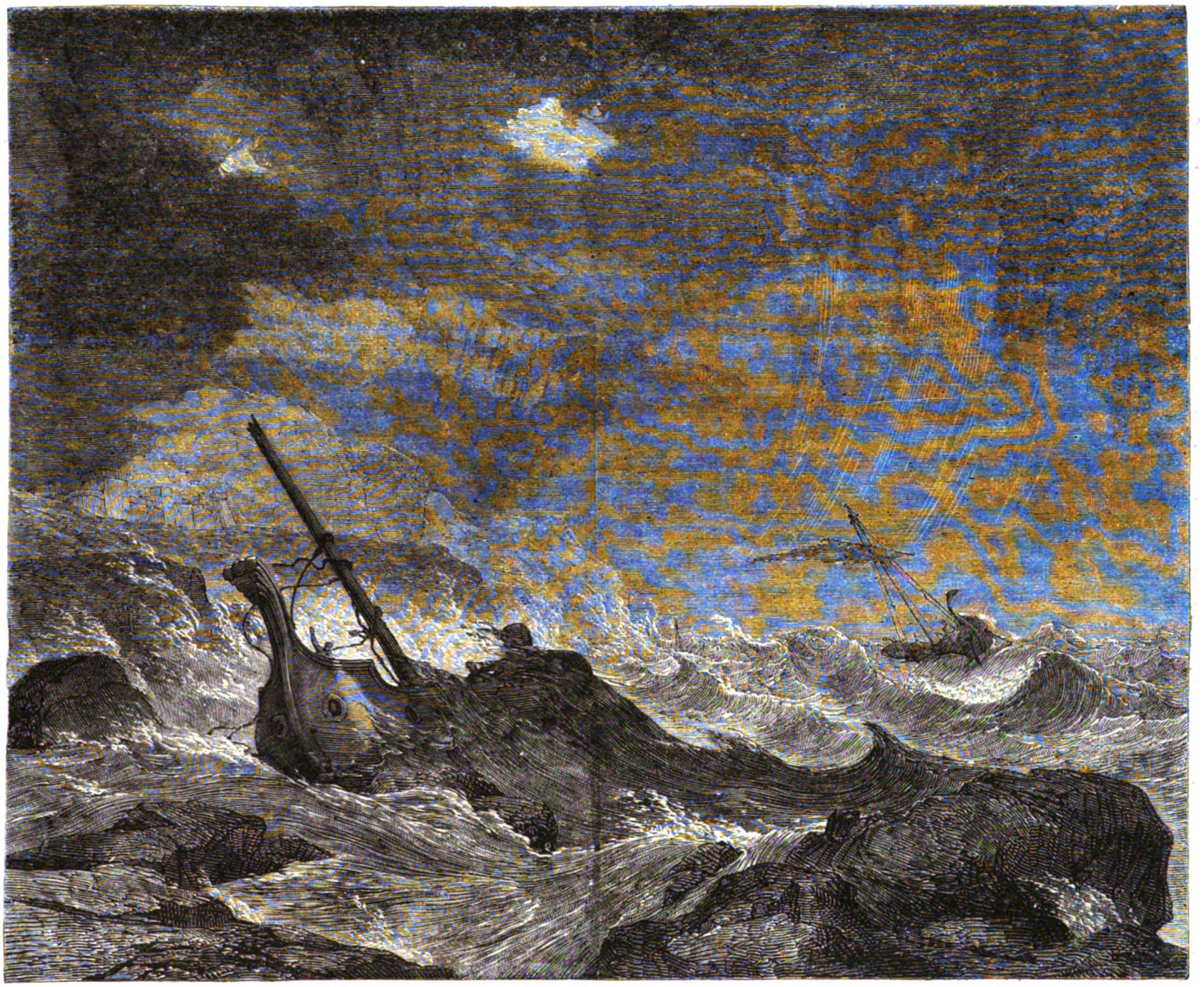
It is a Song of Loves—an Epithalamium, or Bridal Poem—composed on the marriage of Solomon with the daughter of Pharaoh; but surely a greater than Solomon is here. The application of the Psalm to the person and reign of Messiah is supported by far the larger number of Jewish and Christian commentators. The Apostle Paul refers the sixth and seventh verses to Christ, in Heb. i. 8, 9.

Digitized by Google



A FATHER IN ISRAEL DISCOURSING OF THE OLDEN TIME TO THE YOUNG.—PSALM XLIV. 1.

Digitized by Google



"THOU BREAKEST THE SHIPS OF TARSHISH WITH AN EAST WIND."—PSALM XLVIII. 7.

3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.[a]

4 And in thy majesty [1]ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.[b]

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.[c]

7 Thou lovest righteousness, and hatest wickedness: therefore [2]God, thy God, hath anointed thee with the oil of gladness above thy fellows.[d]

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.[e]

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.[f]

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;[g]

11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.[h]

12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat [3]thy favour.[i]

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.[j]

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.[k]

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

BEFORE CHRIST 1042.

a Isa. ix. 6; xlix. 2; Heb. iv. 12; Rev. i. 16; xix. 15.
f 1 Kings ii. 19; Cant. vi. 8.
1 Heb. *prosper thou, ride thou.*
b Rev. vi. 2.
g Deut. xxi. 13.
h Ps. xcv. 6; Isa. liv. 5.
c Ps. xciii. 2; Heb. i. 8.
3 Heb. *thy face.*
i Ps. xxii. 29; lxxii. 10; Isa. xlix. 23.
2 Or, *O God.*
j Rev. xix. 7, 8.
d Ps. xxi. 6; xxxiii. 5; 1 Kings i. 39; Isa. lxi. 1.
k Cant. i. 4.
e Cant. i. 3.

As to the date and author of the composition, we are in total uncertainty. It has been conjectured that it was written by David after Nathan's beautiful and prophetic address, contained in 1 Chron. xvii. 4—27.

1. "My heart is inditing," or, rather, is overflowing. It was so full of thought and feeling, that he could not restrain himself; and hence, his tongue moved like the pen of one who writes easily and quickly.

4. The right hand is the symbol of power, and this power was to win for itself the most glorious conquests.

7. Anointing was an Eastern custom connected with consecration to office; and the oil of gladness denotes the joy attendant on such a ceremonial.

8. Palaces of ivory; or which had their rooms ornamented with ivory. (See 1 Kings xxii. 39; Amos iii. 15.)

Digitized by Google

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.[a]

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.[b]

PSALM XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

To the chief Musician for the sons of Korah, A Song upon Alamoth.

GOD *is* our refuge and strength, a very present help in trouble.[c]

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into [1]the midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.[d]

4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.[e]

5 God *is* in the midst of her; she shall not be moved: God shall help her, [2]*and that* right early.[f]

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.[g]

7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.[h]

8 Come, behold the works of the LORD, what desolations he hath made in the earth.[i]

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.[j]

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.[k]

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.[l]

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm for the sons of Korah.

CLAP your hands, all ye people; shout unto God with the voice of triumph.[m]

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.[n]

3 He shall subdue the people under us, and the nations under our feet.[o]

BEFORE CHRIST 1004.

a 1 Peter ii. 9; Rev. i. 6; v. 10; xx. 6.

p 1 Peter i. 4.

q Ps. lxviii. 24, 25.

b Mal. i. 11.

3 Or, *every one that hath understanding.*

r Zech. xiv. 9; 1 Cor. xiv. 15, 16.

s Ps. xciii. 1; xcvi. 10; xcvii. 1; xcix. 1; 1 Chron. xvi. 31; Rev. xix. 6.

c Ps. lxii. 7, 8; xci. 2; cxliii. 5; cxlv. 18; Deut. iv. 7.

4 Or, *The voluntary of the people are gathered unto the people of the God of Abraham.*

1 Heb. *the heart of the seas.*

t Ps. lxxxix. 18; Rom. iv. 11, 12.

d Ps. xciii. 3, 4; Jer. v. 22; Matt. vii. 25.

e Ps. xlviii. 1, 8; Isa. vii. 7; lx. 14.

u Ps. xlvi. 4; lxxxvii. 3; Isa. ii. 2, 3; Micah iv. 1; Zech. viii. 3.

2 Heb. *when the morning appeareth,* Ps. xxx. 5; cxliii. 8; Exod. xiv. 24, 27.

f Deut. xxiii. 14; Isa. xii. 6; Ezek. xliii. 7, 9; Hos. xi. 9; Joel ii. 27; Zeph. iii. 15; Zech. ii. 5, 10, 11; viii. 3.

g Ps. ii. 1; Josh. ii. 9, 24.

v Ps. l. 2; Isa. xiv. 13; Jer. iii. 19; Lam. ii. 15; Ezek. xx. 6; Dan. viii. 9; xi. 16; Matt. v. 35.

h ver. 11; Numb. xiv. 9; 2 Chron. xiii. 12.

w 2 Sam. x. 6, 14, 16, 18, 19.

i Ps. lxvi. 5.

j Ps. lxxvi. 3; Isa. ii. 4; Ezek. xxxix. 9.

x Exod. xv. 15; Hos. xiii. 13.

y Jer. xviii. 17; Ezek. xxvii. 26.

k Isa. ii. 11, 17.

l ver. 7

z vs. 1, 2; Isa. ii. 2; Micah iv. 1.

a Ps. xxvi. 3; xl. 10.

m Isa. lv. 12.

b Ps. cxiii. 3; Deut. xxviii. 58; Josh. vii. 9; Mal. i. 11, 14.

n Ps. lxxvi. 12; Deut. vii. 21; Neh. i. 5; Mal. i. 14.

o Ps. xviii. 47.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.[p]

5 God is gone up with a shout, the LORD with the sound of a trumpet.[q]

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God *is* the King of all the earth: sing ye praises [3]with understanding.[r]

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.[s]

9 [4]The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.[t]

PSALM XLVIII.

The ornaments and privileges of the church.

A Song *and* Psalm for the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.[u]

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.[v]

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.[w]

5 They saw *it, and* so they marvelled, they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.[x]

7 Thou breakest the ships of Tarshish with an east wind.[y]

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.[z]

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.[a]

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.[b]

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

PSALM XLVI.

Though the historical occasion of this Psalm cannot be determined with certainty, yet the reference seems to be to the destruction of Sennacherib's army before the gates of Jerusalem (see Isaiah xxxvi. and xxxvii.), which ought to be read, for a full appreciation of the height and force of this sublime and triumphant Ode.

It is entitled, "A Song upon Alamoth," which means that it was either sung to an instrument of the harp kind, or by virgins—such is the signification of the word Alamoth—in response with the sons of Korah.

2, 3. These words may refer to physical phenomena or political convulsions, or to both.

4, 5. This is in contrast with the preceding. There, all is tumult; here, all is still and placid, like the bosom of some unruffled lake. God's presence is creative of divine quiet.

PSALM XLVII.

The historical basis of this triumphal Hymn is supposed to lie in the fact of the ark being brought with great pomp and solemnity into the Temple which Solomon had built; nor could anything be more appropriate to such an interesting and joyous occasion. Others, however, conceive that it is a song of victory, to celebrate the conquest of Jehoshaphat over the combined forces of the Moabites, Ammonites, Edomites, and Arabians (see 2 Chron. xx. 5—19), a conquest which was won by the interposition of God himself.

By whom the Psalm was composed, we are not prepared to say; nor is the point of any moment.

2. The word "terrible," here, is meant to express that ineffable majesty which ought to inspire reverence and fear.

4. "The excellency of Jacob" clearly points to the Holy Land, which God had promised to their fathers in everlasting covenant.

5—8. Whether we refer the Psalm to the conquest of Jehoshaphat, or to the elevation of the ark into its place, these words would be equally appropriate, as expressive of high joy.

9. "The shields of the earth" are its patriotic defenders and heroes.

PSALM XLVIII.

Whether the preceding Ode referred to the conquest of Jehoshaphat or not, it is universally admitted that this does. The twentieth chapter of the Second Book of Chronicles should be read in connection with this Psalm, to understand it. Few, but very few, refer the Ode to the dedication of the Second Temple.

2. "On the sides of the north:" the most attractive portion of the city was situated on the north of Mount Zion.

7. That is, *as* an east wind would scatter and strew the sea with the wreck of the strongest vessels, *so* would God scatter the enemies of his Church.

10. The name of God is inclusive of all his perfections, and the contemplation of these perfections would lead to adoring wonder and praise.

Digitized by Google

13 [1]Mark ye well her bulwarks, [2]consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.[a]

PSALM XLIX.

1 *An earnest persuasion to build the faith of resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*

To the chief Musician, A Psalm for the sons of Korah.

HEAR this, all *ye* people, give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.[b]

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.[c]

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?[d]

6 They that trust in their wealth, and boast themselves in the multitude of their riches;[e]

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:[f]

8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)[g]

9 That he should still live for ever, *and* not see corruption.[h]

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.[i]

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places [3]to all generations; they call *their* lands after their own names.[j]

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.[k]

13 This their way *is* their folly: yet their posterity [4]approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their [5]beauty shall consume [6]in the grave from their dwelling.[l]

15 But God will redeem my soul [7]from the power of [8]the grave: for he shall receive me. Selah.[m]

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.[n]

18 Though [9]while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.[o]

19 [10]He shall go to the generation of his fathers; they shall never see light.[p]

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.[q]

B.C. 1034—615.

1 Heb. *Set your heart to her bulwarks.*
2 Or, *raise up.*
a Isa. lviii. 11.
r Neh. ix. 32; Isa. ix. 6, Jer. xxxii. 18.
s Ps. lxxx. 1; Deut. xxxiii. 2.
b Ps. lxii. 9.
t Ps. xcvii. 3; Lev. x. 2; Numb. xvi. 35; Dan. vii. 10.
u Deut. iv. 26; xxxi. 28; xxxii. 1; Isa. i. 2; Micah vi. 1, 2.
c Ps. lxxviii. 2; Matt. xiii. 35.
v Exod. xxiv. 7; Deut. xxxiii. 3; Isa. xiii. 3
d Ps. xxxviii. 4.
w Ps. l. 5; xcvii. 6.
e Ps. lii. 7; lxii. 10; Job xxxi. 24, 25; Mark x. 24; 1 Tim. vi. 17.
x Ps. lxxxi. 8; Exod. xx. 2.
f Matt. xvi. 26.
y Isa. i. 11; Jer. vii. 22; Hos. vi. 6.
g Job xxxvi. 18, 19.
z Micah vi. 6; Acts xvii. 25.
h Ps. lxxxix. 48.
i Prov. xi. 4; Eccles. ii. 16, 18, 21.
11 Heb. *with me.*
3 Heb. *to generation and generation.*
a Ps. xxiv. 1; Exod. xix. 5; Deut. x. 14; Job xli. 11; 1 Cor. x. 26, 28.
j Gen. iv. 17.
k ver. 20; Ps. xxxix. 5; lxxxii. 7.
b Ps. lxxvi. 11; Deut. xxiii. 21; Job xxii. 27; Eccles. v. 4, 5; Hos. xiv. 2; Heb. xiii. 15.
4 Heb. *delight in their mouth.*
c ver. 23; Ps. xxii. 23; xci. 15; cvii. 6, 13, 19, 28; Job xxii. 27; Zech. xiii. 9
5 Or, *strength.*
6 Or, *the grave being an habitation to every one of them.*
l Ps. xxii. 23; xxxix. 11; Job iv. 21; Dan. vii. 22; Mal. iv. 3; Luke xxii. 30; 1 Cor. vi. 2; Rev. ii. 26; xx. 4.
7 Heb. *from the hand of the grave.*
8 Or, *hell.*
m Ps. lvi. 13; Hos. xiii. 14.
d Neh. ix. 26; Rom. ii. 21, 22.
12 Heb. *thy portion was with adulterers.*
e Rom. i. 32; 1 Tim. v. 22.
n Job xxvii. 19.
f Ps. lii. 2.
9 Heb. *in his life.*
o Deut. xxix. 19, Luke xii. 19.
10 Heb. *The soul shall go.*
p Gen. xv. 15; Job xxxiii. 30.
q ver. 12; Eccles. iii. 19.
g Ps. xc. 8.

PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A Psalm of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.[r]

2 Out of Zion, the perfection of beauty, God hath shined.[s]

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.[t]

4 He shall call to the heavens from above, and to the earth, that he may judge his people.[u]

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.[v]

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.[w]

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.[x]

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.[y]

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.[z]

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* [11]mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.[a]

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:[b]

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.[c]

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.[d]

18 When thou sawest a thief, then thou consentedst with him, and [12]hast been partaker with adulterers.[e]

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.[f]

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.[g]

r Neh. ix. 32; Isa. ix. 6, Jer. xxxii. 18.
s Ps. lxxx. 1; Deut. xxxiii. 2.
t Deut. iv. 26; xxxi. 28; xxxii. 1; Isa. i. 2; Micah vi. 1, 2.
u Ps. xcvii. 3; Lev. x. 2; Numb. xvi. 35; Dan. vii. 10.
v Exod. xxiv. 7; Deut. xxxiii. 3; Isa. xiii. 3
w Ps. l. 5; xcvii. 6.
x Ps. lxxxi. 8; Exod. xx. 2.
y Isa. i. 11; Jer. vii. 22; Hos. vi. 6.
z Micah vi. 6; Acts xvii. 25.
11 Heb. *with me.*
a Ps. xxiv. 1; Exod. xix. 5; Deut. x. 14; Job xli. 11; 1 Cor. x. 26, 28.
b Ps. lxxvi. 11; Deut. xxiii. 21; Job xxii. 27; Eccles. v. 4, 5; Hos. xiv. 2; Heb. xiii. 15.
c ver. 23; Ps. xxii. 23; xci. 15; cvii. 6, 13, 19, 28; Job xxii. 27; Zech. xiii. 9
d Ps. l. 17; Rom. ii. 21, 22.
12 Heb. *thy portion was with adulterers.*
e Rom. i. 32; 1 Tim. v. 22.
f Ps. lii. 2.
g Ps. xc. 8.

PSALM XLIX.

This interesting composition, of the date, author, and occasion of which we know nothing, seems to be a profound meditation on the worthlessness of wealth as a source of happiness; and, while it reads the most awakening lessons to the ungodly, it proffers the richest consolation to the sincerely good.

1—3. He summons attention to what he had to say, as involving the highest wisdom.

4. "Upon the harp:" he gives to his words a metrical order, so that they can be sung in connection with some kind of instrumental music.

5. "My heels," or supplanters, or those who deal treacherously with me. The answer to his question is given in the seventeenth verse.

11, 12. They thus aim to make their name immortal, but it is in vain.

PSALM L.

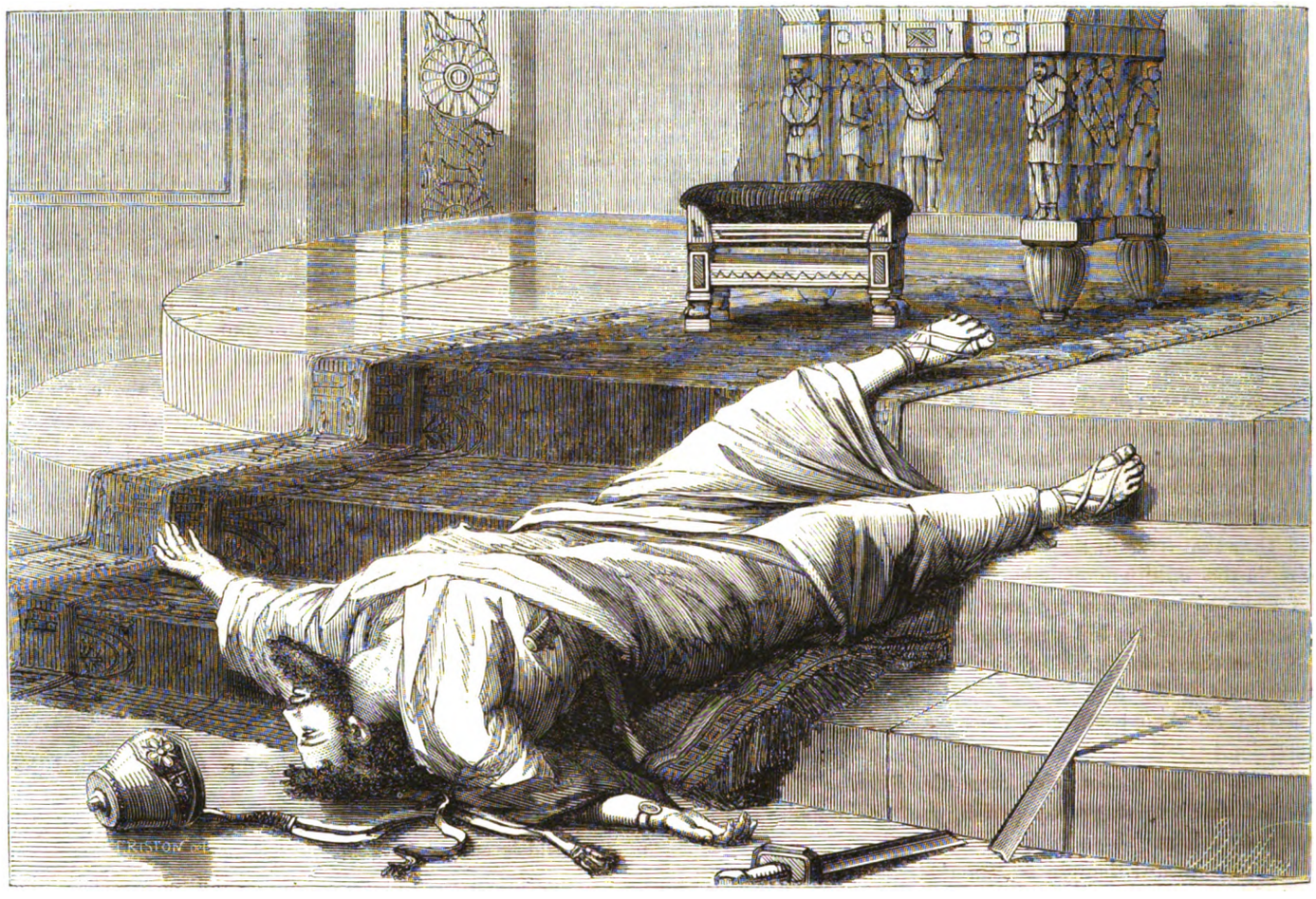
This dramatic Poem, in which God himself is the chief actor, has been referred to the time of David, Hezekiah, or the captivity. The author was Asaph, the son of Berachiah, whom David set over the service of song in the house of the Lord (1 Chron. vi. 39).

The design of the Psalm is to show that no mere outward observance of religious rites can compensate for the want of an inward spiritual life.

7—15. God here speaks directly to his professed people. He does not charge them with withholding sacrifice, but with severing obedience from these outward rites, and calls upon them to yield the homage of the heart.

20. The son of thy mother: a brother by the same mother is more tenderly allied than those who have descended from the same father only.

Digitized by Google



"GOD SHALL TAKE THEE AWAY, AND PLUCK THEE OUT OF THY DWELLING PLACE."—PSALM LII. 5.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.[a]

23 Whoso offereth praise glorifieth me: and to him [1]that ordereth *his* conversation *aright* will I shew the salvation of God.[b]

PSALM LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *He prayeth for the church.*

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.[c]

2 Wash me throughly from mine iniquity, and cleanse me from my sin.[d]

3 For I acknowledge my transgressions: and my sin *is* ever before me.[e]

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.[f]

BEFORE CHRIST 1034.

a Ps. ix. 17; Job viii. 13; Isa. li. 13.

2 Heb. *warm me.*

g Ps. lviii. 3; Job xiv. 4; John iii. 6; Rom. v. 12; Eph. ii. 3.

1 Heb. *that disposeth his way.*

h Job xxxviii. 36.

b Ps. xxvii. 6; Rom. xii. 1; Gal. vi. 16.

i Lev. xiv. 4, 6, 49; Numb. xix. 18; Isa. i. 18; Heb. ix. 19.

j Matt. v. 4.

k ver. 1; Jer. xvi. 17.

3 Or, *a constant spirit.*

l Acts xv. 9; Eph. ii. 10.

m Gen. iv 14; 2 Kings xiii. 23; Rom. viii. 9; Eph. iv. 30.

c ver. 9; Isa. xliii. 25; xliv. 22; Col. ii. 14.

n 2 Cor. iii. 17.

d Heb. ix. 14; 1 John i. 7, 9; Rev. i. 5.

e Ps. xxxii. 5; xxxviii. 18.

4 Heb. *bloods.*

o Ps. xxxv. 28; 2 Sam. xi. 17; xii. 9.

f Gen. xx. 6; xxxix. 9; Lev. v. 19; vi. 2; 2 Sam. xii. 13; Luke xv. 21; Rom. iii. 4.

5 Behold, I was shapen in iniquity; and in sin did my mother [2]conceive me.[g]

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.[h]

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.[i]

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.[j]

9 Hide thy face from my sins, and blot out all mine iniquities.[k]

10 Create in me a clean heart, O God; and renew [3]a right spirit within me.[l]

11 Cast me not away from thy presence; and take not thy holy spirit from me.[m]

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.[n]

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from [4]bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.[o]

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

PSALM LI.

In the criminal connection of David with Bath-sheba, we have the historical basis of this truly penitential Ode (2 Sam. xi., xii.). For a time, his conscience slumbered; nor was his remorse awakened till Nathan the prophet stood before him, armed with Divine authority, and charged him with his crime. He then felt true contrition, and, in the simplicity of faith, threw himself on the mercy of his God and Saviour.

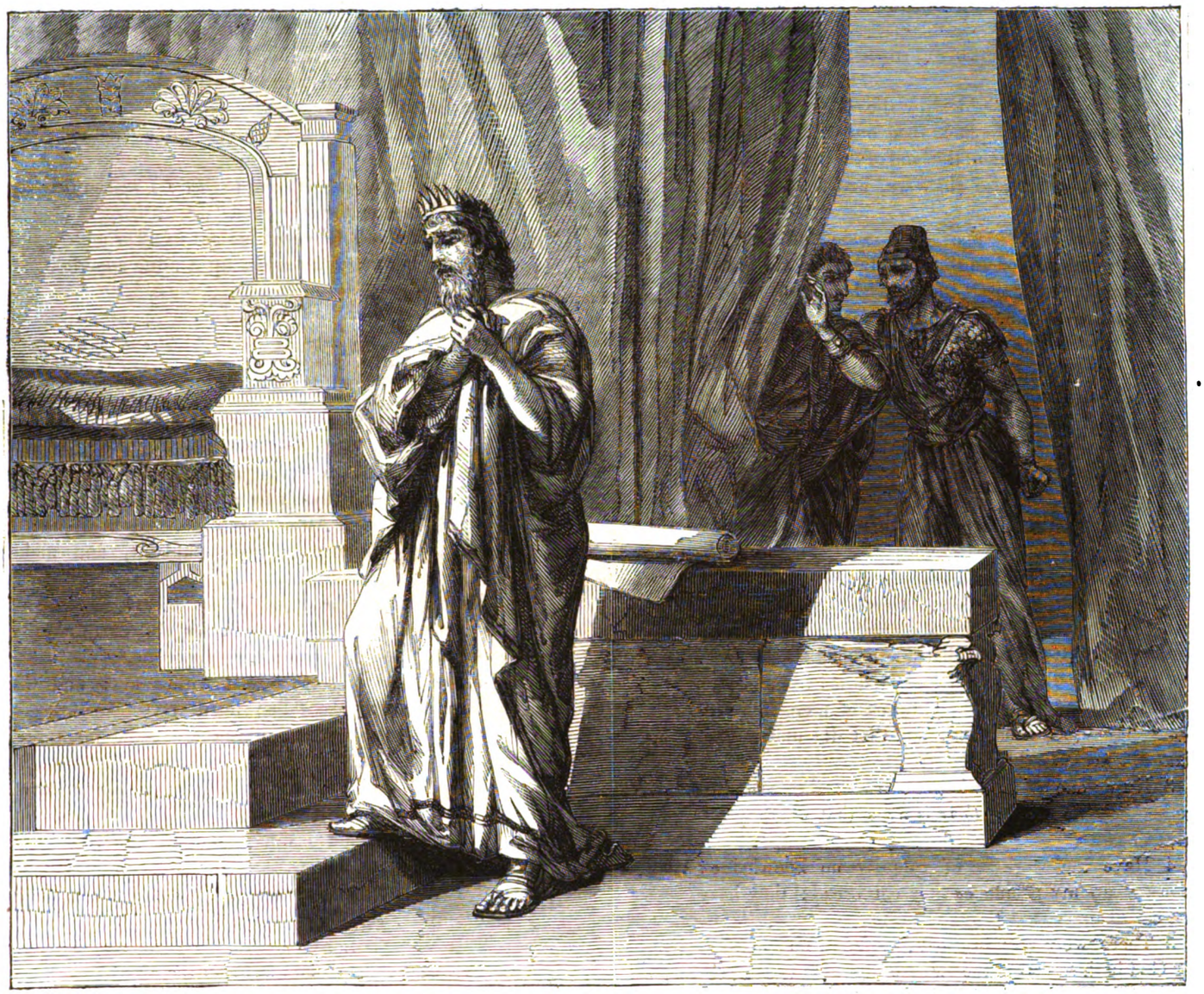
4. "Against thee;" or, before thee. Such was his sense of Infinite Purity, that he lost sight, for the moment, of every other consideration.

6. "The hidden part" is the heart, out of which, says our Lord, proceed evil thoughts and adulteries. If the heart be right, all is right.

7. Hyssop was used in purification from leprosy (Lev. xiv. 4). Here it is used as symbolical of forgiveness.

18, 19. As neither Zion nor Jerusalem lay desolate in the time of David,

Digitized by Google



"MY HEART IS SORE PAINED WITHIN ME."—PSALM LV. 4.

16 For thou desirest not sacrifice; [1]else would I give *it:* thou delightest not in burnt offering.[a]

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.[b]

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.[c]

BEFORE CHRIST 1003.

1 Or, *that I should give it.*

a Ps. xl. 6; l. 8; Numb. xv. 27, 30; Isa. i. 11; Jer. vii. 22; Hos. vi. 6.

b Ps. xxxiv. 18; Isa. lvii. 15; lxvi. 2.

c Ps. iv. 5; Mal. iii. 3.

PSALM LII.

1 *David, condemning the spitefulness of Doeg, prophesieth his destruction.* 6 *The righteous shall rejoice at it.* 8 *David, upon his confidence in God's mercy, giveth thanks.*

To the chief Musician, Maschil, *A Psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.[d]

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.[e]

d 1 Sam. xxi. 7.

e Ps. l. 19; lvii. 4; lix. 7; lxiv. 3.

it has been conjectured that these two verses were added by some later hand during the captivity; but the words imply nothing more than a prayer for the stability and prosperity of the Holy City, and for that spiritual worship which is better than the most costly sacrifice.

PSALM LII.

The title prefixed to this Psalm is the key to its interpretation (1 Sam. xxii. 9—23). Doeg was but the instrument of Saul when he imbrued his hands in the blood of fourscore and five men who wore the linen ephod as priests of the Lord. The Psalm, therefore, is pointed against the royal master more than against the abject servant.

1. How striking is the contrast between the malignity of man and the benignity of God!

2. "Like a sharp razor:" his lying malevolence was like deep wounds.

3. "Righteousness" here means what is truthful and right.

6. "See, and fear:" either behold with holy awe, or while they see it, will rejoice in the overthrow of the wicked, and hold them in derision.

8. "A green olive tree," like the palm and the cedar, is an image of life, health, and prosperity.

9. "It is good before thy saints;" that is to say, it is good, in union and fellowship with the saints, thus to wait on God, and to find in His name all that can assure, and fortify, and comfort the soul in its distress.

PSALM LIII.

This Psalm is essentially the same as the Fourteenth, which was adopted during the captivity, or applied to Sennacherib's invasion.

Digitized by Google

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.[a]

4 Thou lovest all devouring words, [1]O *thou* deceitful tongue.

5 God shall likewise [2]destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.[b]

6 The righteous also shall see, and fear, and shall laugh at him:[c]

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his [3]wickedness.[d]

8 But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.[e]

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name; for *it is* good before thy saints.[f]

PSALM LIII.

1 *David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He glorieth in the salvation of God.*

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.[g]

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.[h]

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.[i]

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.[j]

5 There [4]were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.[k]

6 [5]Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.[l]

PSALM LIV.

1 *David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.*

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

BEFORE CHRIST 1021.

a Jer. ix. 4, 5.

1 Or, *and the deceitful tongue.*

m Ps. lxxxvi. 14.

2 Heb. *beat thee down.*

n Ps. cxviii. 7

6 Heb. *those that observe me.*

b Prov. ii. 22.

o Ps. v. 8, xxii. 19; lxxxix. 49.

c Ps. xxxvii. 34; xl. 3; lviii. 10; lxiv. 9; Job xxii. 19; Mal. i. 5.

p Ps. lii. 9.

q Ps. lix. 10, xcii. 1

3 Or, *substance.*

d Ps. xlix. 6.

e Jer. xi. 16; Hos. xiv. 6.

f Ps. liv. 6.

r Isa. xxxviii. 14.

s 2 Sam. xvi. 7, 8; xix. 19.

g Ps. x. 4; xiv. 1, &c.

t Ps. cxvi. 3.

7 Heb. *covered me.*

h Ps. xxxiii. 13; 2 Chron. xv. 2; xix. 3

i Rom. iii. 10

j Jer. iv. 22.

8 Or, *distract their counsels.*

4 Heb. *they feared a fear.*

u Jer. vi. 7

k Ps. xiv. 5; Lev. xxvi. 17, 36; Prov. xxviii. 1; Ezek. vi. 5.

5 Heb. *Who will give salvations, &c.*

l Ps. xiv. 7.

v Ps. xxxv. 26; xxxviii. 16; xli. 9.

9 Heb. *a man according to my rank*

w Ps. xli. 9; 2 Sam. xv. 12; xvi. 23; Jer. ix. 4.

10 Heb. *Who sweetened counsel.*

x Ps. xlii. 4.

11 Or, *the grave.*

y Numb. xvi. 30.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.[m]

4 Behold, God *is* mine helper: the Lord *is* with them that uphold my soul.[n]

5 He shall reward evil unto [6]mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.[p]

7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.[q]

PSALM LV.

1 *David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.*

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;[r]

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.[s]

4 My heart is sore pained within me: and the terrors of death are fallen upon me.[t]

5 Fearfulness and trembling are come upon me, and horror hath [7]overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O Lord, *and* [8]divide their tongues: for I have seen violence and strife in the city.[u]

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:[v]

13 But *it was* thou, [9]a man mine equal, my guide, and mine acquaintance.[w]

14 [10]We took sweet counsel together, *and* walked unto the house of God in company.[x]

15 Let death seize upon them, *and* let them go down quick into [11]hell: for wickedness *is* in their dwellings, *and* among them.[y]

PSALM LIV.

In 1 Sam. xxiii. 19, we have the historical fact out of which was framed the title to this Ode. The Psalm was composed when the Ziphites informed Saul that David lay concealed within the borders of their country.

It is a Maschil, or Didactic Ode, and accompanied the musical instrument Neginoth, which was a stringed instrument struck with the fingers.

3. The Ziphites, being of the same tribe as David himself, could not be said to be strangers, for they were the inhabitants of the land; and, therefore, for "strangers," it is better to read, "the proud."

5. "In thy truth;" that is, in harmony with thy promise and faithfulness.

7. The last clause might be rendered, "though mine eye hath seen mine enemies"—though brought face to face with them, yet thou hast delivered me.

PSALM LV.

This plaintive Ode must be referred to Absalom's rebellion and Ahithophel's treachery; the title of the Psalm ascribes it to David, the afflicted father and the betrayed friend.

3. "They cast iniquity upon me"—imputed to me that of which I am innocent.

6. The dove is a bird of rapid and unwearied wing, and the ancients spake of cleaving the ethereal cloud with the rapid wing or the flight of the dove.

8. That is, from Absalom and his enraged followers and associates.

15. Or, "Death shall seize upon them; they shall go down alive into the place of departed spirits, or the grave."

18. "Many with me;" or rather, though multitudes be in opposition to me.

20, 21. These words refer to Ahithophel, and describe his hypocrisy and deceit.

Digitized by Google

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.[a]

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.[b]

19 God shall hear, and afflict them, even he that abideth of old. Selah. [1]Because they have no changes, therefore they fear not God.[c]

20 He hath put forth his hands against such as be at peace with him: [2]he hath broken his covenant.[d]

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.[e]

22 Cast thy [3]burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.[f]

23 But thou, O God, shalt bring them down into the pit of destruction: [4]bloody and deceitful men shall not live out half their days; but I will trust in thee.[g]

PSALM LVI.

1 *David, praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*

To the chief Musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.[h]

2 [5]Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.[i]

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.[j]

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.[k]

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?[l]

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me.[m]

10 In God will I praise *his* word: in the LORD will I praise *his* word.[n]

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?[o]

BEFORE CHRIST 1002.

a Dan. vi. 10; Luke xviii. 1; Acts iii. 1; x. 3, 9, 30; 1 Thess. v. 17.

b 2 Chron. xxxii. 7, 8.

1 Or, *With whom also there be no changes, yet they fear not God.*

c Deut. xxxii. 27; Micah v. 2.

p Ps. xvii. 8; lvi. 1; lxiii. 7; Isa. xxvi. 20.

2 Heb. *he hath profaned.*

d Ps. vii. 4; Acts xii. 1.

q Ps. cxxxviii. 8.

6 Or, *he reproacheth him that would swallow me up.*

e Ps. xxviii. 3; lvii. 4; lxii. 4; lxiv. 3; Prov. v. 3, 4; xii. 18.

r Ps. xl. 11; xliii. 3; lvi. 1; lxi. 7.

3 Or, *gift.*

f Ps. xxxvii. 5, 24; Matt. vi. 25; Luke xii. 22; 1 Peter v. 7.

s Ps. lv. 21; lxiv. 3; Prov. xxx. 14.

4 Heb. *men of bloods and deceit.*

t ver. 11; Ps. cviii. 5.

g Ps. v. 6; Job. xv. 32; Prov. x. 27; Eccles. vii. 17.

u Ps. vii. 15, 16; ix. 15.

7 Or, *prepared.*

v Ps. cviii. 1, &c.

w Ps. xvi. 9; xxx. 12; cviii. 1, 2.

x Ps. cviii. 3.

h Ps. lvii. 1.

5 Heb. *Mine observers.*

y Ps. xxxvi. 5; lxxi. 19; ciii. 11; cviii. 4.

i Ps. liv. 5; lvii. 3.

z ver. 5.

j ver. 10, 11; Ps. cxviii. 6; Isa. xxxi. 3; Heb. xiii. 6.

k Ps. lix. 3; lxxi. 10; cxl. 2.

l Mal. iii. 16.

a Ps. xciv. 20; Isa. x. 1.

m Rom. viii. 31.

b Ps. ii. 5; Isa. xlviii. 8.

8 Heb. *according to the likeness.*

n ver. 4.

9 Or, *asp.*

c Ps. cxl. 3; Eccles. x. 11; Jer. viii. 17.

10 Or, *be the charmer never so cunning.*

d Ps. lii. 7; Job iv. 10.

o Ps. cxvi. 8; Job xxxiii. 30.

e Ps. cxii. 10; Josh. vii. 5.

PSALM LVII.

1 *David in prayer fleeing unto God complaineth of his dangerous case.* 7 *He encourageth himself to praise God.*

To the chief Musician, Al-taschith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.[p]

2 I will cry unto God most high; unto God that performeth *all things* for me.[q]

3 He shall send from heaven, and save me [6]*from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.[r]

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.[s]

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.[t]

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.[u]

7 My heart is [7]fixed, O God, my heart is fixed: I will sing and give praise.[v]

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.[w]

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.[x]

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.[y]

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.[z]

PSALM LVIII.

1 *David reproveth wicked judges,* 3 *describeth the nature of the wicked,* 6 *devoteth them to God's judgments,* 10 *whereat the righteous shall rejoice.*

To the chief Musician, Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.[a]

3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.[b]

4 Their poison *is* [8]like the poison of a serpent: *they are* like the deaf [9]adder *that* stoppeth her ear;[c]

5 Which will not hearken to the voice of charmers, [10]charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.[d]

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.[e]

PSALM LVI.

The word JONATH-ELEM-RECHOKIM, in the title, is thought by some to be the name of a musical instrument; by others, to be the name of a tune; and by a third class, to be the beginning of some well-known ode.

The historical basis of the Psalm is to be found in David's deep distress, in his exile, when apparently forsaken of God and man, and when, for the preservation of his life, he feigned madness itself (1 Sam. xxi. 11—15).

4. "In God I will praise his word;" or rather, In God will I exult—even in his word or promise.

8. The allusion here is to the tear-phials offered on the tombs of the dead.

PSALM LVII.

A reference to 1 Sam. xxiv. throughout, will inform us as to the occasion on which this Ode was composed. It differs little from the preceding.

The word AL-TASCHITH, in the title, is supposed to refer to the subject of the composition. It signifies "DESTROY NOT," and may be the key-note of the Ode.

PSALM LVIII.

The historical basis of this Ode is the same as that of the Fifty-second Psalm, which see, and consult 1 Sam. xxii. throughout.

The term Al-taschith is explained above.

Digitized by Google



EASTERN SERPENT-CHARMER.—PSALM LVIII. 5.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.[a]

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, [1]both living, and in *his* wrath.[b]

BEFORE CHRIST 1001.

a Job iii. 16; Eccles. vi. 3.
c Ps. lii. 6; lxiv. 10; lxviii. 23; cvii. 42.
2 Heb. *fruit of the*, &c.; Isa. iii. 10.
1 Heb. *as living as wrath.*
b Prov. x. 25.
d Ps. lxvii. 4; xcii. 15; xcvi. 13; xcviii. 9; Isa. iii. 10.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.[c]

11 So that a man shall say, Verily *there is* [2]a reward for the righteous: verily he is a God that judgeth in the earth.[d]

The design of the composition is to set forth the perverse character of judges, magistrates, and other public men, and to predict those judgments of God which could not fail to overtake them.

1. The "congregation" means the rulers in assembly or concert.

4. The adder is the asp—the aspic of the ancients, whose bite was almost instant death. The serpent might be so charmed as to be rendered harmless.

5. The snail, as it moves, throws off a sort of glutinous slime, as if wasting itself away; so the conduct pursued by wicked men often proves their ruin.

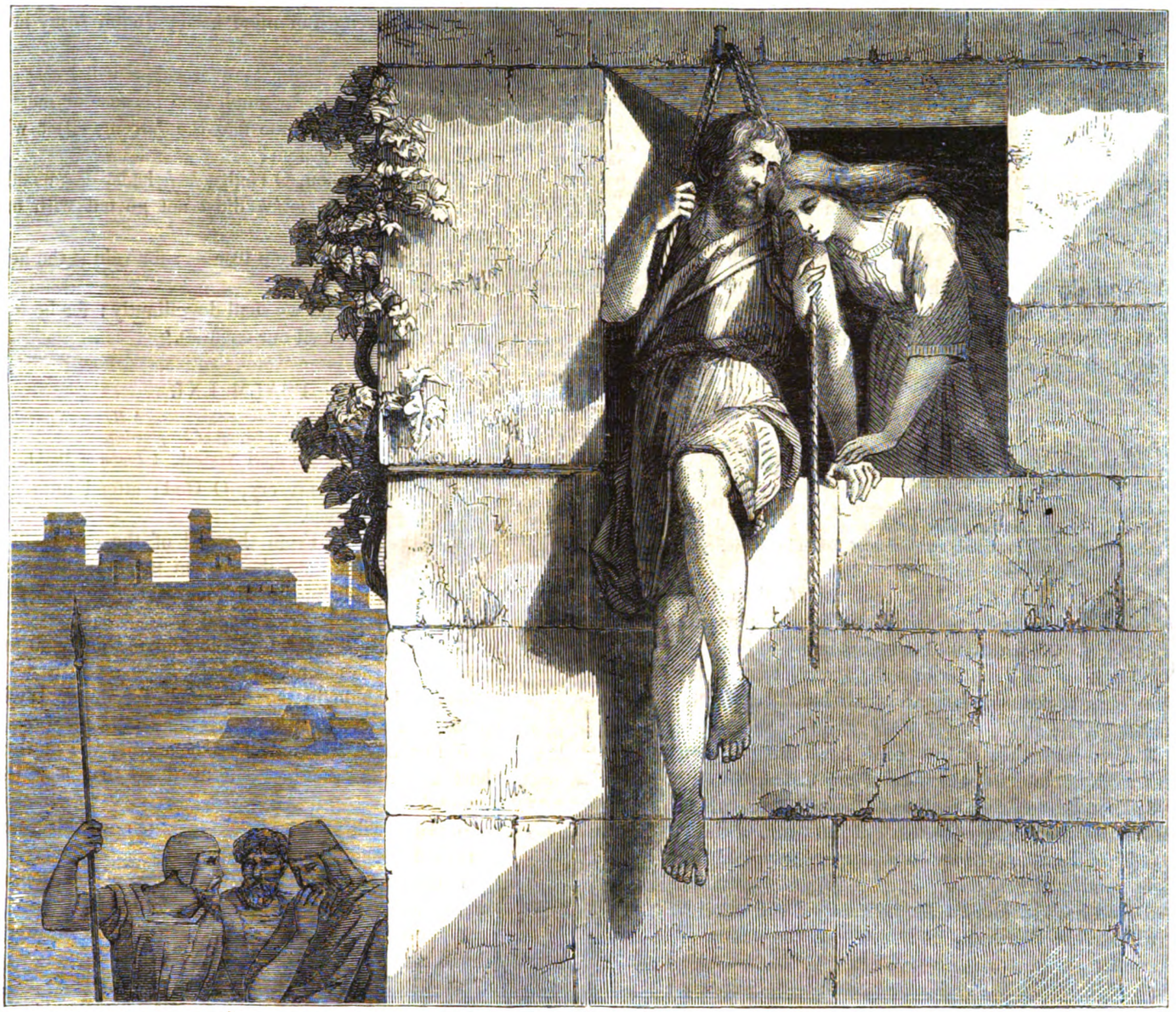
9. In less time than the warmth of the fuel beneath it heats the pot, will God, in his wrath, take the wicked away, as with a whirlwind, in full life.

PSALM LIX.

This Psalm is ascribed to David, and rests on the facts recorded in 1 Sam. xix. 11, when his life was preserved by the artifice of Michal, his wife.

Notwithstanding the superscription prefixed to this Psalm, there are those who refer the composition to one of the last kings of Judah, when besieged in Jerusalem by a multitude of foreign enemies, who were in league with the Chaldeans; others think that it describes the nocturnal assaults of the Sama-

Digitized by Google



DAVID ESCAPING BY A WINDOW, WHILE SAUL'S SOLDIERS WERE LYING IN WAIT FOR HIM.—PSALM LIX.

PSALM LIX.

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He trusteth in God.* 11 *He prayeth against them.* 16 *He praiseth God.*

To the chief Musician, [1]Al-taschith, Michtam of [a]David; when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: [2]defend me from them that rise up against me.[b]

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.[c]

4 They run and prepare themselves without *my* fault: awake [3]to help me, and behold.[d]

BEFORE CHRIST 1001.

1 Or, *Destroy not, A golden Psalm of David.*
a Ps. lvii. title; 1 Sam. xix. 11.
c ver. 14.
f Ps. x. 11, 13; lvii. 4; lxiv. 5; lxxiii. 11; xciv. 7; Prov. xii. 18.
2 Heb. *set me on high.*
b Ps. xviii. 48.
g Ps. ii. 4; 1 Sam. xix. 16.
4 Heb. *my high place.*
h ver. 17; Ps. lxii. 2.
5 Heb. *mine observers;* Ps. lvi. 2.
i Ps. xxi. 3; liv. 7; xcii. 11; cxii. 8.
c Ps. lvi. 6; 1 Sam. xxiv. 11.
3 Heb. *to meet me.*
d Ps. xxxv. 23; xliv. 23.
j Gen. iv. 12, 15.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.[e]

7 Behold, they belch out with their mouth: swords *are* in their lips: for who, *say they*, doth hear?[f]

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.[g]

9 *Because of* his strength will I wait upon thee: for God *is* [4]my defence.[h]

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon [5]mine enemies.[i]

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.[j]

ritans in the time of Nehemiah; others refer it to the captivity, or times of the Maccabees; but the Psalm clearly points to some plot against the life of the writer during the Saulinc period.

3, 4. David was not conscious of any line of conduct on his part, that could be taken even as a pretext for the opposition of his enemies. Hence his appeal and his prayer to God.

Digitized by Google

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.[a]

13 Consume *them* in wrath, consume *them*, that they *may* not *be:* and let them know that God ruleth in Jacob unto the ends of the earth. Selah.[b]

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.[c]

15 Let them wander up and down [1]for meat, [2]and grudge if they be not satisfied.[d]

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.[e]

PSALM LX.

1 *David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.*

To the chief Musician [f]upon Shushan-eduth, [3]Michtam of David, to teach; [g]when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.



GOD, thou hast cast us off, thou hast [4]scattered us, thou hast been displeased; O turn thyself to us again.[h]

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.[i]

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.[j]

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.[k]

5 That thy beloved may be delivered; save *with* thy right hand, and hear me.[l]

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.[m]

BEFORE CHRIST 1002.

a Prov. xii. 13; xviii. 7.

n Gen. xlix. 10; Deut. xxxiii. 17.

5 Or, *triumph thou over me* (by an irony): Ps. cviii. 9.

o Ps. cviii. 9; 2 Sam. viii. 1, 2, 14.

b Ps. lxxxiii. 18.

6 Heb. *city of strength;* 2 Sam. xi. 1; xii. 26.

c ver. 6.

1 Heb. *to eat.*

2 Or, *if they be not satisfied, then they will stay all night.*

d Ps. cix. 10; Job xv. 23.

p ver. 1; Ps. xliv. 9; cviii. 11; Josh. vii. 12.

7 Heb. *salvation.*

q Ps. cxviii. 8; cxlvi. 3.

r Numb. xxiv. 18; 1 Chron. xix. 13; Isa. lxiii. 8.

e vs. 9, 10; Ps. xviii. 1.

f Ps. lxxx.

3 Or, *A golden Psalm.*

g 2 Sam. viii. 3, 13; 1 Chron. xviii. 3, 12.

4 Heb. *broken.*

h Ps. xliv. 9.

s Prov. xviii. 10.

i 2 Chron. vii. 14.

8 Or, *make my refuge.*

t Ps. xvii. 8; xxvii. 4; lvii. 1; xci. 4.

j Ps. lxxi. 20; Isa. li. 17, 22; Jer. xxv. 15.

k Ps. xx. 5.

9 Heb. *Thou shalt add days to the days of the king.*

10 Heb. *as generation and generation.*

u Ps. xxi. 4.

l Ps. cviii. 6, &c.

v Ps. xl. 11; Prov. xx. 28.

m Ps. lxxxix. 35; Gen. xii. 6; Josh. i. 6; xiii. 27.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;[n]

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, [5]triumph thou because of me.[o]

9 Who will bring me *into* the [6]strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?[p]

11 Give us [7]help from trouble: for vain *is* the help of man.[q]

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.[r]

PSALM LXI.

1 *David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.*

To the chief Musician upon Neginah, *A Psalm* of David.



EAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.[s]

4 I will abide in thy tabernacle for ever: I will [8]trust in the covert of thy wings. Selah.[t]

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 [9]Thou wilt prolong the king's life: *and* his years [10]as many generations.[u]

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.[v]

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

---

6. He represents his enemies as greedy hounds in quest of food, running to and fro during the day, and then prowling about the streets during the night, seeking his very life, and uttering their execrations like the howling of a dog.

7. "Swords are in their lips;" that is, their calumnies and their lies, like a naked sword, pierce and cut in pieces the heart.

8. The word "heathen," in this verse and the fifth, is not to be taken in the sense of foreign enemies, but of the people themselves, who acted like the heathen.

9. "O thou my strength!" would be a better rendering of the first clause.

13. In the eleventh verse, he said, "slay them not;" and here he says, "consume them; consume them." He first hoped, but now he despairs of their condition, and mercy must give place to wrath.

15. Safe in the conscious favour and protection of God, he here challenges the utmost subtlety and power of his enemies. Hence the tone of triumph and joy in the verses which follow.

PSALM LX.

Various attempts have been made to define positively the occasion on which this Psalm was composed, different from that expressed in the title, but we deem them unworthy of consideration.

To 2 Sam. viii. 13; x. 16; 1 Chron. xviii. 12, we must look for the historical ground of the composition. David having gained a triumphant victory over the Syrians, contemplated an expedition against Edom, in view of which expedition this Ode was composed.

In the history the victory over Edom is ascribed to Abishai, to Joab, and to David. The simple solution is this:—David was king, Joab was commander-in-chief, and Abishai, his brother, an officer acting in subordination to him.

The Valley of Salt was the district adjoining the Salt Mountain, south of the Dead Sea, and formed the boundary between the ancient territories of Judah and Edom.

For twelve thousand, the number here given, we have, in Chronicles, eighteen thousand, which may be taken as the true reading.

The word SHUSHAN-EDUTH, in the title, is looked upon by some as the name of a musical instrument, perhaps a hexachord, harp, or lute. Others, however, render the term THE LILY OF TESTIMONY; and the lily being in itself a lovely object, they think it refers to some lovely word or promise in the Psalm, which they find in verses 5—8, and which they take as the key-note of the composition.

1—3. These verses refer to the severe losses which Israel had formerly sustained in the war against the Syrians. The trembling of the earth denotes agitations, conflicts, and wars. "The wine of astonishment" is emblematic of confusion and distress.

4. A banner, or standard, is that which an army follows to the last; and so David took the truth or promise of God as the pledge of his success.

6. Shechem stood on the one side of the Jordan, and Succoth on the other, and therefore both may be taken as expressive of the two great divisions of the whole land. They were now in David's possession; and he claims the right to measure them out, and apportion them at his pleasure.

7. Gilead and Manasseh are mentioned in connection with Succoth; Ephraim and Judah in connection with Shechem. The two former David had subdued; the two latter had been loyal and true.

"The strength of mine head;" that is, his helmet, because Ephraim was one of the bravest and most numerous of the tribes. "Judah is my lawgiver:"—it was the ruling tribe.

8. "Washpot:"—the vessel used for washing the feet was deemed vile, and therefore Moab is here spoken of as reduced to the most ignominious bondage. And just as in washing the feet, the sandal is taken off and thrown to the attendant slave, so Edom shall be reduced to the meanest vassalage.

9. "The strong city" may point to Petra, as the rock-built city, the most important city of Idumea in later times.

PSALM LXI.

This Psalm may have been composed by David during the rebellion of Absalom, and while he himself was in exile on the other side of the Jordan. It is the language of prayer and confidence, founded on the love and faithfulness of God.

Digitized by Google

PSALM LXII.

1 *David professing his confidence in God discourageth his enemies.* 5 *In the same confidence he encourageth the godly.* 9 *No trust is to be put in worldly things.* 11 *Power and mercy belong to God.*

To the chief Musician, to [c]Jeduthun, A Psalm of David.

TRULY[1] my soul [2]waiteth upon God: from him *cometh* my salvation.[b]

2 He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved.[c]

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.[d]

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse [3]inwardly. Selah.[e]

5 My soul, wait thou only upon God; for my expectation *is* from him.[f]

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.[g]

8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.[h]

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* [4]altogether *lighter* than vanity.[i]

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*[j]

11 God hath spoken once; twice have I heard this; that [5]power *belongeth* unto God.[k]

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.[l]

PSALM LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.* 9 *His confidence of his enemies' destruction, and his own safety.*

A Psalm of David, [m]when he was in the wilderness of Judah.

GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and [6]thirsty land, [7]where no water is;[n]

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.[o]

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.[p]

4 Thus will I bless thee while I live: I will lift up my hands in thy name.[q]

BEFORE CHRIST 1001.

8 Heb. *fatness.*

r Ps. xxxvi. 8.

a 1 Chron. xxv. 1, 3.

s Ps. xlii. 8; cxix. 55; cxlix. 5.

1 Or, *Only.*

2 Heb. *is silent;* Ps. lxv. 1.

b Ps. xxxiii. 20.

t Ps. lxi. 4.

c ver. 6; Ps. xxxvii. 24.

9 Heb. *They shall make him run out like water by the hands of the sword.*

d Isa. xxx. 13.

u Ezek. xxxv. 5.

3 Heb. *in their inward parts.*

e Ps. xxviii. 3.

v Deut. vi. 13; Isa. xlv. 23; lxv. 16; Zeph. i. 5.

f vs. 1, 2.

g Jer. iii. 23.

h Ps. xviii. 2; xlii. 4; 1 Sam. i. 15; Lam. ii. 19.

4 Or, *alike.*

i Ps. xxxix. 5, 11; Isa. xl. 15, 17; Rom. iii. 4.

j Ps. lii. 7; Job. xxxi. 25; Luke xii. 15; 1 Tim. vi. 17.

w Ps. xl. 2; lvii. 4; lviii. 7; Jer. ix. 3.

5 Or, *strength.*

k Job xxxiii. 14; Rev. xix. 1.

10 Or, *speech.*

l Ps. lxxxvi. 15; ciii. 8; Job xxxiv. 11; Prov. xxiv. 12; Jer. xxxii. 19; Ezek. vii. 27; xxxiii. 20; Dan. ix. 9; Matt. xvi. 27; Rom. ii. 6; 1 Cor. iii. 8; 2 Cor. v. 10; Eph. vi. 8; Col. iii. 25; 1 Peter i. 17; Rev. xxii. 12.

11 Heb. *to hide snares.*

x Ps. x. 11; lix. 7.

12 Or, *we are consumed by that which they have thoroughly searched.*

13 Heb. *a search searched.*

m 1 Sam. xxii. 5; xxiii. 14—16.

14 Heb. *their wound shall be.*

y Ps. vii. 12, 13.

6 Heb. *weary.*

7 Heb. *without water.*

n Ps. xlii. 2; lxxxiv. 2; cxliii. 6.

z Ps. xxxi. 11; lii. 6; Prov. xii. 13; xviii. 7.

o Ps. xxvii. 4; lxxviii. 61; 1 Sam. iv. 21; 1 Chron. xvi. 11.

a Ps. xl. 3; Jer. l. 28; li. 10.

p Ps. xxx. 5.

q Ps. civ. 33; cxlvi. 2.

b Ps. xxxii. 11; lviii. 10; lxviii. 3.

5 My soul shall be satisfied as *with* [8]marrow and fatness; and my mouth shall praise *thee* with joyful lips:[r]

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.[s]

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.[t]

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 [9]They shall fall by the sword: they shall be a portion for foxes.[u]

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.[v]

PSALM LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.*

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:[w]

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil [10]matter: they commune [11]of laying snares privily; they say, Who shall see them?[x]

6 They search out iniquities; [12]they accomplish [13]a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God shall shoot at them *with* an arrow; suddenly [14]shall they be wounded.[y]

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.[z]

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.[a]

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.[b]

PSALM LXII.

This Ode, too, was composed during the rebellion of Absalom, when he and his guilty associates eagerly sought to deprive David at once of his dignity and his life.

3. The last clause of this verse does not, as it is made to do in our English version, refer to David's enemies, but to David himself. The whole verse should read thus:—"How long will ye imagine mischief against a man who is as a bowing wall and a tottering fence? Ye shall be slain, all of you!"

9. "Are vanity"—hollow and deceitful; they "are a lie"—false, and not to be trusted; "lighter than vanity," or, lighter than a breath which perisheth.

PSALM LXIII.

From the title we learn that this Psalm was composed by David in the wilderness of Judah, whither he had often fled in the days of Saul to escape his deadly hatred, and in which David was now compelled to seek a retreat from the unnatural conduct of his own son. If we keep in mind that he was an exile from his family and from the house and service of God, we shall easily understand the strong desires which are here expressed.

The wilderness of Judah lay towards the east of the tribe of Judah, yet contiguous to it, and in the neighbourhood of the Jordan.

2. The word "see" is here used in the sense of perceive, and thus means the having the consciousness arising from this perception of the power and glory—the gracious manifestation of God to the soul.

6. The Jews divided the night into three or four portions, to which they gave the name of watches.

PSALM LXIV.

This Psalm must be referred to the events in David's life during the time of Saul; and its fundamental idea is, that the nearer wicked men are to the gaining of their end, the nearer they are to their own destruction.

6, 7. They ponder in their thoughts how they may frame a charge of injustice; and having, as they think, accomplished it, they then proceed from one degree of enmity and rebellion to another, till God sends forth the arrow of a righteous judgment either to scatter or to destroy them.

Digitized by Google

PSALM LXV.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*

To the chief Musician, A Psalm *and* Song of David.

PRAISE [1]waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.[a]

3 [2]Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.[b]

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.[c]

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:[d]

6 Which by his strength setteth fast the mountains; *being* girded with power:[e]

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.[f]

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening [3]to rejoice.

9 Thou visitest the earth, and [4]waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.[g]

10 Thou waterest the ridges thereof abundantly: [5]thou settlest the furrows thereof: [6]thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest [7]the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills [8]rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.[h]

BEFORE CHRIST 1001.

1 Heb. *is silent*; Ps. lxii. 1.

9 Heb. *all the earth.*

i Ps. c. 1.

a Isa. lxvi. 23.

2 Heb. *Words*, or, *Matters of iniquities.*

b Ps. li. 2; lxxix. 9; Isa. vi. 7; Heb. ix. 14; 1 John i. 7, 9.

10 Or, *yield feigned obedience.* Heb. *lie.* Ps. xviii. 44; lxxxi. 15.

j Ps. xviii. 44; lxv. 5.

c Ps. iv. 3; xxxiii. 12; xxxvi. 8; lxxxiv. 4.

k Ps. xxii. 27; lxvii. 3; xcvi. 1, 2; cxvii. 1.

l Ps. xlvi. 8.

d Ps. xxii. 27.

e Ps. xciii. 1.

m Exod. xiv. 21; Josh. iii. 14, 16.

f Ps. lxxvi. 10; lxxxix. 9; cvii. 29; Isa. xvii. 12, 13; Matt. viii. 26.

n Ps. xi. 4.

3 Or, *to sing.*

4 Or, *after thou hadst made it to desire rain.*

11 Heb. *puttelh.*

o Ps. cxxi. 3.

g Ps. xlvi. 4; lxviii. 9, 10; civ. 13; Deut. xi. 12; Jer. v. 24.

p Ps. xvii. 3; Isa. xlviii. 10; Zech. xiii. 9; 1 Peter i. 6, 7.

5 Or, *thou causest rain to descend into the furrows thereof.*

6 Heb. *thou dissolvest it.*

q Lam. i. 13.

7 Heb. *the year of thy goodness.*

12 Heb. *moist.*

r Isa. xliii. 2; li. 23.

8 Heb. *are girded with joy.*

s Ps. c. 4; cxvi. 14, 17—19; Eccles. v. 4.

13 Heb. *opened.*

h Isa. lv. 12.

14 Heb. *marrow.*

PSALM LXVI.

1 *David exhorteth to praise God,* 5 *to observe his great works,* 8 *to bless him for his gracious benefits.* 12 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*

To the chief Musician, A Song *or* Psalm.

MAKE a joyful noise unto God, [9]all ye lands:[i]

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies [10]submit themselves unto thee.[j]

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.[k]

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.[l]

6 He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him.[m]

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.[n]

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which [11]holdeth our soul in life, and suffereth not our feet to be moved.[o]

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.[p]

11 Thou broughtest us into the net; thou laidst affliction upon our loins.[q]

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a [12]wealthy *place.*[r]

13 I will go into thy house with burnt offerings: I will pay thee my vows,[s]

14 Which my lips have [13]uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of [14]fatlings,

PSALM LXV.

From the twenty-first chapter of the Second Book of Samuel, we learn that three years' drought and famine followed the rebellion of Absalom, and it is not unlikely that it was on the approach and the prospect of the first subsequent harvest David composed this Psalm, when the valleys were covered with flocks, and when the fields waved with golden fruit in the light of a brighter sun. Others conceive that there is no historical basis to the composition, but that it is a song of general praise to the God of Providence.

PSALM LXVI.

Whether this Ode was composed to record the great deliverance effected by the destruction of Sennacherib's army, or to celebrate the opening of the Temple on the return from the Babylonish captivity, the authorities are not agreed; nor are we in a position to determine.

The Psalm is a song of joyous and triumphant thanksgiving by the Church of God, after protracted and severe trial; and as it seems to point forward to a time when the worship of God should be more general, if not universal, we



PROCESSION OF INSTRUMENTAL AND VOCAL PERFORMERS. FROM AN EGYPTIAN REMAIN.

1. "Praise waiteth," or is silent for thee. He had been shut out from the house of God; but now he goes to break the long silence, and to pay his vow.

5. "Terrible things in righteousness." In carrying out His own righteous plan and purpose, how often does God appear to move in terrible majesty!

8. "Afraid at thy tokens," or the proofs of His omnipotent power which are everywhere to be seen.

9. "The river of God" is a poetic figure for abundance of fertilising rain.

cannot be wrong in carrying it forward to the great Evangelical Era, with its more extended and spiritual worship.

11. "Into the net;" that is, they were taken by the enemy as a bird is taken in a net.

The "loins" are the seat of strength, and hence their strength was reduced.

15. "With the incense of rams." The position of these words conveys a

Digitized by Google



"THOU CROWNEST THE YEAR WITH THY GOODNESS."—PSALM LXV. 11.

with the incense of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.[a]

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear *me*:[b]

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.[c]

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and the increase of God's blessings.*

To the chief Musician on Neginoth, A Psalm *or* Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine [1]upon us; Selah.[d]

2 That thy way may be known upon earth, thy saving health among all nations.[e]

BEFORE CHRIST 540.

[f] Ps. lxvi. 4.

[a] Ps. xxxiv. 11.
2 Heb. *lead.*
[g] Ps. xcvi. 10, 13; xcviii. 9.

[b] Job xxvii. 9; Prov. xv. 29; xxviii. 9; Isa. i. 15; John ix. 31; James iv. 3.
[h] Ps. lxxxv. 12; Lev. xxvi. 4; Ezek. xxxiv. 27.

[c] Ps. cxvi. 1, 2.
[i] Ps. xxii. 27.

3 Heb. *from his face.*

1 Heb. *with us.*
[j] Numb. x. 35; Isa. xxxiii. 3.

[d] Ps. iv. 6; xxxi. 16; lxxx. 3, 7, 19; cxix. 135; Numb. vi. 25.

[e] Luke ii. 30, 31; Acts xviii. 25; Titus ii. 11.
[k] Ps. xcvii. 5; Isa. ix. 18; Hos. xiii. 3; Micah i. 4.

3 Let the people praise thee, O God; let all the people praise thee.[f]

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and [2]govern the nations upon earth. Selah.[g]

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.[h]

7 God shall bless us; and all the ends of the earth shall fear him.[i]

PSALM LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies,* 7 *for his care of the church,* 19 *for his great works.*

To the chief Musician, A Psalm *or* Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee [3]before him.[j]

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.[k]

wrong idea. The burning of incense was a distinct offering from that of animal sacrifices. The true reading would be:—"Burnt sacrifices of fatlings will I offer unto thee, with incense; rams, oxen, and he-goats will I offer."

PSALM LXVII.

There is no historical basis for this fine Ode; but it beautifully realises the consummation of the great promise made in earliest times to the father of the faithful, that in him and in his seed should all nations be blessed. He does not say *seeds* as of many, but in thy seed, as of one, and that one is Christ.

2. "Thy way—thy saving health" are only other forms of expression for the truth, or the gospel of the grace of God.

6. With the universal spread of the gospel will come corresponding outward prosperity.

PSALM LXVIII.

This sublime poem, like some other of these sacred compositions, formed part of the choral service which was used on the solemn yet joyous occasion of the removal of the Ark of God by David to the place or tabernacle which he had prepared for it. Others maintain, and with some plausibility,

Digitized by Google

3 But let the righteous be glad; let them rejoice before God: yea, let them [1]exceedingly rejoice.[a]

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.[b]

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.[c]

6 God setteth the solitary [2]in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*.[d]

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:[e]

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.[f]

9 Thou, O God, didst [3]send a plentiful rain, whereby thou didst [4]confirm thine inheritance, when it was weary.[g]

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.[h]

11 The Lord gave the word: great *was* the [5]company of those that published *it*.

12 Kings of armies [6]did flee apace: and she that tarried at home divided the spoil.[i]

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.[j]

14 When the Almighty scattered kings [7]in it, it was *white* as snow in Salmon.[k]

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.[l]

BEFORE CHRIST 1040.

8 Or, *even many thousands.*
1 Heb. *rejoice with gladness.*
a Ps. xxxii. 11; lviii. 10; lxiv. 10.
m 2 Kings vi. 16, 17; Dan. vii. 10; Heb. xii. 22; Rev. ix. 16.
b ver. 33; Ps. lxvi. 4; Exod. vi. 3; Deut. xxxiii. 26.
9 Heb. *in the man.*
c Ps. x. 14, 18; cxlvi. 9.
n Ps. lxxviii. 60; Judg. v. 12; Acts i. 9; ii. 4, 33; Eph. iv. 8; 1 Tim. i. 13.
2 Heb. *in a house.*
d Ps. cvii. 10, 14, 34, 40; cxlvi. 7; 1 Sam. ii. 5; Acts xii. 6—10.
o Deut. xxxii. 39; Prov. iv. 23; Rev. i. 18; xx. 1.
e Exod. xiii. 21; Judg. iv 14; Hab. iii. 13.
p Ps. iv. 23; cx. 6; Hab. iii 13.
f Exod. xix. 16, 18; Judg. v. 4; Isa. lxiv. 1, 3.
3 Heb. *shake out.*
q Exod. xiv. 22; Numb. xxi. 33.
4 Heb. *confirm it.*
10 Or, *rest.*
g Deut. xi. 11, 12; Ezek. xxxiv. 26.
r Ps. lviii. 10; 1 Kings xxi. 19.
h Ps. lxxiv. 19; Deut. xxvi. 5, 9.
5 Heb. *army.*
6 Heb. *did flee, did flee.*
i Numb. xxxi. 8, 9, 54; Josh. x. 16; xii. 7, &c.
s Ps. xlvii. 5; 1 Chron. xiii. 8; xv. 16.
11 Or, *ye that are of the fountain of Israel.*
t Deut. xxxiii. 28; Isa. xlviii. 1.
j Ps. lxxxi. 6; cv. 37.
7 Or, *for her, she was.*
12 Or, *with their company.*
k Numb. xxi. 3; Josh. x. 10; xii. 1, &c.
u 1 Sam. ix. 21.
v Ps. xlii. 6.
l Ps. lxxxvii. 1, 2; cxlv. 4, 6; cxxxii. 13, 14; Deut. xii. 5, 11; 1 Kings ix. 3.
w Ps. lxxii. 10; lxxvi. 11; 1 Kings x. 10, 24, 25; 2 Chron. xxxii. 23; Isa. lx. 16, 17.

17 The chariots of God *are* twenty thousand, [8]*even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*.[m]

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts [9]for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.[n]

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death.[o]

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.[p]

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:[q]

23 That thy foot may be [10]dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.[r]

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.[s]

26 Bless ye God in the congregations, *even* the Lord, [11]from the fountain of Israel.[t]

27 There *is* little Benjamin *with* their ruler, the princes of Judah [12]*and* their council, the princes of Zebulun, *and* the princes of Naphtali.[u]

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.[v]

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.[w]

that the occasion must have been the termination of some signal war, when the ark was brought back again to the holy mountain.

1—6. These six verses were probably sung by the priests in the very act of elevating the ark for its removal.

The word JAH is an abbreviation for JEHOVAH.

7—14. These verses refer to the exodus from Egypt, the journey through the wilderness, and the settlement in Canaan.

"Kings of armies did flee apace." In consequence of the wondrous and miraculous progress of the Israelites, fear fell on the surrounding nations and their sovereigns.

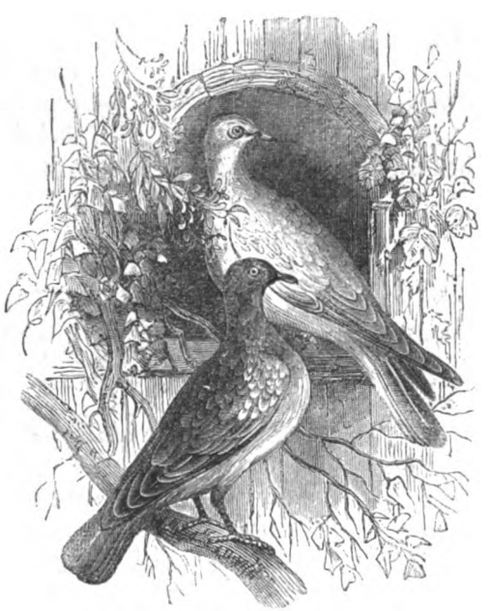
"The wings of a dove" are here used as a figure of the glory and the peace which the people were to possess in Canaan, in contrast with their former degraded and menial condition. So, in the beautiful image of the fourteenth verse, when the Lord scattered the kings, the light of prosperity was bright as the snow as it lay on the dark-browed hill of Salmon.

15—19. A sublime description of the glory of God in Zion, as he there sits enthroned in the fulness of his omnipotence.

By a bold and striking figure, the writer represents the lofty mountains on the eastern side of the Jordan as envious of the distinction and the pre-eminence now given to the inferior hill of Zion. In itself, Bashan was great, or of many ascents; but relatively Zion was infinitely greater.

"Truly," says Hengstenberg, "the descent of God on behalf of his Church, and the rich load of gifts bestowed upon it, here spoken of, formed a prelude and a pledge of the appearance of God in Christ, and of the whole riches of his goodness and grace imparted in Him to his Church."

20. "The issues from death." Just as there are ten thousand ways in which death may assail, so there are innumerable modes by which God can interpose to save life. Death is always approaching, and always threatening; but He who has the keys of death and of a future life hanging from his girdle, can shut the life-gate, which no one can open. The salvation, therefore, here spoken of refers to such interposition and deliverance in the hour of danger and peril.



DOVES.

21. "The head of his enemies;" that is, their pride and strength. As the Church, attacked on all sides by strong and raging enemies, claims the interposition of a corresponding power, the Psalmist brings in God himself, armed with terrible and resistless might, for the destruction of the ungodly.

"The hairy scalp" being nothing more than the skull covered with hair, it must be taken as synonymous with the word "head," in the preceding clause; and just as a man is seen to raise his head in proud contempt and defiance, so the fall of such is near, and the ruin certain.

22. Not the Israelites, but the enemies of God and his Church, in whose final overthrow his saints would triumph and rejoice.

24—28. God is here represented as advancing in majesty to his dwelling-place; accompanied by choirs of singers, and the various tribes of Israel with their heads or princes.

30. More properly, "Rebuke the beast of the reeds, the hand of the strong ones, with the calves of the people who submit to thee with bars of silver;" words which point to the rulers and leaders of the hostile nations.

The beast of the reeds can refer only to some animal which has its usual place of abode among reeds or ferns—a fact which excludes the lion, and even the crocodile, which is often spoken of in Scripture as the symbol of Egypt, whose king is addressed by the prophet Ezekiel as the great dragon who rests in the midst of the Nile. But another and the natural representative

Digitized by Google

30 Rebuke [1]the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: [2]scatter thou the people *that* delight in war.[a]

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.[b]

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:[c]

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth [3]send out his voice, *and that* a mighty voice.[d]

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.[e]

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.[f]

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction.* 30 *He praiseth God with thanksgiving.*

To the chief Musician [s]upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for the waters are come in unto *my* soul.[h]

2 I sink in [4]deep mire, where *there is* no standing: I am come into [5]deep waters, where the floods overflow me.[i]

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.[j]

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.[k]

5 O God, thou knowest my foolishness; and my [6]sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.[l]

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.[m]

BEFORE CHRIST 1021.

1 Or, *the beasts of the reeds*, Jer. li. 32, 33.
a Ps. xxxv. 13, 14.
2 Or, *he scattereth.*
a Ps. xxii. 12; 2 Sam. viii. 2, 6.
o 1 Kings ix. 7; Jer. xxiv. 9.
b Ps. lxxii. 9; Isa. xlv. 14; Zeph. iii. 10; Acts viii. 27.
7 Heb. *drinkers of strong drink.*
p Ps. xxxv. 15, 16; Job xxx. 9.
c Ps. xliv. 20.
3 Heb. *give.*
q Isa. xlix. 8; lv. 6; 2 Cor. vi. 2.
d ver. 4; Ps. xviii. 10; xxix. 3, &c.; civ. 3.
e Ps. xxix. 1.
r vs. 1, 2, 15; Ps. cxliv. 7.
f Ps. xlv. 4; lxv. 5; lxvi. 5; lxxvi. 12.
s Numb. xvi. 23.
t Ps. xxv. 16; lxiii. 3; lxxxvi. 16.
8 Heb. *make haste to hear me.*
u Ps. xxvii. 9; cii. 2.
g Ps. xlv. title.
h vs. 2, 14, 15; Jonah ii. 5.
4 Heb. *the mire of depth.*
5 Heb. *depth of waters.*
v Ps. xxii. 6, 7; Isa. liii. 3; Heb. xii. 2.
i Ps. xl. 2.
j Ps. vi. 6; cxix. 82, 123; Isa. xxxviii. 14.
w Ps. cxliii. 4; Job xvi. 2; Isa. lxiii. 5.
x Matt. xxvii. 34, 48; Mark xv. 23; John xix. 29.
k Ps. xxxv. 19; John xv. 25.
6 Heb. *guiltiness.*
y Rom. xi. 9, 10.
z Isa. vi. 9, 10; John xii. 39, 40; Rom. xi. 10; 2 Cor. iii. 14.
a 1 Thess. ii. 16.
9 Heb. *their palace.*
10 Heb. *let there not be a dweller.*
b Matt. xxiii. 38; Acts i. 20.
l Ps. xxxi. 11; Isa. liii. 8; John i. 11; vii. 5.
11 Heb. *thy wounded.*
c 2 Chron. xxviii. 9; Zech. i. 15; Isa. liii. 4.
12 Or, *punishment of iniquity.*
m Ps. lxxxix. 50, 51; cxix. 139; John ii. 17; Rom. xv. 3.
d Isa. xxvi. 10; Rom. i. 28; ix. 31.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.[n]

11 I made sackcloth also my garment; and I became a proverb to them.[o]

12 They that sit in the gate speak against me; and I *was* the song of the [7]drunkards.[p]

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.[q]

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.[r]

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.[r]

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.[s]

17 And hide not thy face from thy servant; for I am in trouble: [8]hear me speedily.[t]

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.[u]

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.[w]

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.[x]

22 Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.[y]

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.[z]

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.[a]

25 Let [9]their habitation be desolate; *and* [10]let none dwell in their tents.[b]

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom [11]thou hast wounded.[c]

27 Add [12]iniquity unto their iniquity: and let them not come into thy righteousness.[d]

---

of Egypt in the brute creation is the behemoth, or hippopotamus, of which it is said, in Job xl. 21, 22, that "he lieth under the shady trees, in the covert of the reed and fens; the shady trees cover him with their shadow; the willows of the brook compass him about." Egypt must thus be taken as the representative power of the world, as being the most powerful of the existing heathen kingdoms, at whose submission all the rest would yield, as a matter of course.

The "pieces of silver" correspond with the "presents" mentioned in the preceding verse, and both are to be taken in the sense of gifts of allegiance. So the prophet Isaiah, when describing the increase of Christ's kingdom, predicts that the converts should come from the most distant lands, bringing their silver and gold with them (Isa. lx. 9).

PSALM LXIX.

It may be quite true that this Psalm, which is the utterance of a heart in deep sorrow, may not refer to any individual sufferer, and that the speaker is the suffering righteous man, without any individual reference whatever, yet there is no Psalm, with the exception of the Twenty-second, which is more frequently quoted in the New Testament, and applied to the suffering Redeemer. It is, therefore, to be received as prophetic of Christ and his mysterious work.

1—3. The very language of these verses is expressive of deep distress. The words fall heavily and painfully upon the ear; then how must the heart of the sufferer have been bowed down and afflicted! He was like a man sinking in deep waters, whose life is in immediate danger, while no help is near.

4. "I restored:" he was compelled, on false grounds, to make restitution, while he had taken nothing away.

8. In the East, children who have little regard for their father cling fondly to their mother; and to be hated by the children of the same mother was intolerable.

10. Weeping and fasting are very often united in Scripture, as tokens of keen anguish; but while the Psalmist thus mourned and repined, to move the people on the one hand, and to avert the Divine judgment on the other, his enemies converted all into profane ridicule.

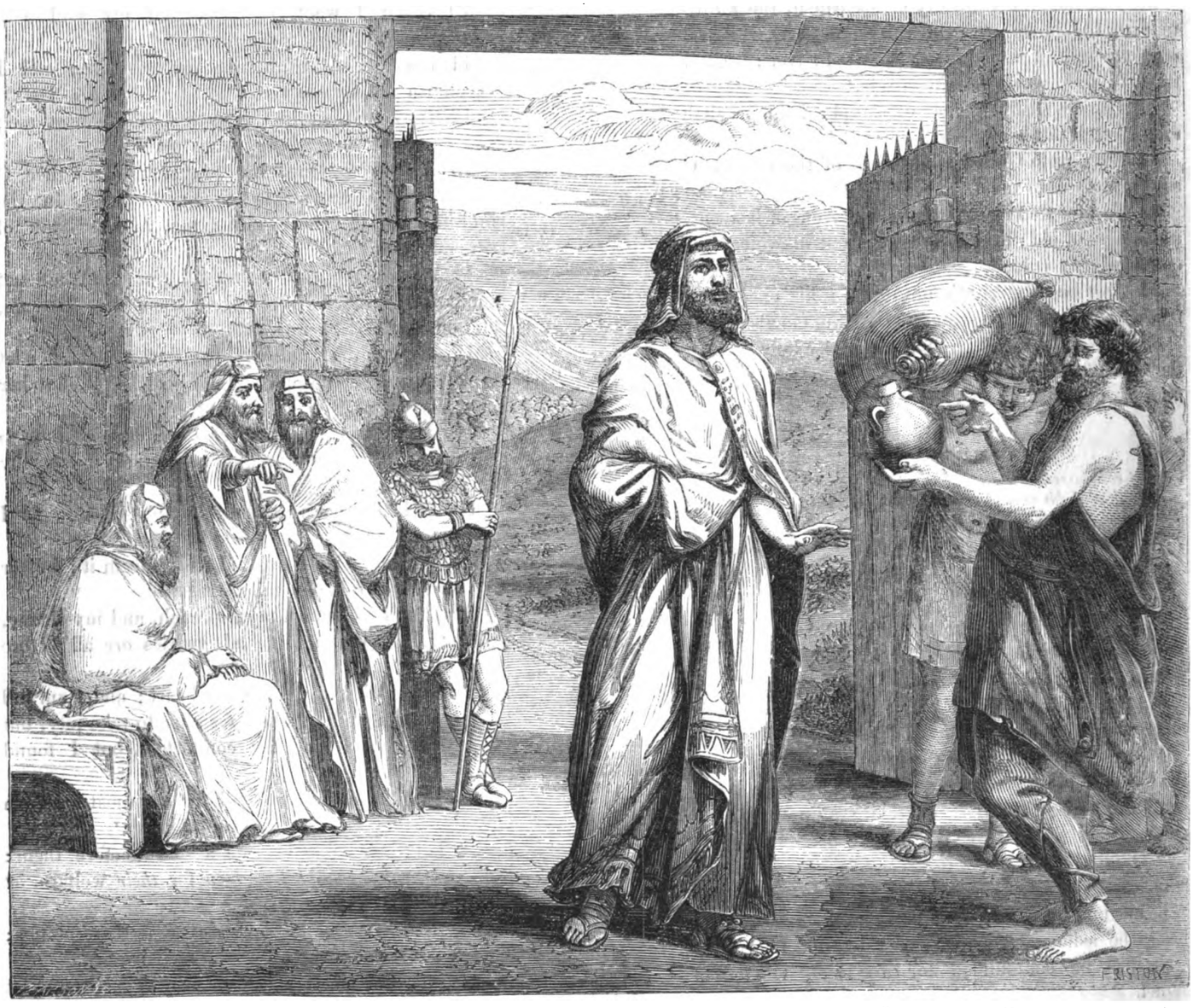
11. "A proverb to them:" they expended upon him their sallies of wit and humour, as if he were a fit subject for their ribaldry and contempt.

12. The gate of the city was the place for the transaction of the most serious business; and to be there met with unfounded accusations—to be there misjudged and slandered—to be there made not only the butt of ridicule, but the burden of the song of the drunkard, was to give a keener edge to his grief.

13—18. In the first verse, he began with the prayer, "Save me, O God!" Here he expands it; appeals to the compassion and the grace of the Infinite Love; pleads for deliverance; and rises into the confidence of faith.

21. For "vinegar," there are those who would read hemlock; others say,

Digitized by Google



"THEY THAT SIT IN THE GATE SPEAK AGAINST ME; AND I WAS THE SONG OF THE DRUNKARDS."—PSALM LXIX. 12.

28 Let them be blotted out of the book of the living, and not be written with the righteous.[a]

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.[b]

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.[c]

32 The [1]humble shall see *this*, *and* be glad: and your heart shall live that seek God.[d]

BEFORE CHRIST 1021.

a Exod. xxxii. 32; Ezek. xiii. 9; Luke x. 20; Heb. xii. 23; Phil. iv. 3; Rev. iii. 5; xiii. 8.
e Eph. iii. 1.
2 Heb. *creepeth.*
f Ps. xcvi. 11; cxlviii. 1; Isa. xliv. 23; xlix. 13; lv. 12.
b Ps. xxviii. 7.
g Ps. li. 18; Isa. xliv. 26.
c Ps. l. 13, 14, 23.
1 Or, *meek.*
d Ps. xxii. 26.
h Ps. cii. 28.

33 For the LORD heareth the poor, and despiseth not his prisoners.[e]

34 Let the heaven and earth praise him, the seas, and every thing that [2]moveth therein.[f]

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.[g]

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.[h]

hyssop, one species of which was inexpressibly bitter; others, again, think it was some deleterious, poisonous ingredient.

22—28. All these imprecations may be taken as predictions: "their table shall become a snare; their eyes shall be darkened," &c.

"Add iniquity unto their iniquity" are words which have been variously rendered, and as variously understood. Luther translates them—"Let them fall into one sin after another;" but there is nothing in Scripture to warrant such an idea. Men are said to fill up the measure of their iniquity, and therefore the words here must point to the fact, that in the history of such men consequence will follow consequence, as effects follow their causes, in the form of ever-increasing punishment.

The words which follow—"let them not come into thy righteousness"—must then mean, "let them find no justification or acceptance in thy sight."

"Not be written with the righteous;" that is, be shut out from all the benefits of forgiveness and redeeming mercy.

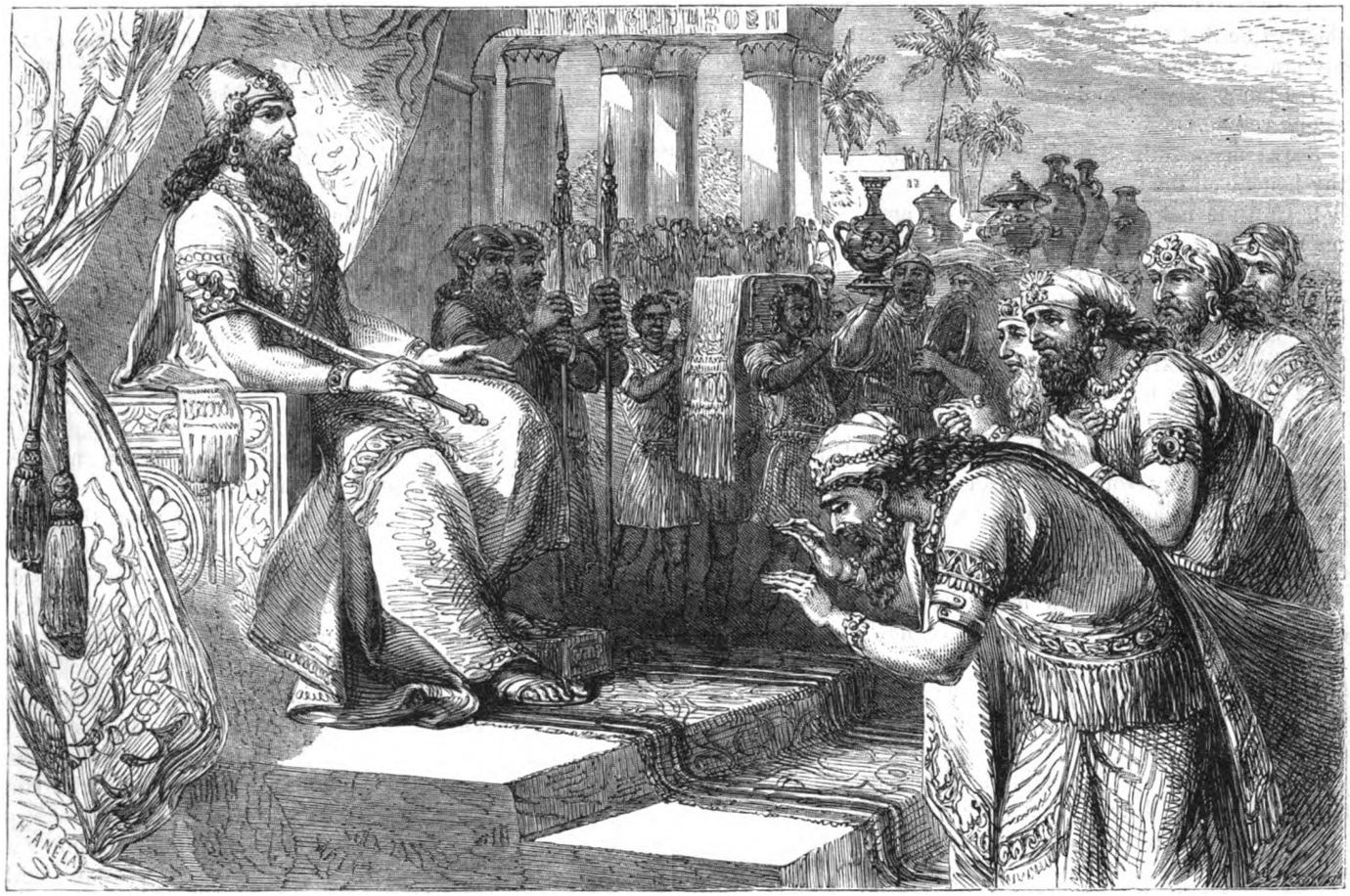
29. The word "poor" is not to be understood in the sense of poverty, but rather as indicative of distress. The Psalmist was not the subject of outward want or destitution, but of inward conflict and grief, arising out of the peculiar circumstances in which he was placed; but still he was not without hope. To him hope was now like the light in the cloud, or the bow in the heavens.

30, 31. Hope inspires joy; and his heart, like an instrument strung and attuned, sends forth its deeper harmonies. Praise is the employment of angels—all heaven is vocal with thanksgiving; and when we can rise to this high ground, it is more acceptable than the most imposing ritual or the most costly sacrifice.

As the law permitted the eating of animals that parted the hoof, this passage takes in those who did not part the hoof—the whole animal creation. Yet is a heart full of love and gratitude a more acceptable sacrifice.

34—36. Venema and others think these verses were added in the time of the Babylonish captivity; but this is at least doubtful.

Digitized by Google



"THE KINGS OF TARSHISH AND OF THE ISLES SHALL BRING PRESENTS."—PSALM LXXII. 10.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief Musician, *A Psalm* of David, [a]to bring to remembrance.

MAKE *haste*, O God, to deliver me; make haste [1]to help me, O LORD.[b]

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.[c]

3 Let them be turned back for a reward of their shame that say, Aha, aha.[d]

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.[e]

BEFORE CHRIST 1021.

a Ps. xxxviii. title.

1 Heb. *to my help.*

b Ps. xl. 13, &c.; lxxi. 12.

f Ps. xxv. 2, 3; xxxi. 1.

g Ps. xvii. 6; xxxi. 1.

c Ps. xxxv. 4, 26; lxxi. 13.

2 Heb. *Be thou to me for a rock of habitation.*

d Ps. xl. 15.

h Ps. xxxi. 2, 3; xliv. 4.

i Ps. cxl. 1, 4.

e Ps. xl. 17; cxli. 1.

f Jer. xvii. 7, 17.

PSALM LXXI.

1 *David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

IN thee, O LORD, do I put my trust: let me never be put to confusion.[f]

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.[g]

3 [2]Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.[h]

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.[i]

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.[j]

PSALM LXX.

This little Ode being almost word for word the same as the closing verses of the Fortieth Psalm, it is difficult to account for its introduction here, unless we look upon it, as many do, in the light of an introduction to the longer Poem which follows. It thus becomes a link in that chain which binds together all the Psalms of David more immediately referring to the trials and sufferings of the righteous.

Taking the two Psalms as forming a pair, there are those who refer them to the fact and the time of Absalom's unnatural and rebellious conduct; while others contend, from the entire absence of all personal reference, that it is in vain to seek for any historical occasion whatever.

2. "My soul," or rather my life; for it was his life, and not the immaterial, imperishable principle, which they sought to take away.

3. "Aha! aha!" are exclamations of contempt; as if his enemies would at once insult and triumph over him. Their mockery was his glory.

PSALM LXXI.

Whatever may have been the immediate bearing of this Psalm upon David himself in his peculiar domestic or regal sufferings, its general import seems to be the consolation of the suffering righteous man in his old age. And certainly, the whole style of the Poem is like the opening of a fountain, in which all is living and refreshing.

If it be true that "high words do not always come from the bottom of the heart," and if simplicity should mark and characterise the language of prayer, we certainly have it. The thought and the sentiment are those of a soul committing herself with joyous confidence to the God of wisdom and love.

Digitized by Google

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.[a]

7 I am as a wonder unto many; but thou *art* my strong refuge.[b]

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.[c]

9 Cast me not off in the time of old age; forsake me not when my strength faileth.[d]

10 For mine enemies speak against me; and they that [1]lay wait for my soul take counsel together,[e]

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haste for my help.[f]

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.[g]

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.[h]

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also [2]when I am old and greyheaded, O God, forsake me not; until I have shewed [3]thy strength unto *this* generation, *and* thy power to every one *that* is to come.[i]

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee![j]

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.[k]

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee [4]with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.[l]

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.[m]

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.[n]

BEFORE CHRIST 1021.

a Ps. xxii. 9, 10; Isa. xlvi. 3.

5 Or, *of*.

o Ps. cxxvii. title.

b Isa. viii. 18; Zech. iii. 8; 1 Cor. iv. 9.

c Ps. xxxv. 28.

d ver. 18.

p Isa. xl. 2—4; xxxii. 1.

1 Heb. *watch*, or, *observe*.

e 2 Sam. xvii. 1; Matt. xxvii. 1.

q Ps. lxxxv. 10; Isa. xxxii. 17; liii. 7.

f Ps. xxii. 11, 19; xxxv. 22; xxxviii. 21, 22; lxx. 1.

r Isa. xl. 4.

s vs. 7, 17; Ps. lxxxix. 36, 37.

g ver. 24; Ps. xxxv. 4, 26; xl. 14; lxx. 2.

t 2 Sam. xxiii. 4; Hos. vi. 3.

6 Heb. *till there be no moon*.

u Isa. li. 4; Dan. ii. 44; Luke i. 33.

h vs. 8, 24; Ps. xxxv. 28; xl. 5; cxxxix. 17, 18.

v Ps. ii. 8; lxxx. 11; lxxxix. 25; Exod. xxiii. 31; 1 Kings iv. 21, 24; Zech. ix. 10.

w Ps. lxxiv. 14; Isa. xlix. 23; Micah vii. 17.

x Ps. xlv. 12; lxviii. 29; 2 Chron. ix. 21; Isa. xlix. 7; lx. 6, 9.

2 Heb. *unto old age and grey hairs*.

3 Heb. *thine arm*.

y Isa. xlix. 22, 23.

i ver. 2.

z Job xxix. 12.

j Ps. xxxv. 10; lvii. 10; lxxxvi. 8; lxxxix. 6, 8.

a Ps. cxvi. 15.

k Ps. lx. 3; Hos. vi. 1, 2.

7 Heb. *one shall give*.

4 Heb. *with the instrument of psaltery*.

l Ps. xcii. 1—3; cl. 3; 2 Kings xix. 22; Isa. lx. 9.

b 1 Kings iv. 20.

m Ps. cii. 4.

8 Heb. *shall be*.

9 Heb. *shall be as a son to continue his father's name for ever*.

n vs. 8, 13, 15.

c Ps. lxxxix. 36; Gen. xii. 3; xxii. 18; Jer. iv. 2; Luke i. 48.

PSALM LXXII.

1 *David, praying for Solomon, sheweth the goodness and glory of his, in type, and in truth, of Christ's kingdom.* 18 *He blesseth God.*

A Psalm [5]for [o]Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.[p]

3 The mountains shall bring peace to the people, and the little hills, by righteousness.[q]

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.[r]

5 They shall fear thee as long as the sun and moon endure, throughout all generations.[s]

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.[t]

7 In his days shall the righteous flourish; and abundance of peace [6]so long as the moon endureth.[u]

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.[v]

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.[w]

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.[x]

11 Yea, all kings shall fall down before him: all nations shall serve him.[y]

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.[z]

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.[a]

15 And he shall live, and to him [7]shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.[b]

17 His name [8]shall endure for ever: his name [9]shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.[c]

The absence of any title to the Psalm goes to confirm the conclusion, that it is inseparably united to the preceding Ode.

1—3. These verses very closely correspond with the beginning of the Thirty-first Psalm, from which they seem to have been borrowed.

"In thy righteousness;" that is, display thy justice or righteousness in my deliverance.

"Given commandment to save me;" or, so hast thou decreed or ordained.

4. The wicked and the unrighteous may refer, the former to Absalom, and the latter to Ahithophel (2 Sam. xvii. 1—21).

7. "I am as a wonder:"—Such had been the vicissitudes of his life, as to render the preservation of that life nothing less than a marvel—a miracle.

9. "In the time of old age:"—David was comparatively old when the rebellion of Absalom took place; and hence there are those who think that this verse determines both the time and the occasion of this composition.

13. This is the language not of prayer, but of deep prophetic denunciation.

20. "From the depths of the earth;" that is, according to some, from the grave, to the borders of which he had often been brought; but according to others, the words are to be rendered "floods of the earth," and to be taken in the sense of "great trouble and oppression." Calvin says beautifully, "We must descend even to death, that God may appear as a deliverer . . . . When God comes to our help at a time when we are in a state of despair, our rising out of this state becomes a glorious mirror for reflecting His grace."

PSALM LXXII.

The title to this expressive Ode is, "A Psalm for Solomon," which may mean, that it was written and dedicated by David to Solomon, in the prospect of his son's accession to the throne, and prophetic of his happy reign; or it may denote that it was written by Solomon himself, who, in his own extended dominion and reign of peace, beheld the type of the wider and more glorious kingdom of Him who is the Prince of Peace, and the glory of whose empire is everlasting. Certainly a greater than Solomon is here; and, in common with all the best Jewish and Christian commentators we believe that the Psalm has a true Messianic character, and can receive its full accomplishment only when all men shall be blessed in Christ, and all nations shall call Him the blessed.

1. According to the Oriental idiom, "the king's son" is the king himself, who is the son of a king.

3. Mountains and hills, being the most prominent points and ornaments of the country, are here employed to express the fact, that the land should everywhere be filled with peace, which is the fruit of righteousness.

Digitized by Google

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.[a]

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.[b]

20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

1 The prophet, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

[1]A Psalm of [c]Asaph.

[2]TRULY God *is* good to Israel, *even* to such as are [3]of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.[d]

4 For *there are* no bands in their death: but their strength *is* [4]firm.

5 They *are* not [5]in trouble *as other* men; neither are they plagued [6]like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: [7]they have more than heart could wish.[e]

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.[f]

9 They set their mouth against the heavens, and their tongue walketh through the earth.[g]

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.[h]

11 And they say, How doth God know? and is there knowledge in the most High?[i]

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.[j]

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.[k]

14 For all the day long have I been plagued, and [8]chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, [9]it *was* too painful for me;[l]

17 Until I went into the sanctuary of God; *then* understood I their end.[m]

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.[n]

21 Thus my heart was grieved, and I was pricked in my reins.[o]

22 So foolish *was* I, and [10]ignorant: I was *as* a beast [11]before thee.[p]

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.[q]

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.[r]

26 My flesh and my heart faileth: *but* God *is* the [12]strength of my heart, and my portion for ever.[s]

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.[t]

BEFORE CHRIST 710.

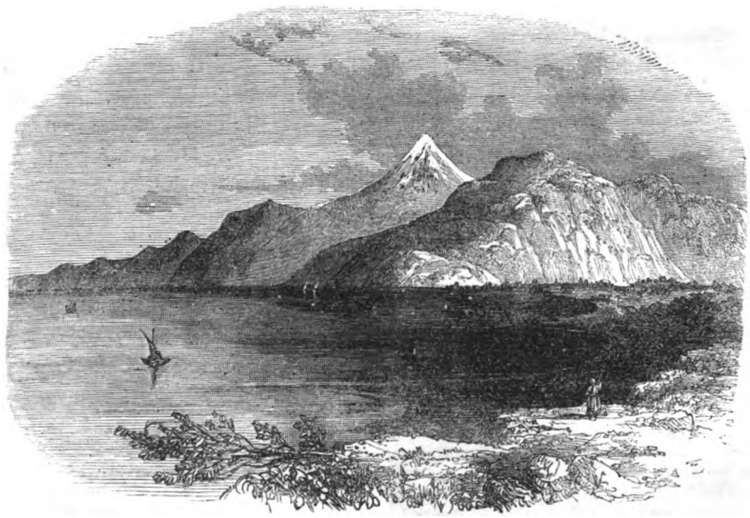
a Ps. xli. 13; lxxvii. 14; cvi. 48; cxxxvi. 4; Exod. xv. 11; 1 Chron. xxix. 10.
j ver. 3.
k Ps. xxvi. 6; Job xxi. 15; xxxiv. 9; xxxv. 3; Mal. iii. 14.
b Numb. xiv. 21; Neh. ix. 5; Zech. xiv. 9.
8 Heb. *my chastisement was.*
9 Heb. *it was labour in mine eyes.*
l Eccles. viii. 17.
1 Or, *A Psalm for Asaph.*
c Ps. l. title.
m Ps. xxxvii. 38.
2 Or, *Yet.*
3 Heb. *clean of heart.*
d Ps. xxxvii. 1; Job xxi. 7; Jer. xii. 1.
n Ps. lxxviii. 65; xc. 5; Job xx. 8; Isa. xxix. 7, 8.
4 Heb. *fat.*
5 Heb. *in the trouble of other men.*
o ver. 3.
6 Heb. *with.*
10 Heb. *I knew not.*
11 Heb. *with thee.*
p Ps. xcii. 6; Prov. xxx. 2.
7 Heb. *they pass the thoughts of the heart.*
e Ps. xvii. 10; cxix. 70; Job xv. 27; Jer. v. 28.
q Ps. xxxii. 8; Isa. lviii. 8.
f Ps. liii. 1; Hos. vii. 16; 2 Peter ii. 18; Jude 1, 6.
r Philipp. iii. 8.
g Rev. xiii. 6.
12 Heb. *rock.*
s Ps. xvi. 5; lxxxiv. 2; cxix. 57, 81.
h Ps. lxxv. 8.
i Ps. x. 11; xciv. 7; Job xxii. 13.
t Ps. cxix. 155; Exod. xxxiv. 15; Numb. xv. 39; James iv. 4.

8. "From the river;" that is, the river Euphrates, which we know constituted, geographically, the eastern boundary of the Israelitish dominion.

10. Tarshish, a city in Spain, famous for a colony of Phœnicians. Sheba and Seba are only other names for the countries of Arabia and Ethiopia.

15. "Prayer shall be made for him:" not for Christ personally, but for the progress and final triumph of that kingdom of which He is the one only Head and Sovereign.

16. For "an handful of corn," it is proposed to read, "abundance of corn" (Deut. xi. 14; Isa. xxvii. 6; Jer. xxxi. 12; Zech. ix. 17).



LEBANON.

The vast chain of mountains included in the name LEBANON extends from the neighbourhood of Sidon on the west to that of Damascus on the east, and forms the extreme northern boundary of the Holy Land. Running through the south of Syria, it includes two parallel ridges, which rise nine thousand feet or more above the level of the sea, and may be seen at the distance of ninety miles or more. It appears to be a multitude of mountains, separated by deep ravines, and covered more or less thickly with pine and other fruit trees. As we climb the steep ascent, the mighty masses which are piled the one above the other, and shoot their heads far into the clouds, inspire the mind with profound reverence. This mountain range, however, was not more remarkable for its height and magnitude—its substantial appearance of strength and majesty, than for the abundance and the beauty of those lofty cedars which adorned and crowned its summit. Hence the language of the text: "The fruit thereof shall shake like Lebanon," when the cedars were seen waving in the light. But it is a fact confirmed by the most recent travellers, that the glory of Lebanon has passed away, that not more than two or three dozen now remain of those stately cedars which once waved on its lovely height, and that these exhibit nothing of their former growth and magnificence. There stands the same lofty mountain-range; but the life and the loveliness are no more.

18, 19. These doxologies were added by some later hand.

20. Not "ended," but consummated. He could rise no higher, he could go no farther.

PSALM LXXIII.

The ground-thought of this Psalm is, the unequal distributions of internal advantages: hence we often see ungodly men prospering, while the pious and the good are oppressed and afflicted. Nor could this problem be solved otherwise than by an immediate reference to the higher intimations of Revealed Truth, and the final retributions of the world to come.

The author of the Ode is said to be Asaph, who is the same with David's chief musician, and who presided over the service of song in the sanctuary.

1. "Good to Israel:"—the idea is, that the Divine conduct to the Church, whatever may be its outward aspect and expression, can be resolved into nothing but exhaustless goodness and love.

6. "As a chain;" that is, as a necklace or ornament, in which they boast.

8. "Speak wickedly concerning oppression;" in other words, they lay their plans to oppress and afflict, in which their very thought is evil.

Digitized by Google

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.[a]

PSALM LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help in consideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*

[1]Maschil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?[b]

2 Remember thy congregation, *which* thou hast purchased of old; the [2]rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.[c]

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.[d]

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.[e]

7 [3]They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.[f]

8 They said in their hearts, Let us [4]destroy them together: they have burned up all the synagogues of God in the land.[g]

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.[h]

BEFORE CHRIST 588.

a Ps. cvii. 22; cxviii. 17; Heb. x. 22.

b Lam. ii. 3.

c Ps. xliv. 4.

1 Or, *A Psalm for Asaph to give instruction.*

5 Or, *whales.*

d Exod. xiv. 21; Isa. li. 9, 10; Ezek. xxix. 3; xxxii. 2.

b Ps. xliv. 9, 23; lx. 1, 10; lxxvii. 7; xcv. 7; c. 3; Deut. xxix. 20; Jer. xxxi. 37; xxxiii. 24.

l Ps. lxxii. 9; Numb. xiv. 9.

2 Or, *tribe.*

6 Heb. *rivers of strength.*

m Ps. cv. 41; Exod. xvii. 5, 6; Numb. xx. 11; Josh. iii. 13, &c.; Isa. xlviii. 21.

c Exod. xv. 16; Deut. ix. 29; xxxii. 9; Jer. x. 16.

n Gen. i. 14, &c.

7 Heb. *made them.*

o Gen. viii. 22; Acts xvii. 26.

d Lam. ii. 7; Dan. vi. 27.

p ver. 22; Ps. xxxix. 8.

q Ps. lxviii. 10; Cant. ii. 14.

e 1 Kings vi. 18, 29, 32, 35.

3 Heb. *They have sent thy sanctuary into the fire.*

r Ps. cvi. 45; Gen. xvii. 7, 8; Lev. xxvi. 44, 45; Jer. xxxiii. 21.

f Ps. lxxxix. 39; 2 Kings xxv. 9.

4 Heb. *break.*

g Ps. lxxiii. 4.

s ver. 18; Ps. lxxxix. 51.

8 Heb. *ascendeth,* Jonah i. 2.

h 1 Sam. iii. 1; Amos viii. 11.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.[i]

12 For God *is* my King of old, working salvation in the midst of the earth.[j]

13 Thou didst divide the sea by thy strength: thou brakest the heads of the [5]dragons in the waters.[k]

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.[l]

15 Thou didst cleave the fountain and the flood: thou driedst up [6]mighty rivers.[m]

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.[n]

17 Thou hast set all the borders of the earth: thou hast [7]made summer and winter.[o]

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.[p]

19 O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.[q]

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.[r]

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.[s]

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [8]increaseth continually.

10, 11. Good men are perplexed, and the question arises in their minds, How is this to be reconciled with the character of God, and the principles of His righteous administration?

20. As, on awaking, the most pleasant dream is found to be an illusion, so, through the judgment of God, the prosperity of the wicked is but a shadow.

22. So irrational did his reasoning on providential arrangements and results now appear.

PSALM LXXIV.

The author of this Psalm must not be confounded with the Asaph who composed the preceding Ode, but is to be looked upon as one of his later descendants, who lived during the captivity, which is the time here indicated. The Asaph of David's time was the founder of a family of singers, who went by the name of the sons of Asaph even in the days of Isaiah, and to these his descendants we are indebted for several of these Odes.

The historical basis of the Psalm is the destruction of the Temple in the reign of Nebuchadnezzar; and the Psalm itself being a MASCHIL, or an instructive Ode, its immediate object is to fortify and comfort the minds of God's people in the midst of calamity and distress.

2. "Rod of thine inheritance:" the rod here is the sceptre, and the inheritance is the people over whom God ruled.

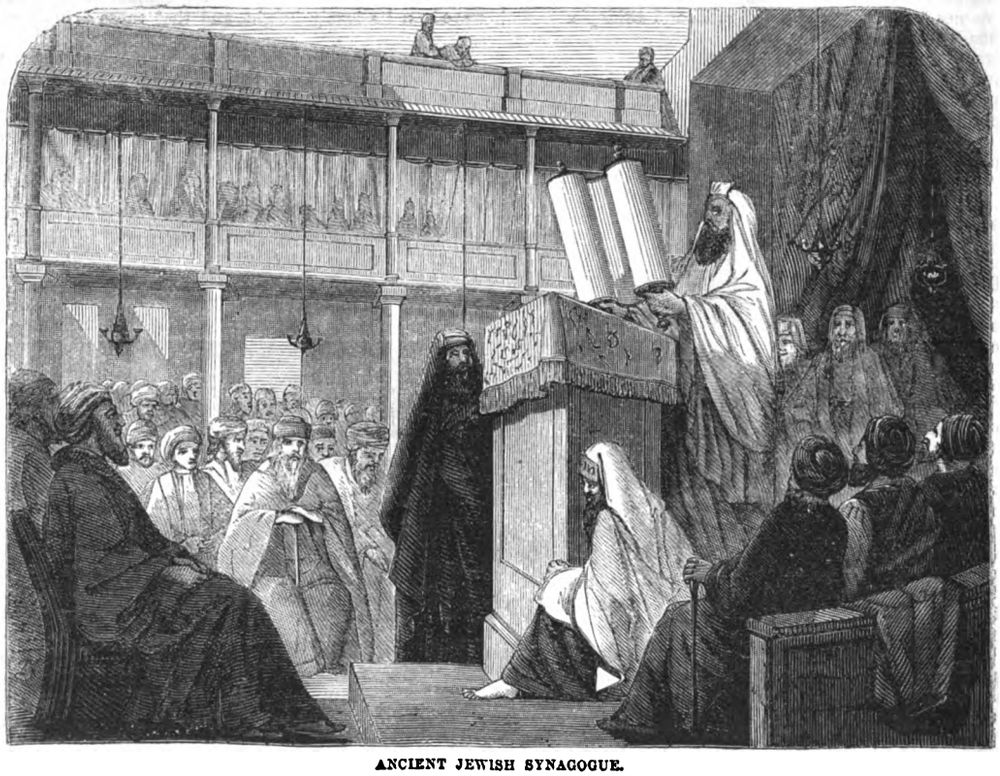
3. "Lift up thy feet;" that is, hasten to the rescue of thy house and thy people.

4. The reference is to the Chaldeans rushing into the Temple, planting there their standards, and making the very walls echo with their profane shouts.

9. "Signs," or rites—sacrifices, feasts, and solemn assemblies.

11. The right hand is the symbol of strength, and being in the bosom implies that it was at rest or inoperative.

13, 14. The words dragons and leviathan may denote the Egyptians, and Pharaoh their head.



ANCIENT JEWISH SYNAGOGUE.

Digitized by Google



THE DESOLATION OF THE SANCTUARY.—PSALM LXXIV. 6–7.

Digitized by Google

PSALM LXXV.

1 *The prophet praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He praiseth God, and promiseth to execute justice.*

To the chief Musician, [1]*a*Al-taschith, A Psalm *or* Song [2]of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 [3]When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:[b]

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the [4]south.

7 But God *is* the judge: he putteth down one, and setteth up another.[c]

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.[d]

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.[e]

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*

To the chief Musician on Neginoth, A Psalm *or* Song [5]of Asaph.

IN Judah *is* God known: his name *is* great in Israel.[f]

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.[g]

4 Thou *art* more glorious *and* excellent than the mountains of prey.[h]

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.[i]

BEFORE CHRIST 746.

j Exod. xv. 1, 21; Ezek. xxxix. 20; Nahum ii. 13; Zech. xii. 4.

1 Or, *Destroy not.*

a Ps. lvii. title.

2 Or, *for Asaph.*

k Nahum i. 6.

l 2 Chron. xx. 29, 30; Ezek. xxxviii. 20.

m Ps. ix. 7—9; lxxii. 4.

3 Or, *When I shall take a set time.*

n Ps. lxv. 7; Exod. ix. 16; xviii. 11.

6 Heb. *to fear.*

o Ps. lxviii. 29; lxxxix. 7; 2 Chron. xxxii. 22, 23; Eccles. v. 4—6.

b Zech. i. 21.

p Ps. lxviii. 35.

4 Heb. *desert.*

q Ps. xxxix. and lxii. title.

7 Or, *for Asaph.*

c Ps. l. 6; lviii. 11; 1 Sam. ii. 7; Dan. ii. 21.

r Ps. iii. 4.

d Ps. lx. 3; lxxiii. 10; Job xxi. 20; Prov. xxiii. 30; Jer. xxv. 15; Rev. xiv. 10; xvi. 19.

8 Heb. *my hand.*

s Ps. l. 15; Isa. xxvi. 9, 16.

e Ps. lxxxix. 17; ci. 8; cxlviii. 14; Jer. xlviii. 25.

t Ps. cxlii. 3; cxliii. 4.

5 Or, *for Asaph.*

u Ps. cxliii. 5; Deut. xxxii. 7; Isa. li. 9.

f Ps. xlviii. 1, &c.

v Ps. lv. 4; xlii. 8.

w Ps. lxxiv. 1; lxxxv. 1.

g Ps. xlvi. 9; Ezek. xxxix. 9.

9 Heb. *to generation and generation.*

x Rom. ix. 9.

h Ezek. xxxviii. 12, 13; xxxix. 4.

y Isa. xlix. 15.

i Ps. xiii. 3; Isa. xlvi. 12; Jer. li. 39.

z Ps. xxxi. 22.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.[j]

7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?[k]

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,[l]

9 When God arose to judgment, to save all the meek of the earth. Selah.[m]

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.[n]

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents [6]unto him that ought to be feared.[o]

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.[p]

PSALM LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of God's great and gracious works.*

To the chief Musician, [7]to Jeduthun, A Psalm [7]of Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.[q]

2 In the day of my trouble I sought the Lord: [8]my sore ran in the night, and ceased not: my soul refused to be comforted.[r]

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.[s]

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.[t]

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.[u]

7 Will the Lord cast off for ever? and will he be favourable no more?[w]

8 Is his mercy clean gone for ever? doth *his* promise fail [9]for evermore?[x]

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.[y]

10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High.[z]

PSALM LXXV.

The authorities are divided as to the historical ground of this composition. Some refer it to David, on his accession to the throne over all Israel; others, to the period of the captivity, and think it a continuation of the preceding Ode; while a third class apply it to the Assyrian invasion, and tell us that it was written by Asaph to commemorate the overthrow of Sennacherib and his army. This is most probable.

1. The name of God is inclusive of all his perfections; and if these perfections were now shining out in the conduct of God, the evidence was incontrovertible that He was near as their Saviour and Deliverer, and hence the burst of praise.

2, 3. These are the words of God to his afflicted people. The clause, "When I shall receive the congregation" ought to be rendered, "When I shall have reached the decreed time." The earth or land, in consequence of the success of the invading conqueror, seemed, as it were, dissolved; but He who bears up the pillars of the universe was equal to preserve his land and people.

4. This and some of the following verses are thought, on the one hand, to be the language of the people addressed to their enemies; and, on the other hand, are considered as a continuation of God's assurances to the people themselves.

5. It is said that the Abyssinian kings have a horn in their diadem, and that the keeping of it erect, or in a projecting form, makes them appear as if they had a stiff neck.

8. "Full of mixture"—alluding to the medicated wine or potion of stupefying drugs which was given to criminals before execution.

10. The word "horns," here and elsewhere, signifies power or dominion.

PSALM LXXVI.

If the preceding Ode was composed in the prospect of or during the Assyrian invasion, then this Psalm, which reveals to us how the judgments of God had been executed on the enemies of his Church, may be taken as a song of victory over the mighty fall of Israel's foe, which took place before Jerusalem itself.

1. Judah was associated with all the most ancient and interesting histories of the whole nation, of which Israel was the collective name.

2. Salem is the earlier form of the name Jerusalem, in which David first set up a Tabernacle for the ark, and Solomon afterwards built the Temple.

3. These arrows were *fiery*, which denotes that they were either, like the Roman darts, charged with fire at their head, or barbed with poison at the point, the wound from which burned into the flesh.

4. Mount Zion is here personified and addressed with matchless effect. The presence and glory of God in the Temple, which stood on Zion, rendered that Mount more illustrious than any other—even the most famous for hunting or for war.

5. The disappearance, without leaving a trace behind them, of the mighty men of war—the pretended conquerors of the world—is beautifully expressed by the words, "They have slept their sleep;" and, instead of using their hand against the Holy City, it lay paralysed by death (2 Kings xix. 35; Nahum iii. 18).

PSALM LXXVII.

There is a striking correspondence between this Psalm and the third chapter of Habakkuk; so much so, as to lead some authorities to the conclusion, that the prophet made use of the Psalm as the model of his composition.

Digitized by Google

11 I will remember the works of the LORD: surely I will remember thy wonders of old.[a]

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?[b]

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.[c]

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.[d]

17 [1]The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.[e]

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.[f]

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.[g]

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.[h]

PSALM LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chose Judah, Zion, and David.*

[2]Maschil of Asaph.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.[j]

2 I will open my mouth in a parable: I will utter dark sayings of old:[k]

3 Which we have heard and known, and our fathers have told us.[l]

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.[m]

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:[n]

6 That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:[o]

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation [3]*that* set not their heart aright, and whose spirit was not stedfast with God.[p]

9 The children of Ephraim, *being* armed, *and* [4]carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;[q]

11 And forgat his works, and his wonders that he had shewed them.[r]

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.[s]

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.[t]

14 In the daytime also he led them with a cloud, and all the night with a light of fire.[u]

15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.[v]

16 He brought streams also out of the rock, and caused waters to run down like rivers.[w]

17 And they sinned yet more against him by provoking the most High in the wilderness.[x]

18 And they tempted God in their heart by asking meat for their lust.[y]

19 Yea, they spake against God; they said, Can God [5]furnish a table in the wilderness?[z]

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?[a]

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;[b]

22 Because they believed not in God, and trusted not in his salvation:[c]

23 Though he had commanded the clouds from above, and opened the doors of heaven,[d]

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.[e]

25 [6]Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind [7]to blow in the heaven: and by his power he brought in the south wind.[f]

27 He rained flesh also upon them as dust, and [8]feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;[g]

BEFORE CHRIST 900.

3 Heb. *that prepared not their heart.*

a Ps. cxliii. 5.

p ver. 37; Ps. lxviii. 6; Exod. xxxii. 9; xxxiii. 3; xxxiv. 9; Deut. ix. 6, 13; xxxi. 27; 2 Chron. xx. 33.

4 Heb. *throwing forth.*

b Ps. lxxiii. 17; Exod. xv. 11.

q 2 Kings xvii. 15.

r Ps. cvi. 13.

c Exod. vi. 6; Deut. ix. 29.

s ver. 43; Exod. vii.—xii.; Isa. xix. 11, 13; Ezek. xxx. 14.

d Ps. cxiv. 3; Exod. xiv. 21; Josh. iii. 15, 16; Hab. iii. 8, &c.

1 Heb. *The clouds were poured forth with water.*

e 2 Sam. xxii. 15; Hab. iii. 11.

t Ps. xxxiii. 7; Exod. xiv. 21; xv. 8.

u Ps. cv. 39; Exod. xiii. 21; xiv. 24.

f Ps. xcvii. 4; 2 Sam. xxii. 8.

v Ps. cv. 41; Exod. xvii. 6; Numb. xx. 11; 1 Cor. x. 4.

g Exod. xiv. 28; Hab. iii. 15.

w Ps. cv. 41; Deut. ix. 21.

h Ps. lxxviii. 52; lxxx. 1; Exod. xiii. 21; xiv. 19; Isa. lxiii. 11, 12; Hos. xii. 13.

x Ps. xcv. 8; Heb. iii. 16.

y Exod. xvi. 2.

2 Or, *A Psalm for Asaph to give instruction.*

i Ps. lxxiv. title.

5 Heb. *order.*

z Numb. xi. 4.

j Isa. li. 4.

a Exod. xvii. 6; Numb. xx. 11.

k Ps. xlix. 4; Matt. xiii. 35.

b Numb. xi. 1, 10.

l Ps. xliv. 1.

c Heb. iii. 18; Jude 5.

d Gen. vii. 11; Mal. iii. 10.

m Exod. xii. 26, 27; xiii. 8, 14; Deut. iv. 9; vi. 7; Josh. iv. 6, 7; Joel i. 3.

e Ps. cv. 40; Exod. xvi. 4, 14; John vi. 31; 1 Cor. x. 3.

6 Or, *Every one did eat the bread of the mighty*, Ps. ciii. 20.

n Ps. cxlvii. 19; Deut. iv. 9; vi. 7; xi. 19.

7 Heb. *to go.*

f Numb. xi. 31.

o Ps. ciii. 18.

8 Heb. *fowl of wing.*

g Numb. xi. 20.

Now, as Habakkuk prophesied in the reign of Josiah, the Psalm could not have been written later than the time of this monarch. The Ten Tribes were then in captivity; and it may be to this second Egyptian bondage that the writer of this Poem refers, and over which he so plaintively mourns.

If such were the occasion of the Psalm, its object is to instruct the whole Church how to obtain consolation and peace in the sharpest conflict and severest distress, by calling to mind the past manifestations of God's grace and power, and reposing in him with undivided heart and faith.

3. "I remembered God:"—called to mind his past experience of His love; but now he conceives that God has abandoned him, and he is filled with anguish.

6. "My song in the night:"—he could then sing, for his heart was filled with holy joy; but now there is no music in its strings, and his song is exchanged for sighs and tears.

10. "My infirmity," or weakness; that is, his distrust in the immutable love and faithfulness of God. This is the sin which besets every distressed soul.

11—20. Recalling the past, his faith is revived, and his hope is awakened; and the peace of his soul corresponds with his trust and confidence in God.

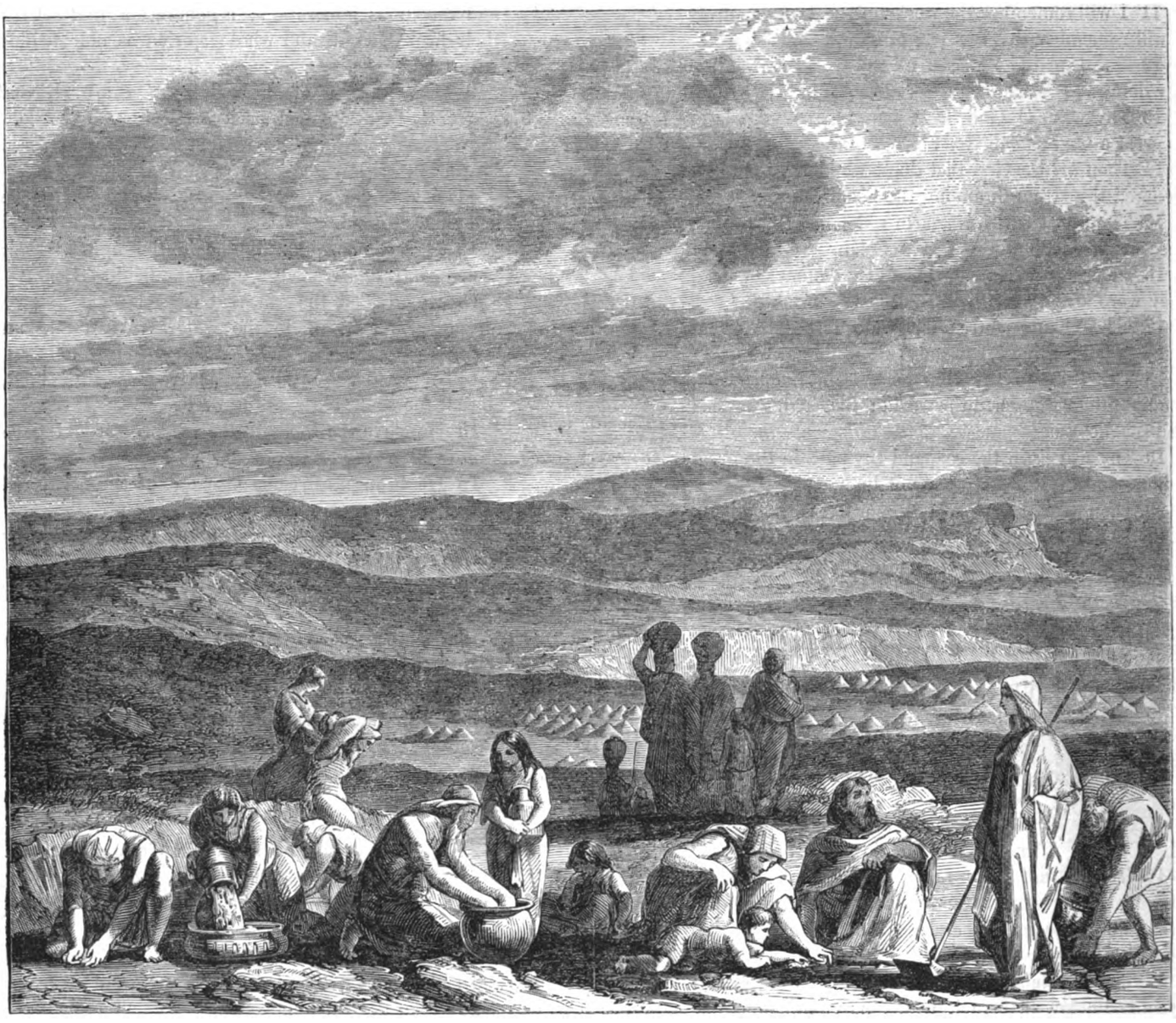
PSALM LXXVIII.

It is believed that this Psalm belongs to the age of David, but that it was written by Asaph, who was contemporary with the monarch. During the whole period of the Judges, the numerous and powerful tribe of Ephraim had been in the ascendency, and when the prerogative of Ephraim was transferred, in Divine justice, to Judah, the jealousy of Ephraim became one of the chief causes of Absalom's rebellion; and taking advantage of the disturbed and distracted state of affairs, the other tribes attempted to effect a revolution—tear the kingdom from Judah, and free themselves from his yoke. The object of the Psalm, therefore, is to warn Israel, who had escaped the judgments of God, not to provoke the Divine anger by a fresh apostasy; and hence their attention is called to the facts of their national history in the days of Moses, as peculiarly fitted to produce in their minds a deeper sense of their ingratitude, and to fill them with a righteous abhorrence of their sins.

2. The "parable" and the "dark sayings" may mean that the Sacred History had in it a deeper meaning—a concealed background of instruction—something hidden and not understood.

4. "The praises of the Lord:"—the glory and renown which He had won for himself by his wondrous deeds.

Digitized by Google



HE RAINED DOWN MANNA UPON THEM TO EAT.—PSALM LXXVIII. 24.

30 They were not estranged from their lust. But while their meat *was* yet in their mouths,[a]

31 The wrath of God came upon them, and slew the fattest of them, and [1]smote down the [2]chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.[b]

33 Therefore their days did he consume in vanity, and their years in trouble.[c]

34 When he slew them, then they sought him: and they returned and enquired early after God.[d]

35 And they remembered that God *was* their rock, and the high God their redeemer.[e]

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.[f]

37 For their heart was not right with him, neither were they stedfast in his covenant.[g]

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.[h]

39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.[i]

BEFORE CHRIST 900.

a Numb. xi. 33.
e Exod. xv. 13; Deut. vii. 8; xxxii. 4, 15, 31; Isa. xli. 14; xliv. 6; lxiii. 9.
1 Heb. *made to bow.*
2 Or, *young men.*
f Ezek xxxiii. 31.
g ver. 8.
b ver. 22; Numb. xiv., xvi., xvii.
c Numb. xiv. 29, 35; xxvi. 64, 65.
h Numb. xiv. 18, 20; 1 Kings xxi. 29; Isa. xlviii. 9.
d Hos. v. 15.
i Ps. cli. 14, 15; Gen. vi. 3; 1 Kings xxi. 29; Job vii. 7, 16; John iii. 6; James iv. 14.

5. The testimony and the law refer, no doubt, to the five Books of Moses.

9. "The children of Ephraim" are to be taken as inclusive of all Israel, who acted contrary to their high destination—forsook, in a cowardly spirit, the duties assigned to them in war, and despised the ordinations of Heaven.

12. "The field of Zoan" is the country round the ancient royal city of Tanis, as the theatre of some of God's most stupendous deeds.

26—28. See on these verses, the text and the notes of Numbers xi. 31, 32.

33. "In vanity," by reducing them to a state of comparative helplessness, and wearing out their very existence in the wilderness, in which thousands of them perished.

35. "Their rock"—their Redeemer. God was at once the strength and stability, the Saviour and Deliverer, of the chosen nation.

37. The "covenant" refers to their own solemn profession to walk in harmony with His revealed will. It was on this condition that He had promised never to leave them nor forsake them. But, though their life was an open contradiction of their vow, still He watched over them, preserved, and blessed them.

39. Had God so directed his judgments as to requite them in his wrath, they must have perished; but, knowing their frame, and remembering that they were but dust, He makes the weakness of their nature and the shortness of their life a reason for treating them with compassion and love.

Digitized by Google



"PRIESTS BLOWING THE TRUMPET AT NEW MOON."—PSALM LXXXI. 3.

40 How oft did they [1]provoke him in the wilderness, *and* grieve him in the desert![a]

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.[b]

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had [2]wrought his signs in Egypt, and his wonders in the field of Zoan:[c]

44 And had turned their rivers into blood; and their floods, that they could not drink.[d]

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.[e]

BEFORE CHRIST 930.

1 Or, *rebel against him.*
a ver. 17; Ps. xcv. 9, 10; Isa. vii. 13; lxiii. 10.
f Ps. cv. 34, 35; Exod. x. 13, 15.
2 Heb. *killed.*
b ver. 20; Numb. xiv. 22; Deut. vi. 16.
4 Or, *great hail-stones.*
g Ps. cv. 33; Exod. ix. 23, 25.
5 Heb. *He shut up.*
6 Or, *lightnings.*
h Exod. x. 23—25.
2 Heb. *set.*
c ver. 12; Ps. cv. 27, &c.
d Ps. cv. 29; Exod. vii. 20.
7 Or, *their beasts to the murrain.*
e Ps. cv. 30, 31; Exod. viii. 6, 24.

46 He gave also their increase unto the caterpiller, and their labour unto the locust.[f]

47 He [3]destroyed their vines with hail, and their sycomore trees with [4]frost.[g]

48 [5]He gave up their cattle also to the hail, and their flocks to [6]hot thunderbolts.[h]

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

50 He made a way to his anger; he spared not their soul from death, but gave [7]their life over to the pestilence;

44. The term "rivers" must be taken in the wider sense of the arms and canals of the Nile, called streams in Exodus vii. 19.

45. Philo, in describing the dog-flies of Egypt, says, "They rest not till they have satisfied themselves with blood and flesh;" and a more modern authority tells us, that this fly gorges itself with blood, while it leaves behind a species of boil which is severely painful.

47. That the vine was cultivated in Egypt, and that wines were there made from the earliest times, are historical facts which cannot be denied.

49. The fundamental passage on which this verse is based, is Exodus xii. 13—23, and it refers to the death of the firstborn in Egypt.

"Evil angels:"—of such agents there is no mention in the history; nor have we any ground for believing that the death of the firstborn was effected by the ministry of evil spirits. On the contrary, the destroying angel is represented as one in communion with God, and therefore we must interpret the phrase, "evil angels," as only another and shorter method of expression for "messengers to execute evil."

50. "He spared not their soul;" that is, their life, from death; but gave their life, or rather their living things, that is, their cattle, to the pestilence. (See Exodus ix. 4.)

51. "The chief of their strength" is a beautiful poetic figure for their firstborn.

52, 53. The wilderness began on this side the Red Sea. The presence of God, as the Shepherd and Guide of his ransomed people, dispossessed them of all unholy, unfounded fears. At his bidding the waters divided, and stood as a mighty wall on either side, till the redeemed of the Lord passed triumphantly through, and stood on the farther bank.

54. "The border of his sanctuary" is the border of the Promised Land, in which the sanctuary afterwards stood. Mount Zion is named after the Holy Land, as its centre, and being representative of it. Although this mountain was not brought under the power of the Israelites till the time of David, yet, prophetically, it formed from the beginning part of the promised inheritance. It was on this sacred height Abraham had offered up his son, and from that moment it was consecrated as the centre of the land for all future time. (See Genesis xxii. 1—17; Exodus xv. 13—17.)

57. "A deceitful bow" is one which disappoints the trust that we place in it; just as streams which, in summer, when they are most needed, become dry, are said to be deceitful, or faithless (Job vi. 15; Isaiah lviii. 11; Hosea vii. 16).

58. The "high places" were the spots sacred or consecrated to idol worship.

60. "The tabernacle," or sacred tent, was at Shiloh, during the whole period of the Judges; but such were the idolatry and the apostasy of the people, that God forsook the only place which he had selected on the earth!

61. The ark was the significant symbol at once of the Infinite Power and Glory.

65. Just as a man awaking out of sleep feels not only refreshed, but strengthened, and better fitted for action, so is God here represented as

Digitized by Google

51 And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:[a]

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea [1]overwhelmed their enemies.[b]

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.[c]

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.[d]

56 Yet they tempted and provoked the most high God, and kept not his testimonies:[e]

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.[f]

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.[g]

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;[h]

61 And delivered his strength into captivity, and his glory into the enemy's hand.[i]

62 He gave his people over also unto the sword; and was wroth with his inheritance.[j]

63 The fire consumed their young men; and their maidens were not [2]given to marriage.[k]

64 Their priests fell by the sword; and their widows made no lamentation.[l]

65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.[m]

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

BEFORE CHRIST 930.

a Ps. cv. 36; cvi. 22; cxxxvi. 10; Exod. xii. 29.

n Ps. lxxviii. 2.

3 Heb. *founded.*

o 1 Kings vi.

1 Heb. *covered.*

b Exod. xiv. 19, 27, 28; xv 10.

p 1 Sam. xvi. 11, 12; 2 Sam. vii. 8.

4 Heb *From after.*

c Exod. xv. 17.

q Gen. xxxiii. 13; 2 Sam. v. 2; 1 Chron. xi. 2; Isa. xl. 11.

d Ps. xliv. 2; cxxxvi. 21, 22; Josh. xiii. 7; xix. 51

r 1 Kings ix. 4.

e Judg. ii. 11, 12.

5 Or, *for Asaph.*

f ver. 41; Ezek. xx. 27, 28; Hos. vii. 16.

g Deut. xii. 2, 4; xxxii. 16, 21; Judg. ii. 12, 20; 1 Kings xi. 7, xii. 31; Ezek. xx. 28

s Ps. lxxiv. 2, 7; Exod. xv. 17; 2 Kings xxv. 9, 10; 2 Chron. xxxvi. 19; Micah iii. 12.

h 1 Sam. iv. 11; Jer. vii. 12, 14; xxvi. 6, 9

t Jer. vii. 33; xvi. 4; xxxiv. 20.

i Judg. xviii. 30.

j 1 Sam. iv. 10.

u Ps. cxii. 7; Jer. xiv 16, xvi. 4; Rev. xi. 9.

2 Heb. *praised.*

k Jer. vii. 34; xvi. 9; xxv. 10.

v Ps. xliv. 13, lxxx. 6.

l 1 Sam. iv 11; xxii. 18; Job xxvii. 15; Ezek. xxiv. 23.

w Ps. lxxiv. 1, 9, 10; lxxxv. 5; lxxxix. 46; Zeph. i. 18; iii. 8.

m Ps. xliv. 23; Isa. xlii. 13.

x Ps. lii. 4; Isa. xlv. 4, 5; Jer. x. 25; 2 Thess. i. 8; Rev. xvi. 1.

6 Or, *the iniquities of them that were before us.*

68 But chose the tribe of Judah, the mount Zion which he loved.[n]

69 And he built his sanctuary like high *palaces*, like the earth which he hath [3]established for ever.[o]

70 He chose David also his servant, and took him from the sheepfolds:[p]

71 [4]From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.[q]

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.[r]

PSALM LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

A Psalm [5]of Asaph.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.[s]

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.[t]

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them.*[u]

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.[v]

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?[w]

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.[x]

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us [6]former iniquities: let

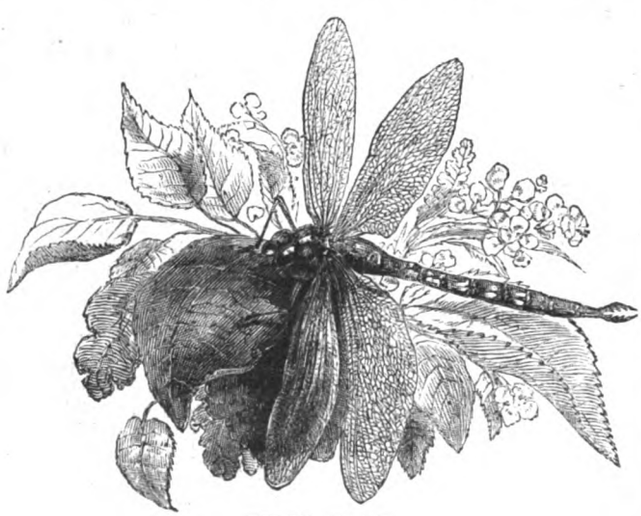
---

prepared to act on behalf of his people. The second clause of this verse must be understood, like the first, in an allegorical sense, for, literally speaking, sleep and wine, which are the common restoratives of exhausted nature, are totally inapplicable to Divine perfection.

67. The rejection of the house of Joseph, and especially of the tribe of Ephraim, who held the sceptre of that house, implied the rejection of all Israel. The presidency and the pre-eminence were transferred to Judah, and thus were irrecoverably lost to Ephraim.

68, 69. Mount Zion was in the tribe of Benjamin, but in the kingdom of Judah; and on Zion the Lord built his sanctuary like high mountains, grand and majestic; and like the earth, which no power can move, he there established it for ever.

70—72. The reference here to David's early life and calling is beautifully appropriate. If with a shepherd's care and faithfulness he had tended his father's flocks—if, in fulfilling the duties of pastoral life, he learned to combine wisdom with courage, and tenderness with vigilance—then these and other qualities pre-eminently fitted him to stand at the head of a great people as their leader, to rule and govern them. His was to be a paternal government. Love was to blend with law—sovereign dominion with fatherly affection.



THE DRAGON FLY.

PSALM LXXIX.

This solemn Ode, like the Seventy-fourth, points to the Chaldean invasion as its historical basis. While there are those who regard the Psalm as a supplement and complement to the Seventy-fourth, there are others who hold the Seventy-fourth to be the later composition.

Its authorship is ascribed to Asaph, one of the descendants of the Asaph who was contemporary with David, but continued still to speak through his posterity. Hence the unity of these Asaphic Psalms corresponds with the unity of the persons whose names they bear.

1. The "inheritance," refers to the Holy City; and the pollution of the Temple to some deeper desecration of the house with all its sacred furniture.

3. The expression, "and there was none to bury," points to such a desolation as did not exist at any other period, except during the Chaldean invasion.

6. The nations and the kingdoms here referred to were, no doubt, such as were tributary to the king of Babylon. Judgment may begin at the house of the Lord, but the storm of Divine wrath always remains, to fall, at last, upon the ungodly world.

9—12. In his past dealings with his chosen people, God had got to himself a name and a renown throughout the world, and now they plead with Him that he would so exert His power against their enemies, and so reveal His faithfulness and love to themselves, as to manifest forth His glory.

Digitized by Google

thy tender mercies speedily prevent us: for we are brought very low.[a]

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.[b]

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the [1]revenging of the blood of thy servants *which is* shed.[c]

11 Let the sighing of the prisoner come before thee; according to the greatness of [2]thy power [3]preserve thou those that are appointed to die;[d]

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.[e]

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise [4]to all generations.[f]

PSALM LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.* 8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*

To the chief Musician [5]upon Shoshannim-Eduth, A Psalm [6]of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.[h]

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and [6]come *and* save us.[i]

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.[j]

4 O Lord God of hosts, how long [7]wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.[k]

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.[l]

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.[m]

Before Christ 588.

a Ps. cxlii. 6; Deut. xxviii. 43; Isa. lxiv. 9.

n Ps. xliv. 2; lxxviii. 55; Isa. v. 1, 7; Jer. ii. 21; Ezek. xv. 6; xvii. 6; xix. 10.

o Exod. xxiii. 28; Josh. xxiv. 12.

b 2 Chron. xiv. 11; Jer. xiv. 7, 21.

8 Heb. *the cedars of God.*

1 Heb. *vengeance.*

p Ps. lxxii. 8.

c Ps. xlii. 10; cxv. 2.

q Ps. lxxxix. 40, 41; Isa. v. 5; Nahum ii. 2.

2 Heb. *thine arm.*

3 Heb. *reserve the children of death.*

d Ps. cii. 20.

r Isa. lxiii. 15.

e Ps. lxxiv. 18, 22; Gen. iv. 15; Isa. lxv. 6, 7; Jer. xxxii. 18; Luke vi. 38.

s Isa. xlix. 5.

4 Heb. *to generation and generation.*

f Ps. lxxi. 1; xcv. 7; c. 3; Isa. xliii. 21.

t Ps. xxxix. 11; lxxvi. 7.

u Ps. lxxxix. 21.

g Ps. xlv., lxix. title.

5 Or, *for Asaph.*

v vs. 3, 7.

h Ps. l. 2; xciv. 1; xcix. 1; Exod. xxv. 20, 22; Deut. xxxiii. 2; 1 Sam. iv. 4; 2 Sam. vi. 2.

6 Heb. *come for salvation to us.*

i Numb. ii. 18—23.

w Ps. viii title.

9 Or, *for Asaph.*

j vs. 7, 19; Ps. lv. 6; lxvii. 1; Numb. vi. 25.

7 Heb. *wilt thou smoke,* Ps. lxxiv. 1.

k Ps. xlii. 3; ci. 9; Isa. xxx. 20.

l Ps. xliv. 13; lxxix. 4.

m vs. 3, 19.

x Lev. xxiii. 24; Numb. x. 10.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.[n]

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.[o]

10 The hills were covered with the shadow of it, and the boughs thereof *were like* [8]the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.[p]

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?[q]

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;[r]

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.[s]

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.[t]

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.[u]

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.[v]

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief Musician [w]upon Gittith, *A Psalm* [9]of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.[x]

PSALM LXXX.

As "the house of Joseph" is a phrase often used to express the Ten Tribes, it was the opinion of Calvin—and he has been followed by many of the best expositors—that this Psalm has for its subject the captivity and affliction of these Ten Tribes, who are denominated the kingdom of Israel in contradistinction to that of Judah. Hence the tribes on whose behalf the merciful aid of God is implored are those of Ephraim, Benjamin, and Manasseh; and hence, too, the thrice-repeated prayer, "Turn us again, O God, and cause thy face to shine; and we shall be saved." To this view it is objected, that Benjamin was united with Judah, and formed part of the kingdom which went under the name of the latter. But the reply to this is very simple: territorially, Benjamin belonged more to Joseph than to Judah; and if Benjamin was really incorporated with Judah, then why is not Judah named rather than Benjamin?

It is clear from the inscription or title—TO THE CHIEF MUSICIAN—that this Psalm was designed for the public service, and that the author speaks throughout as the organ of the whole Church.

1. The transition from the last verse of the preceding Psalm to the first verse of this is very natural. There the Church of God speaks of her members as "the sheep of his pasture," and here she addresses Him as their Shepherd, by whose hand they had hitherto been led, sustained, and preserved.



THE WILD BOAR.

In the Temple, the cherubim overshadowed the mercy-seat, while between and above them was placed the Shecinah, or symbol of Divine glory.

6. "Our neighbours:" the reference is to those petty tribes around, who always availed themselves of those occasions when Israel was oppressed by more powerful nations, to give vent to their hatred and contempt.

8. "A vine out of Egypt:" the people of Israel. "The heathen" were the inhabitants of Canaan.

10, 11. "The hills" were the mountains on the south of Canaan, or the hill country of Judah. "The sea" is the Mediterranean on the west of Palestine; and "the river" is the Euphrates, as the eastern boundary. (See Deut. xi. 24.)

12. They "do pluck her;" for example, Pul, Tiglath-pileser, Shalmaneser, Sennacherib.

13. "The bear" and "the wild beast" point to the king of Assyria, and the nations serving under him.

Digitized by Google

5 This he ordained in Joseph *for* a testimony, when he went out [1]through the land of Egypt: *where* I heard a language *that* I understood not.[a]

6 I removed his shoulder from the burden: his hands [2]were delivered from the pots.[b]

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of [3]Meribah. Selah.[c]

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;[d]

9 There shall no strange god be in thee; neither shalt thou worship any strange god.[e]

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.[f]

11 But my people would not hearken to my voice; and Israel would none of me.[g]

12 So I gave them up [4]unto their own hearts' lust: *and* they walked in their own counsels.[h]

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways![i]

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have [5]submitted themselves unto him: but their time should have endured for ever.[j]

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.[k]

PSALM LXXXII.

1 *The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*

A Psalm [6]of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.[l]

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.[m]

BEFORE CHRIST 515.

7 Heb. *Judge.*

1 Or, *against.*
n Jer. xxii. 3.

a Ps. cxiv. 1.
o Job xxix 12; Prov. xxiv. 11.

2 Heb. *passed away.*

b Exod. i. 14; Isa. ix. 4; x. 27.
8 Heb. *moved.*
p Ps. xi. 3; lxxv. 3; Micah iii. 1.

3 Or, *strife.*

c Ps. l. 15; Exod. ii. 23; xiv. 10; xvii. 6, 7; xix. 16; Numb. xx. 13.
q ver. 1; Exod. xxii. 28; John x. 34.

d Ps. l. 7.
r Ps. xlix. 12; Job xxi. 32; Ezek. xxxi. 14.

e Exod. xx. 3, 5; Deut. xxxii. 12; Isa. xliii. 12.
s Ps. ii. 8; Rev. xi. 15.

f Ps. xxxvii. 3, 4; Exod. xx. 2; John xv. 7; Eph. iii. 20.

g Exod. xxxii. 1; Deut. xxxii. 15, 18.

9 Or, *for Asaph.*

4 Or, *to the hardness of their hearts or imaginations.*

h Acts vii. 42; xiv. 16; Rom. i. 24, 26.
t Ps. xxviii. 1; xxxv. 22; cix. 1.

i Deut. v. 29; x. 12, 13; xxxii. 29; Isa. xlviii. 18.
u Ps. ii. 1; lxxxi. 15; Acts iv. 25.

5 Or, *yielded feigned obedience.* Heb. *lied.*
v Ps. xxvii. 5; xxxi. 20.

j Ps. xviii. 44, 45; lxvi. 3; Rom. i. 30.
w Esther iii. 6, 9; Jer. xi. 19; xxxi. 36.

10 Heb. *heart.*

k Ps. cxlvii. 14; Deut. xxxii. 13, 14; Job xxix. 6.
x 2 Chron. xx. 1, 10, 11.

6 Or, *for Asaph.*
11 Heb. *they have been an arm to the children of Lot.*

l Exod. xxii. 28; 2 Chron. xix. 6; Eccles. v. 8.
y Numb. xxxi. 7; Judg. iv. 15, 24; v. 21; vii. 22.

m Deut. i. 17; 2 Chron. xix. 7; Prov. xviii. 5.
z 2 Kings ix. 37; Zeph. i. 17.

3 [7]Defend the poor and fatherless: do justice to the afflicted and needy.[n]

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.[o]

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are [8]out of course.[p]

6 I have said, Ye *are* gods; and all of you *are* children of the most High.[q]

7 But ye shall die like men, and fall like one of the princes.[r]

8 Arise, O God, judge the earth: for thou shalt inherit all nations.[s]

PSALM LXXXIII.

1 *A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.*

A Song *or* Psalm [9]of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.[t]

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.[u]

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.[v]

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.[w]

5 For they have consulted together with one [10]consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;[x]

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: [11]they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:[y]

10 *Which* perished at En-dor: they became *as* dung for the earth.[z]

17. In Deut. xxxiii. 12, it is said of Benjamin, "The beloved of the Lord shall dwell in safety by him;" and Benjamin being the representative of all Israel, is here called the son of the right hand, or the son of strength.

PSALM LXXXI.

This Ode was composed by Asaph, the descendant, for the celebration of the passover, as the great festival of Israel's deliverance, when God brought them forth from Egypt with a strong hand, and an outstretched arm.

For the meaning of the words, UPON GITTITH, see the title to the Eighth Psalm.

1—3. This exhortation to joyous praise depends for its significance on those rich treasures of grace and salvation which God had imparted to his people.

4. The "statute" and the "law" refer to the Divine ordination for the observance of the passover (Exodus xxxiv. 18).

5. "Through the land," or from the land of Egypt, in which Israel heard a language foreign to their own (Deut. xxviii. 49).

6. From this verse to the end of the Psalm, God himself is the speaker, which gives great solemnity to this address.

"The pots" refer to the burden-baskets which, in their bondage, they were doomed, like slaves, to carry.

7. "The secret place of thunder" is Sinai, on which, amid all the outward demonstrations of his majesty and presence, God was still invisible.

10. "Open thy mouth wide:" whatever the depth of their necessities, He was prepared to meet and to fulfil them.

16. "Honey out of the rock" may be wild honey, or something altogether supernatural.

PSALM LXXXII.

This solemn and pointed address to the princes and the magistrates of Israel, is designed as a severe reprehension of their partiality, injustice, and oppression. It concludes with an appeal to God, and implores his immediate interposition.

1. The designation "gods" is often given to the earthly rulers in Israel; the seer reminds them, notwithstanding their judicial position and functions, that the Infinitely Just is ever present with them, and takes cognizance of all that they do.

5. That is, they know not how to discharge the duties of their sacred office. Their pride and passion, their selfishness and their avarice, had blinded them to all sense of right. "Just judges are the firmest pillars of the social state; but when law and justice are polluted in their very source, it may well be said, that the foundations of the earth totter."

PSALM LXXXIII.

In the twentieth chapter of the Second Book of Chronicles we have the historical facts involved in this bold and emphatic poem. The Psalm clearly points to the war of Jehoshaphat against the allied Edomites, Moabites, Ammonites, and other surrounding nations, which had entered into confederacy for the overthrow of the kingdom of Judah, and in which the resources of Jehoshaphat were so disproportionate to the opposition, that, had not God interposed on his behalf, he must have lost his throne. His enemies, while engaged in the war, turned their arms against each other, and thus became the authors of their own ruin, while victory sat on the helmet of Jehoshaphat.

2. "Lifted up the head,"—the attitude of proud contempt and open defiance.

4. The enemy aimed at nothing less than to do to Israel what Israel had formerly done to the Canaanites—to root out the people as a nation, and take possession of their lands (2 Chron. xx. 11).

6. "The tabernacles of Edom:"—as the Edomites were not a wandering but a settled people, the word "tents" is here used poetically for houses or habitations. These Edomites, who are associated with the Ishmaelites, dwelt next to the Assyrians, and therefore in the desert of Arabia.

The Hagarenes, or Hagarites, were a wandering Arab tribe, which was dispossessed of its country by the tribe of Reuben, and now had its location in that part of Arabia which adjoins Moab.

Digitized by Google



JOY IN THE SERVICE OF THE SANCTUARY.—PSALM LXXXIV. 10.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:[a]

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.[b]

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;[c]

15 So persecute them with thy tempest, and make them afraid with thy storm.[d]

16 Fill their faces with shame; that they may seek thy name, O LORD.[e]

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.[f]

BEFORE CHRIST 588.

a Judg. vii. 25; viii. 12, 21.

g Ps. viii. title.

1 Or, *of.*

b Ps. xxxv. 5; Isa. xvii. 13, 14.

h Ps. xxvii. 4.

c Deut. xxxii. 22.

d Job ix. 17.

i Ps. xlii. 1, 2; lxiii. 1; lxxiii. 26; cxix. 20.

e Ps. xxxv. 4, 26.

f Ps. xcii. 8; Exod. vi. 3.

j Ps. lxv. 4.

PSALM LXXXIV.

1 *The prophet, longing for the communion of the sanctuary,* 4 *sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

To the chief Musician upon Gittith, A Psalm [1]for the sons of Korah.

HOW amiable *are* thy tabernacles, O LORD of hosts![h]

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.[i]

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.[j]

7. "Gebal, and Ammon, and Amalek:" Gebal was, in all probability, an Idumean district on the right of Moab, while Amalek was on the left, in alliance with Ammon.

The Philistines were the sworn enemies of Israel, and Tyre is seen in their train, animated by cupidity and the love of possession.

8. Assur, or the Assyrians, being at the greatest geographical distance, were only indirectly and partially involved in the war. The sons of Lot were the instigators of the confederacy, and the leaders of the whole hostile movement.

9—11. See on these verses, Judges iv., v., vii., and viii., throughout.

12. "The houses of God;" that is, the land which God had given to Israel for their possession.

13. The meaning is, let them be as the stubble, which is wheeled and whirled round, and carried off by the action of the wind.

14. "The mountains on fire:" not the mountains themselves, but the trees and the plants which grew upon them and gave them their beauty.

15. The word "persecute" means to follow: let the storm and the tempest of thy wrath continually follow them.

16—18. Calvin says: "It is the first step towards repentance, when men, humbled by chastisements, yield of their own accord; but the prophet here adverts to a merely forced and servile submission, for it often happens that the wicked, subdued by sufferings, give glory to God for a time. But because, in a short while, they exhibit a frantic rage, their hypocrisy is thus sufficiently exposed, and the ferocity which lay concealed in their hearts becomes apparent. He wishes, therefore, that the wicked may be compelled reluctantly to acknowledge God; that at least their fury, at present breaking forth with impunity, may be kept under restraint, and within due bounds."

"Thy name," in the sixteenth verse, is equivalent to those glorious deeds in which His perfections shone forth so conspicuously; but in the eighteenth verse the "name" is to be taken as the product of the deeds. He who has done such wondrous things can alone claim the name of Jehovah.

Digitized by Google

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

6 *Who* passing through the valley [1]of Baca make it a well; the rain also [2]filleth the pools.[a]

7 They go [3]from strength to strength, *every one of them* in Zion appeareth before God.[b]

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.[c]

10 For a day in thy courts *is* better than a thousand. [4]I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.[d]

12 O LORD of hosts, blessed *is* the man that trusteth in thee.[e]

PSALM LXXXV.

1 *The psalmist, out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness.*

To the chief Musician, A Psalm [5]*of* for the sons of Korah.

LORD, thou hast been [6]favourable unto thy land: thou hast brought back the captivity of Jacob.[f]

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.[g]

3 Thou hast taken away all thy wrath: [7]thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.[i]

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?[j]

6 Wilt thou not revive us again: that thy people may rejoice in thee?[k]

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.[l]

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.[m]

10 Mercy and truth are met together; righteousness and peace have kissed *each other.*[n]

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.[o]

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.[p]

BEFORE CHRIST 530.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.[q]

PSALM LXXXVI.

1 *David strengtheneth his prayer by the conscience of his religion,* 5 *by the goodness and power of God.* 11 *He desireth the continuance of former grace.* 14 *Complaining of the proud, he craveth some token of God's goodness.*

[8]A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* [9]holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee [10]daily.[r]

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.[s]

5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.[t]

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.[u]

8 Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.[v]

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.[w]

10 For thou *art* great, and doest wondrous things: thou *art* God alone.[x]

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.[y]

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest [11]hell.[z]

14 O God, the proud are risen against me, and the assemblies of [12]violent *men* have sought after my soul; and have not set thee before them.[a]

15 But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.[b]

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.[c]

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

---

q Ps. lxxxix. 14.

1 Or, *of mulberry trees make him a well*, &c.

2 Heb. *covereth.*

a 2 Sam. v. 22, 23.

3 Or, *from company to company.*

b Deut. xvi. 16; Zech. xiv. 16.

8 Or, *A Prayer, being a Psalm of David.*

c ver. 11; Gen. xv. 1.

9 Or, *one whom thou favourest*, Isa. xxvi. 3.

4 Heb. *I would choose rather to sit at the threshold.*

10 Or, *all the day.*

r Ps. lvi. 1; lvii. 1.

d ver. 9; Ps. xxxiv. 9, 10; cxv. 9—11; cxix. 114; Gen. xv. 1, Prov. ii. 7.

s Ps. xxv. 1; cxliii. 8.

e Ps. ii. 12

t ver. 15; Ps. cxxx. 7; cxlv. 9; Joel ii. 13.

5 Or, *of.*

f Ps. xlii. title.

6 Or, *well pleased.*

u Ps. l. 15.

g Ps. xiv. 7; Ezra i. 11; ii. 1; Jer. xxx. 18; xxxi. 23; Ezek. xxxix. 25; Joel iii. 1.

v Ps. lxxxix. 6; Exod. xv. 11; Deut. iii. 24.

h Ps. xxxii. 1.

7 Or, *thou hast turned thine anger from waxing hot*, Deut. xiii. 17.

w Ps. xxii. 31; cii. 18; Isa. xliii. 7; Rev. xv. 4.

x Ps. lxxii. 18; lxxvii. 14; Exod. xv. 11; Deut. i. 4; xxxii. 39; Isa. xxxvii. 16; xliv. 6; Mark xii. 29; 1 Cor. viii. 4; Eph. iv. 6.

i Ps. lxxx. 7.

y Ps. xxv. 4; xxvii. 11; cxix. 33; cxliii. 8.

j Ps. lxxiv. 1; lxxix. 5; lxxx. 4.

k Hab. iii. 2.

11 Or, *grave.*

z Ps. lvi. 13; cxvi. 8.

12 Heb. *terrible.*

a Ps. liv. 3.

l Hab. ii. 1. 2 Peter ii. 20, 21.

m Isa. xlvi. 13; Zech. ii. 5; John i. 14.

b ver. 5; Ps. ciii. 8; cxi. 4; cxxx. 4, 7; cxlv. 8; Exod. xxxiv. 6; Numb. xiv. 18; Neh. ix. 17; Joel ii. 13.

n Ps. lxxii. 3; Isa. xxxii. 17; Luke ii. 14.

c Ps. xxv. 16; lxix. 16; cxvi. 16.

o Isa. xlv. 8.

p Ps. lxvii. 6; lxxxiv. 11; James i. 17.

PSALM LXXXIV.

This beautiful Ode, like the Forty-second and the Forty-third, was composed by David during his flight from Absalom, when he was shut out from the house of God and the communion of saints. It is characterised not more by its ardent feeling than its tender pathos; and being dedicated to the sons of Korah, was no doubt intended for the service of the sanctuary.

2, 3. As we read these two verses in our English version, we not only lose their beauty, but receive a wrong impression. We are led to believe that the sparrow and the swallow built their nests in the house and close to the altar of God. This is literally absurd. The last clause of the third verse should be read with the last clause of the second verse, and the words between be taken as a parenthesis, thus:—"My heart and my flesh cry out for the living God; yea (the sparrow hath found a house, and the swallow a nest where she may lay her young), yea, I long for thine altars, O Lord of hosts, my King and my God."

5. "In whose heart are the ways;" that is, whose heart inclines to God and his house.

6. "The valley of Baca" is the vale of tears, but of the origin of the name we are ignorant. In the valley, as they passed through it to Jerusalem, they dug wells or pools, which the rains filled.

7. "From strength to strength:"—the Israelites travelled in caravansaries or companies, and performed their journey by stages, generally halting where they could find water and shade. They went from stage to stage.

9. The "anointed" is David himself, as the head and monarch of the nation, but now in exile.

PSALM LXXXV.

Neither the date nor the occasion of this Ode can be fixed with certainty. Some refer it to the period subsequent to the Babylonish captivity; while others maintain that the words appear much better suited to a time when the people dwelt in their own land, but had been visited with some severer punishment.

1. "Brought back the captivity of Jacob;" or rather, turned away the affliction and the misery under which the people had been suffering.

4. "Turn us," or, return to us, and grant us the renewed enjoyment of thy favour.

Digitized by Google

PSALM LXXXVII.

1 *The nature and glory of the church.* 4 *The increase, honour, and comfort of the members thereof.*

A Psalm *or* Song [1]for the sons of Korah.

HIS foundation *is* in the holy mountains.[a]

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.[b]

3 Glorious things are spoken of thee, O city of God. Selah.[c]

4 I will make mention of [2]Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.[d]

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.[e]

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A Song *or* Psalm [3]for the sons of Korah, to the chief Musician upon Mahalath Leannoth, [4]Maschil of [f]Heman the Ezrahite.

O LORD God of my salvation, I have cried day *and* night before thee:[g]

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.[h]

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength:[i]

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off [5]from thy hand.[j]

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.[k]

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.[l]

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.[m]

10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.[n]

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?[o]

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.[p]

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?[q]

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.[r]

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me [6]daily like water; they compassed me about together.[s]

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.[t]

PSALM LXXXIX.

1 *The psalmist praiseth God for his covenant,* 5 *for his wonderful power* 15 *for the care of his church,* 19 *for his favour to the kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expostulateth, prayeth, and blesseth God.*

[7]Maschil of [8]Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness [8]to all generations.[t]

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.[w]

3 I have made a covenant with my chosen, I have sworn unto David my servant,[x]

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.[y]

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.[z]

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?[a]

BEFORE CHRIST 540.

m Ps. xxxviii. 10; lxxxvi. 3; cxliii. 6; Job xi. 13.

1 Or, *of.*

a Ps. xlviii. 1.

n Ps. vi. 5; xxx. 9; cxv. 17; cxviii. 17; Isa. xxxviii. 18.

b Ps. lxxviii. 67, 68.

c Isa. lx.

o ver. 5; Ps. xxxi. 12; cxliii. 3; Job x. 21; Eccles. viii. 10; ix. 5.

2 Or, *Egypt.*

p Ps. v. 3; cxix. 147.

d Ps. lxxxix. 10; Exod. xiv. 26—28; Isa. xxx. 7; li. 9.

q Ps. xiii. 1; xlii. 2; Job xiii. 14.

r Job vi. 4.

e Ps. xxii. 30; Ezek. xiii. 9.

6 Or, *all the day.*

s Ps. xxii. 16.

t Ps. xxxi. 11; xxxviii. 11; Job xix. 13.

3 Or, *of.*

4 Or, *A Psalm of Heman the Ezrahite, giving instruction.*

f 1 Kings iv. 31; 1 Chron. ii. 6.

g Ps. xxvii. 9; li. 14; Luke xviii. 7.

7 Or, *A Psalm for Ethan the Ezrahite, to give instruction.*

u 1 Kings iv. 31; 1 Chron. ii. 6.

h Ps. cvii. 18.

8 Heb. *to generation and generation,* ver. 4; Ps. cxix. 90.

v Ps. ci. 1.

i Ps. xxviii. 1; xxxi. 12.

w Ps. cxix. 89.

x 2 Sam. vii. 11, &c.; 1 Kings viii. 16; 1 Chron. xvii. 10, &c.; Isa. xlii. 1; Jer. xxx. 9; Ezek. xxxiv. 23; Hos. iii. 5.

5 Or, *by thy hand.*

j Isa. liii. 8.

y vs. 1, 29, 36; Luke i. 32, 33.

k Ps. xlii. 7.

z ver. 7; Ps. xix. 1; xcvii. 6; Rev. vii. 10—12.

l Ps. xxxi. 11; cxlii. 4; Job xix. 13, 19; Lam. iii. 7.

a Ps. xl. 5; lxxi. 19; lxxxvi. 8; cxiii. 5.

9. "Glory" here is to be understood in the sense of national prosperity.

13. "Set us in the way of his steps;" or rather, the righteousness which marks the presence of God shall make his footsteps a way for us to tread.

PSALM LXXXVI.

This Ode carries us back to the reign of Saul, and to the dangers which encompassed the life of David. The writer breathes out his soul with great freedom and fervour into the bosom of the God of the covenant, and there he rests.

2. "I am holy," or innocent of the charges which they prefer against me.

11. "Unite my heart:"—he felt distracted and divided by the circumstances in which he was placed.

PSALM LXXXVII.

The predicted increase and glory of the Church, by the conversion of the Gentile nations, seems to form the basis and the subject of this Poem.

1. "His foundation," or the city which he hath founded—even Jerusalem.

4. "Rahab" stands here for Egypt. All nations are included in the dispensation of redeeming love.

7. "All my springs," or sources of life and happiness, are in thee, the Infinite and the Immutable.

PSALM LXXXVIII.

Whether this Ode refers to the situation of any one individual, or whether it is so constructed as at once to serve a sorely distressed people, and any individual sufferer, the authorities are not agreed. The whole composition seems to be connected with the Ode which follows, and which assumes the form of song.

"If we adopt the unity of the two Psalms, it becomes no very difficult matter to assign the date of the composition of the whole. It cannot have been composed earlier than the times immediately preceding the Babylonish captivity; for the people stand here at the very brink of a precipice." That the Psalm must have been written before the captivity, is evident from the fact that "there is no reference to the destruction of the city and Temple, which could scarcely have been omitted if it had taken place. The kingdom of David is in a state of depression, and verging towards extreme old age; but still it exists, and the prayer of the Psalmist is, that the Lord would deliver it from impending destruction."

This being a Didactic Ode, the Psalm gives direction not to allow our sorrows to prey upon ourselves, but to pour them out before God; for "he who has learned to *complain* to God, will soon learn to *hope* in God."

For the title, here, see the explanation prefixed to the Fifty-third Psalm.

Heman was the son of Zerah, and grandson of Judah (1 Kings iv. 31; 1 Chron. xvi. 41; xxv. 3—5).

5. "Free among the dead;" that is, I am as one already dead, and therefore free from thy hand.

6. "The lowest pit," or grave; "in darkness," or gloom of death; "in the deeps," or lower depths of the earth.

7. The waves refer to the swellings of his trouble and grief;—"all thy waves and thy billows have gone over me."

PSALM LXXXIX.

The sufferer having found relief, his heart, like a beautifully strung instrument, now sends forth its sweetest, holiest music. Joyous is the burst of praise.

Digitized by Google



"IN THE MORNING SHALL MY PRAYER PREVENT THEE."—PSALM LXXXVIII. 13.

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.[a]

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?[b]

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.[c]

BEFORE CHRIST 540.

1 Or, *Egypt.*
2 Heb. *with the arm of thy strength.*
a Ps. lxxvi. 7, 11.
d Ps. lxxxvii. 4; Exod. xiv. 26—28; Isa. xxx. 7; li. 9.
b Ps. xxxv. 10; lxxi. 19; Ex. xv. 11; 1 Sam. ii. 2.
e Ps. xxiv. 1, 2; l. 12; Gen. i. 1.
c Ps. lxv. 7; xciii. 3, 4; cvii. 29.

10 Thou hast broken [1]Rahab in pieces, as one that is slain; thou hast scattered thine enemies [2]with thy strong arm.[d]

11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.[e]

12 The north and the south thou hast created

"The Psalmist, in language of joy and praise, calls to remembrance, first, the promise of God which secured the perpetual existence of the royal family of David, and, consequently, the preservation of the people (verses 1—37); then complains that the present state of matters forms a sad contrast to this promise (verses 38—45); and, finally, prays to God that He would remove this contrast (verses 46—51)."

"The determination to praise for ever the manifestations of the love and faithfulness of God, shows that it is not one single individual that speaks, but the congregation of the Lord, convinced of its own eternal duration. It is the work of *faith* to go forth on the supposition of eternal duration, at a time when everything visible proclaims near destruction, and to give expression to the determination to praise for ever the love and the faithfulness of God at a time when everything appears to declare that He has changed his love for hatred, and has broken his promises."

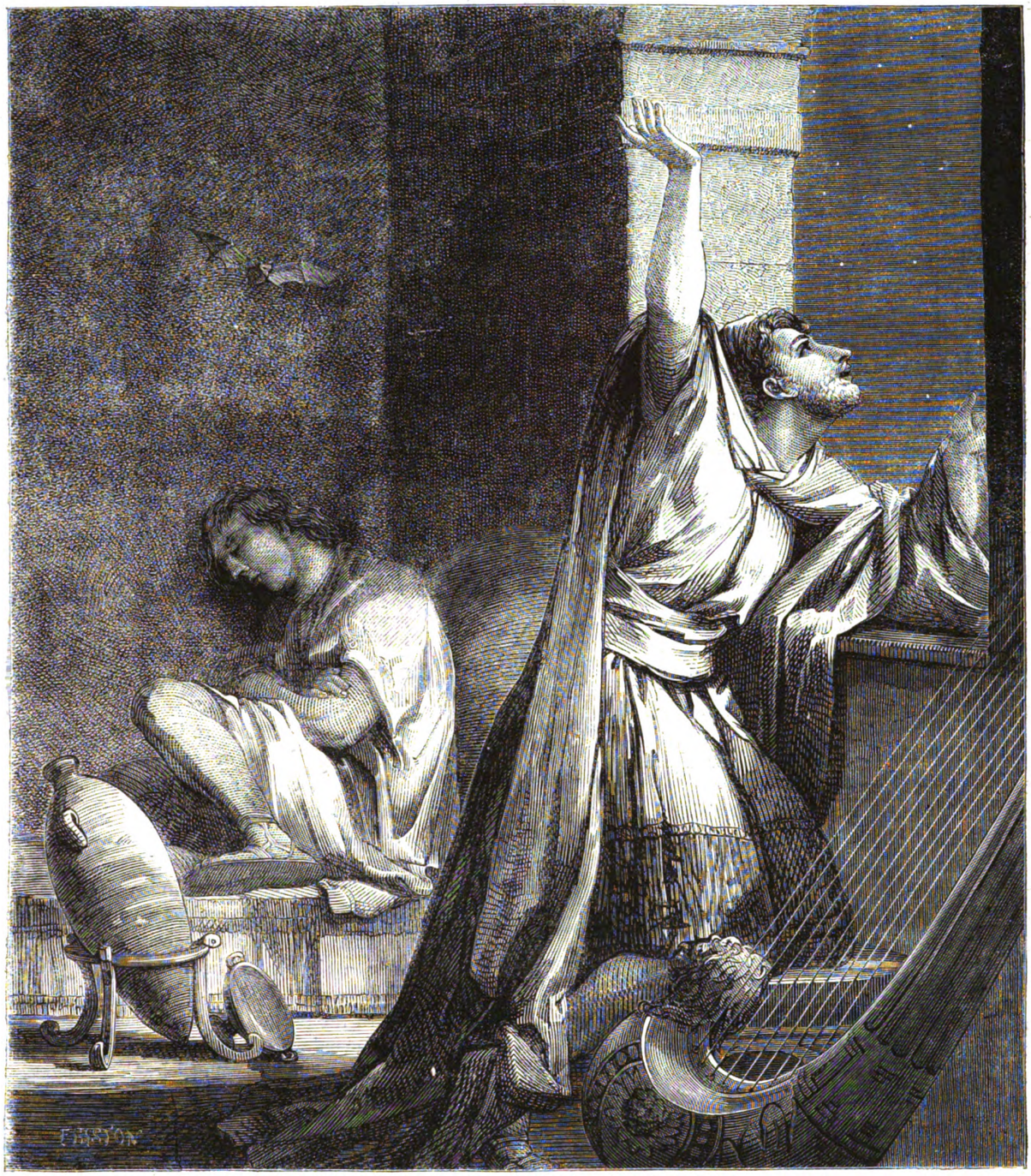
Ethan, like Heman, is called an Ezrahite, because he, too, belonged to the family of Zerah, the son of Judah, which they adorned by their name and character. They were both divinely-inspired sages, and composers of music.

5. The heavens, or the angelic hosts, and redeemed spirits, behold the stupendous deeds of Omnipotent Power, and the demonstrations of God's faithfulness or veracity to his saints, and praise rises at the contemplation of these.

8. Faithfulness round about thee:" it is his very robe, or that which he wears around him. He is Truth, and from truth he can never depart.

10. "Rahab," or Lower Egypt—another phrase for the Egyptian power.

Digitized by Google



"O LORD, HOW GREAT ARE THY WORKS!"—PSALM XCII. 5.

them: Tabor and Hermon shall rejoice in thy name.[a]

13 Thou hast [1]a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the [2]habitation of thy throne: mercy and truth shall go before thy face.[b]

15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.[c]

BEFORE CHRIST 541.

a Job xxvi. 7; Josh. xii. 1; xix. 22.
1 Heb. *an arm with might.*
d ver. 24; Ps. lxxv. 10; xcii. 10; cxxxii. 17.
2 Or, *establishment.*
3 Or, *our shield is of the LORD, and our King is of the Holy One of Israel,* Ps. xlvii. 9.
b Ps. lxxxv. 13; xcvii. 2.
c Ps. iv. 6; xliv. 3; xcviii. 6; Numb. x. 10; xxiii. 21.
e ver. 3; 1 Kings xi. 34.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.[d]

18 For [3]the LORD *is* our defence; and the Holy One of Israel *is* our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.[e]

12. This verse describes the entire dominion of God over all the earth. As Tabor lay on one side of the Jordan, and Hermon on the other, the two terms are used to express the east and west. Both of these mountains bore manifest proof of the creative power of God, and hence they are represented as rejoicing, as if conscious of the might He had put forth in their creation.

14. The throne of God rests on the principles of unbending righteousness, and wherever God moves, mercy and truth go before him.

15. "The joyful sound" is a manifest allusion to the blowing of the trumpets, by which the people were assembled to their great national festivals.

19. For this vision and these revelations see 2 Sam. vii. 1—29; 1 Chr. xvii. 15.

Digitized by Google

20 I have found David my servant; with my holy oil have I anointed him:[a]

21 With whom my hand shall be established: mine arm also shall strengthen him.[b]

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.[c]

23 And I will beat down his foes before his face, and plague them that hate him.[d]

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.[e]

25 I will set his hand also in the sea, and his right hand in the rivers.[f]

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.[g]

27 Also I will make him *my* firstborn, higher than the kings of the earth.[h]

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.[i]

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.[j]

30 If his children forsake my law, and walk not in my judgments;[k]

31 If they [1]break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.[l]

33 Nevertheless my lovingkindness [2]will I not utterly take from him, nor suffer my faithfulness [3]to fail.[m]

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness [4]that I will not lie unto David.[n]

36 His seed shall endure for ever, and his throne as the sun before me.[o]

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.[p]

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.[q]

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.[r]

41 All that pass by the way spoil him: he is a reproach to his neighbours.[s]

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

B. C. 541—1400.

5 Heb. *brightness.*

a 1 Sam. xvi. 1, 12.
t ver. 39.
b Ps. lxxx. 17.
c 2 Sam. vii. 13.
u Ps. lxxviii. 63; lxxix. 5.
d 2 Sam. vii. 9.
v Ps. xxxix. 5; cxix. 84; Job vii. 7; x. 9; xiv. 1.
e ver. 17; Ps. lxi. 7.
w Ps. xlix. 9; Heb. xi. 5.
f Ps. lxxii. 8; lxxx. 11.
x Ps. liv. 5; 2 Sam. vii. 15; Isa. lv. 3.
g 2 Sam. vii. 14; xxii. 47; 1 Chron. xxii. 10.
h Ps. ii. 7; Numb. xxiv. 7; Col. i. 15, 18.
y Ps. lxix. 9, 19.
i ver. 34; Isa. lv. 3.
z Ps. lxxiv. 22.
j vs. 4, 36; Deut. xi. 21; Isa. ix. 7; Jer. xxxiii. 17.
a Ps. xli. 13.
k Ps. cxix. 53; 2 Sam. vii. 14; Jer. ix. 13.

1 Heb. *profane my statutes.*

6 Or, *A Prayer, being a Psalm of Moses.*
b Deut. xxxiii. 1.
l 2 Sam. vii. 14; 1 Kings xi. 31.

2 Heb. *I will not make void from him.*

7 Heb. *in generation and generation.*

3 Heb. *to lie.*

c Deut. xxxiii. 27; Ezek. xi. 16.
m 2 Sam. vii. 13.

4 Heb. *if I lie.*

d Prov. viii. 25, 26.
n Amos iv. 2.
e Gen. iii. 19; Eccles. xii. 7.
o ver. 4; Ps. lxxii. 5, 17; 2 Sam. vii. 16; Jer. xxxiii. 20; Luke i. 33; John xii. 34.

8 Or, *when he hath passed them.*

f 2 Peter iii. 8.
p Ps. xliv. 9; lx. 1, 10; lxxviii. 59; Deut. xxxii. 19; 1 Chron. xxviii. 9.

9 Or, *is changed.*

g Ps. lxxiii. 20; ciii. 15; Isa. xl. 6.
h Ps. xcii. 7; Job xiv. 2.
q Ps. lxxix. 7; Lam. v. 16.
r Ps. lxxx. 12.
i Ps. xix. 12; l. 21; Jer. xvi. 17.
s Ps. xliv. 13; lxxix. 4.

10 Heb. *turned away.*

11 Or, *as a meditation.*

12 Heb. *As for the days of our years, in them are seventy years.*

44 Thou hast made his [5]glory to cease, and cast his throne down to the ground.[t]

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?[u]

47 Remember how short my time is: wherefore hast thou made all men in vain?[v]

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.[w]

49 Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?[x]

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;[y]

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.[z]

52 Blessed *be* the LORD for evermore. Amen, and Amen.[a]

PSALM XC.

1 *Moses, setting forth God's providence,* 3 *complaineth of human fragility,* 7 *divine chastisements,* 10 *and brevity of life.* 12 *He prayeth for the knowledge and sensible experience of God's good providence.*

[6]A Prayer [b]of Moses the man of God.

LORD, thou hast been our dwelling place [7]in all generations.[c]

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.[d]

3 Thou turnest man to destruction; and sayest, Return, ye children of men.[e]

4 For a thousand years in thy sight *are but* as yesterday [8]when it is past, and *as* a watch in the night.[f]

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* [9]groweth up.[g]

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.[h]

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.[i]

9 For all our days are [10]passed away in thy wrath: we spend our years [11]as a tale *that is told.*

10 [12]The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

21. "My hand shall be established;" that is, God would ever be with him to strengthen and uphold him.

25. The idea is, that he will have dominion over a vast, extended empire.

27. "Firstborn:" if this be applied to Solomon, it denotes pre-eminence; for he was the first prince who was ever so honoured. If it be referred to Christ, it bespeaks the oneness of His nature.

35. "Once have I sworn:" this may mean, once for all, so that it needs not to be repeated; or, which seems more likely, this one thing have I sworn.

37. Just as the heavenly bodies are all fixed by immutable laws, and thus continue, so does God promise perpetuity to the house of David.

38. Notwithstanding the promise and the oath of God, this second part of the Ode commences with a lamentation over the unhappy condition of the land, and as if the family of David were in danger of utter destruction.

40. "Broken down his hedges;" that is, left him helpless and defenceless.

45. To shorten the days of youth, is to bring on premature old age.

PSALM XC.

This grandly solemn Poem is in the title ascribed to Moses, the man of God; and though there be those who dispute his claim to the authorship, we see no reason to reject it. Hengstenberg is strongly in its favour; and even Ewald acknowledges that "this Poem has something uncommonly striking—solemn;" that "in contents and language it is throughout original and powerful;" and that "as it is undoubtedly very old, it would have been universally considered as correctly derived from Moses, had we known the reasons which guided the collector."

1, 2. The eternity of God as the dwelling-place of the soul, is put in striking contrast with the shortness of man's life.

3. "Return:" that is, say some, the recal of the spirit; others, the sentence of death on the body; others, the succession of the race—one generation goeth and another cometh. We prefer the second sense (Gen. iii. 19; Job x. 9; Ps. ciii. 14; civ. 29).

Digitized by Google

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may [1]apply *our* hearts unto wisdom.[a]

13 Return, O LORD, how long? and let it repent thee concerning thy servants.[b]

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.[c]

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.[d]

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.[e]

PSALM XCI.

1 *The state of the godly.* 3 *Their safety.* 9 *Their habitation.* 11 *Their servants.* 14 *Their friend; with the effects of them all.*

HE that dwelleth in the secret place of the most High shall [2]abide under the shadow of the Almighty.[f]

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.[g]

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.[h]

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.[i]

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;[j]

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.[k]

9 Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;[l]

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.[m]

11 For he shall give his angels charge over thee, to keep thee in all thy ways.[n]

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.[o]

13 Thou shalt tread upon the lion and [3]adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.[p]

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.[q]

16 With [4]long life will I satisfy him, and shew him my salvation.

PSALM XCII.

1 *The prophet exhorteth to praise God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodness to the godly.*

A Psalm *or* Song for the sabbath day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:[r]

2 To shew forth thy lovingkindness in the morning, and thy faithfulness [5]every night,[s]

3 Upon an instrument of ten strings, and upon the psaltery; [6]upon the harp with [7]a solemn sound.[t]

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.[u]

6 A brutish man knoweth not; neither doth a fool understand this.[v]

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:[w]

8 But thou, LORD, *art most* high for evermore.[x]

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.[y]

10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.[z]

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.[a]

12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.[b]

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.[c]

14 They shall still bring forth fruit in old age; they shall be fat and [8]flourishing;

15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.[d]

BEFORE CHRIST 714.

1 Heb. *cause to come.*
a Ps. xxxix. 4.
p Ps. ix. 10.
b Ps. cxxxv. 14; Deut. xxxii. 36.
c Ps. lxxxv. 6; cxlix. 2.
q Ps. l. 15; 1 Sam. ii. 30; Isa. xliii. 2.
4 Heb. *length of days,* Prov. iii. 2.
d Hab. iii. 2.
e Ps. xxvii. 4; Isa. xxvi. 12.
r Ps. cxlvii. 1.
5 Heb. *in the nights.*
s Ps. lxxxix. 1.
2 Heb. *lodge.*
6 Or, *upon the solemn sound with the harp.*
7 Heb. *Higgaion,* Ps. ix. 16.
t Ps. xxxiii. 2; 1 Chron. xxiii. 5.
f Ps. xvii. 8; xxvii. 5; xxxi. 20; xxxii. 7.
g Ps. cxlii. 5.
u Ps. xl. 5; cxxxix. 17; Isa. xxviii. 29; Rom. xi. 33, 34.
h Ps. cxxiv. 7.
v Ps. lxxiii. 22; xciv. 8.
i Ps. xvii. 8; lvii. 1; lxi. 4.
w Ps. xxxvii. 1, 2, 35, 38; Job xii. 6; xxi. 7; Jer. xii. 1, 2; Mal. iii. 15.
j Ps. cxii. 7; cxxi. 6; Job v. 19, &c.; Prov. iii. 23, 24; Isa. xliii. 2.
x Ps. lvi. 2; lxxxii. 18.
y Ps. lxviii. 1; lxxxix. 10.
z Ps. xxiii. 5; lxxxix. 17, 24.
k Ps. xxxvii. 34; Mal. i. 5.
a Ps. liv. 7; lix. 10; cxii. 8.
l ver. 2; Ps. lxxi. 3; xc. 1.
b Ps. lii. 8; Isa. lxv. 22; Hos. xiv. 5, 6.
m Prov. xii. 21.
c Ps. c. 4; cxxxv. 2.
n Ps. xxxiv. 7; lxxi. 3; Matt. iv. 6; Luke iv. 10, 11; Heb. i. 14.
8 Heb. *green.*
o Ps. xxxvii. 24; Job v. 23.
3 Or, *asp.*
d Deut. xxxii. 4; Rom. ix. 14.

4. A watch included four hours, or one-third part of the whole night.

7—10. If Moses composed the Psalm towards the close of the forty years' sojourn in the wilderness, then no language could more forcibly express what there took place.

Though Moses lived one hundred and twenty years, it does not follow that human life, as a general law, had not been reduced to some seventy years.

11. The shortness of human life is one of the proofs of God's displeasure against sin; and therefore He is to be feared or revered according to every outcoming of His holy and unchanging nature.

13. "Return:" that is, turn back from the fierceness of thy wrath, and let it repent thee of the evil concerning thy people (Exod. xxxii. 12; Jer. iv. 28).

16, 17. On these verses let the reader consult the parallel passages in Deut. xiv. 29; xvi. 13; xxiv. 19; xxviii. 12; xxx. 9.

PSALM XCI.

As there is no title prefixed to this beautiful and consolatory Ode, we are left to pure conjecture as to its date, occasion, and author. There are some critics who think it was composed by Moses on the same occasion as the preceding; while others maintain that the composition is of an entirely general character, applicable to the Church in all her troubles through all time. If we take it as a sequel to the immediately preceding Psalm, nothing could be more beautiful, appropriate, and expressive.

1. "The secret place" is a place in which a man may hide or conceal himself, and certainly he that can rise and nestle his spirit in the perfections of the Infinite, will ever find himself overshadowed with the wings of His love.

3. "The snare of the fowler" is a phrase expressive of the cunning and the power of some opposing force. "The noisome pestilence" is a pestilence which carries death and destruction on its wing.

5, 6. That is, no stratagem, whether formed in darkness, or brought into light, shall succeed (Prov. iii. 23—26).

13. The lion and the adder may be taken as representative of open violence and secret cunning.

PSALM XCII.

The whole internal structure of this Ode proves the truth of the title, that it was written for the Sabbath, and sung in the service of the sanctuary.

Of the date and the author of the poem we are left in total ignorance, and conjecture is useless.

2. It may be that this Psalm was sung at the bringing forward of the morning and evening sacrifice on the Sabbath.

Digitized by Google

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.[a]

2 Thy throne *is* established [1]of old: thou *art* from everlasting.[b]

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.[c]

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, [2]for ever.

PSALM XCIV.

1 *The prophet, calling for justice, complaineth of tyranny and impiety.* 8 *He teacheth God's providence.* 12 *He sheweth the blessedness of affliction.* 16 *God is the defender of the afflicted.*

O LORD [3]God, to whom vengeance belongeth; O God, to whom vengeance belongeth, [4]shew thyself.[d]

2 Lift up thyself, thou judge of the earth: render a reward to the proud.[e]

3 LORD, how long shall the wicked, how long shall the wicked triumph?[f]

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?[g]

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.[h]

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?[i]

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?[j]

BEFORE CHRIST 714.

k Job xxxv. 11; Isa. xxviii. 26.

l 1 Cor. iii. 20.

m Job v. 17; Prov. iii. 11; 1 Cor. xi. 32; Heb. xii. 5, &c.

a Ps. lxv. 6; xcvi. 10; xcvii. 1; xcix. 1; civ. 1; Isa. lii. 7; Rev. xix. 6.

1 Heb. *from then.*

b Ps. xlv. 6; Prov. viii. 22, &c.

n 1 Sam. xii. 22; Rom. xi. 1, 2.

5 Heb. *shall be after it.*

c Ps. lxv. 7; lxxxix. 9.

2 Heb. *to length of days.*

6 Or, *quickly.*

o Ps. cxxiv. 1, 2.

p Ps. xxxviii. 16.

3 Heb. *God of revenges.*

q Ps. lviii. 2; Isa. x. 1; Amos vi. 3.

4 Heb. *shine forth*, Ps. lxxx. 1.

d Deut. xxxii. 35; Nahum i. 2.

r Exod. xxiii. 7; Prov. xvii. 15; Matt. xxvii. 1.

e Ps. vii. 6; Gen. xviii. 25.

s Ps. lix. 9; lxii. 2, 6.

f Job xx. 5.

g Ps. xxxi. 18; Jude 15.

t Ps. vii. 16; Prov. li. 22; v. 22.

h Ps. x. 11, 13; lix. 7.

u Ps. c. 1; Deut. xxxii. 15; 2 Sam. xxii. 47.

i Ps. lxxiii. 22; xcii. 6.

7 Heb. *prevent his face.*

j Exod. iv. 11; Prov. xx. 12.

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*[k]

11 The LORD knoweth the thoughts of man, that they *are* vanity.[l]

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;[m]

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.[n]

15 But judgment [5]shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had [6]almost dwelt in silence.[o]

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.[p]

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?[q]

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.[r]

22 But the LORD is my defence; and my God *is* the rock of my refuge.[s]

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.[t]

PSALM XCV.

1 *An exhortation to praise God,* 3 *for his greatness,* 6 *and for his goodness,* 8 *and not to tempt him.*

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.[u]

2 Let us [7]come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

---

3. These are all stringed instruments; and the mingling of music with the words heightened the effect.

5. How appropriate is the rest of the Sabbath for the deep study of all God's works!

6. Great are God's works, but deeper far are his thoughts; but the sensuous and the sensual man—the man who never gives himself up to calm thought and reflection—can form no idea of either.

7. The overthrow and annihilation of the wicked prepare the way for the deliverance and salvation of the righteous.

10. That is, conscious of higher strength, and of still purer joy.

11. The words, "my desire," in both clauses of this verse, have been most unhappily introduced by our translators. The true reading is, "mine eyes shall look on mine enemies; mine ears shall hear of the wicked;" and the sense is, that he should both see and hear of their complete overthrow.

12. The palm-tree retains, even in heat and drought, its roof of foliage, under which is the most refreshing shade. Like the cedar, it is distinguished for its beauty, long life, and fruitfulness. Apt emblem, truly, of the good man—the man of God.

PSALM XCIII.

Some critics look upon this and the preceding Ode as a pair, and think that they are both to be referred to one author and one occasion. There is nothing in the composition itself to contradict this opinion. And if in the preceding Psalm we find the writer teaching and comforting the Church under some crushing, destructive world-power, we see at once how natural it was for him to rise into the omnipotence of God, and rejoice in its unconquerable might.

1. Whatever may be the world-power, whether Assyrian, Babylonian, or any other, the Lord reigneth, and he will subdue it; and let the movements and the doings of that world-power be what they may, He will convert them into so many links in the chain of cause and effect, and make all contribute to the speedier introduction of His own spiritual, immutable, everlasting kingdom. Nothing can disturb the repose of his universe; nothing can defeat his purpose.

2. Man is but a creature of a day, and his power, like himself, is but feeble and perishing; but God is from eternity, and his dominion has its foundation in his own eternal perfections.

3. Floods and waves are symbolic of the tumultuous rush of confederated nations or armies; but just as God can calm the sea by a word, so does he hush the tumults of the people.

PSALM XCIV.

Whether this Ode refers to David and the sufferings which he endured from the relentless cruelty of Saul; or to his war with the Ammonites; or to the Assyrian invasion; or to the Chaldean desolation, which laid Jerusalem and the Temple in ruin, the authorities are not agreed, nor do we take upon ourselves to determine. At the same time, if we take Psalms xci.—c. as a connected series, then this Ode may have been written on the eve of the Chaldean invasion.

2. "Lift up thyself:" that is, show thyself mighty in the overthrow of the enemy.

8. The brutish and the fools do not refer to the persecuting heathen, but to the thoughtless and unreflecting among the people themselves who had responded to the assertion of the heathen—"The Lord shall not see."

10. The verse should be read thus:—"He that chastiseth the heathen—He that teacheth man knowledge, shall not He punish?"

15. That is, the administration of justice will be according to the principles of righteousness, and the upright shall uphold it and rejoice in it.

20, 21. If men so prostitute law and justice as to make them instruments of wrong—hazardous to the very life and innocence which they ought to protect—can God have fellowship with such men?

Digitized by Google



GOING UP TO THE TEMPLE WITH OFFERINGS.—PSALM XCVI. 8.

Digitized by Google

3 For the LORD *is* a great God, and a great King above all gods.[a]

4 [1]In his hand *are* the deep places of the earth: [2]the strength of the hills *is* his also.

5 [3]The sea *is* his, and he made it: and his hands formed the dry *land*.[b]

6 O come, let us worship and bow down: let us kneel before the LORD our maker.[c]

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,[d]

8 Harden not your heart, as in the [4]provocation, *and* as *in* the day of temptation in the wilderness:[e]

9 When your fathers tempted me, proved me, and saw my work.[f]

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:[g]

11 Unto whom I sware in my wrath [5]that they should not enter into my rest.[h]

PSALM XCVI.

1 *An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.*

O SING unto the LORD a new song: sing unto the LORD, all the earth.[i]

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.[j]

5 For all the gods of the nations *are* idols: but the LORD made the heavens.[k]

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.[l]

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.[m]

8 Give unto the LORD the glory [6]*due unto* his name: bring an offering, and come into his courts.

9 O worship the LORD [7]in the beauty of holiness: fear before him, all the earth.[n]

10 Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.[o]

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.[p]

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

BEFORE CHRIST 714.

a Ps. xcvi. 4; xcvii. 9; cxxxv. 5.
1 Heb. *In whose.*
q Ps. lxvii. 4; Rev. xix. 11.
2 Or, *the heights of the hills are his.*
3 Heb. *Whose the sea*
b Gen. i. 9, 10.
c 1 Cor. vi. 20.
8 Heb. *many*, or, *great isles.*
r Ps. xcvi. 10; Isa. lx. 9.
d Ps. lxxix. 13; lxxx. 1; c. 3; Heb. iii. 7, 15; iv. 7.
4 Heb. *contention.*
9 Or, *establishment.*
s Ps. xviii. 11; lxxxix. 14; 1 Kings viii. 12.
e Exod. xvii. 2, 7; Numb. xiv. 22, &c.; xx. 13; Deut. vi. 16.
t Ps. xviii. 8; l. 3; Dan. vii. 10; Hab. iii. 5.
f Ps. lxxviii. 18, 56; Numb. xiv. 22; 1 Cor. x. 9.
u Ps. lxxvii. 18; civ. 32; Exod. xix. 18.
g Numb. xiv. 22; Heb. iii. 10, 17.
v Judg. v. 5; Micah i. 4; Nahum i. 5.
5 Heb. *if they enter into my rest.*
h Numb. xiv. 23, 28, 30; Heb. iii. 11, 18; iv. 3, 5.
w Ps. xix. 1; l. 6.
x Exod. xx. 4; Lev. xxvi. 1; Deut. v. 8; xxvii. 15; Heb. i. 6.
i Ps. xxxiii. 3; 1 Chron. xvi. 22—33.
y Ps. xcv. 3; xcvi. 4; Exod. xviii. 11.
z Ps. xxxiv. 14; xxxvii. 27, 28, 39, 40; ci. 3; cxlv. 20; Prov. ii. 8; Dan. iii. 28; vi. 22, 27; Amos v. 15.
j Ps. xviii. 3; xcv. 3; cxlv. 3.
a Ps. cxii. 4; Job xxii. 28; Prov. iv. 18.
k Ps. cxv. 15; Isa. xlii. 5; Jer. x. 11, 12.
10 Or, *to the memorial.*
b Ps. xxx. 4; xxxiii. 1.
l Ps. xxix. 2.
m Ps. xxix. 1, 2.
6 Heb. *of his name.*
7 Or, *in the glorious sanctuary.*
n Ps. xxix. 2; cx. 3.
c Ps. xxxiii. 3; lxxvii. 14; lxxxvi. 10; xcvi. 1; cv. 5; cxxxvi. 4; cxxxix. 14; Exod. xv. 6, 11; Isa. xlii. 10; lix. 16; lxiii. 5.
o ver. 13; Ps. lxvii. 4; xciii. 1; xcvii. 1; xcviii. 9; Rev. xi. 15; xix. 6.
11 Or, *revealed.*
d Isa. lii. 10; lxii. 2; Luke ii. 30, 31; Rom. iii. 25, 26.
p Ps. lxix. 34; xcviii. 7, &c.
e Isa. xlix. 6; lii. 10; Luke i. 54, 55, 72; ii. 30, 31; iii. 6; Acts xiii. 47; xxviii. 28.

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.[q]

PSALM XCVII.

1 *The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.*

THE LORD reigneth; let the earth rejoice; let the [8]multitude of isles be glad *thereof*.[r]

2 Clouds and darkness *are* round about him: righteousness and judgment *are* the [9]habitation of his throne.[s]

3 A fire goeth before him, and burneth up his enemies round about.[t]

4 His lightnings enlightened the world: the earth saw, and trembled.[u]

5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.[v]

6 The heavens declare his righteousness, and all the people see his glory.[w]

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.[x]

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.[y]

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.[z]

11 Light is sown for the righteous, and gladness for the upright in heart.[a]

12 Rejoice in the LORD, ye righteous; and give thanks [10]at the remembrance of his holiness.[b]

PSALM XCVIII.

1 *The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.*

A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.[c]

2 The LORD hath made known his salvation: his righteousness hath he [11]openly shewed in the sight of the heathen.[d]

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.[e]

PSALM XCV.

From the fact that St. Paul, in his Epistle to the Hebrews, employs the phrase, "saying in David," some commentators have leaped to the conclusion that this Ode is to be ascribed to the pen of that monarch. But of this there is no proof. The words of Paul, "in David," are only another form of expression for "the Psalms," he being the author of the larger number.

The mind of the writer, whoever he was, is still filled with the approaching Chaldean invasion, and, seeing the dark cloud fringed with light, he exclaims, "Come, let us sing unto the Lord."

4, 5. These verses are meant to express the dominion of God over every portion and every element of this lower world.

6. This is the culminating point of the Psalm—the festive moment of devotion, when the soul gives utterance to her joy in the house of the Lord.

PSALM XCVI.

This beautiful Ode is an extract from the larger poem embodied in 1 Chron. xvi. 8—34, and formed, by anticipation, the song of triumph on the downfall of the Chaldean power. We agree with Hengstenberg, who says, "It is a missionary hymn for all ages of the Church."

1. "A new song;" that is, a song heightened and intensified by the new circumstances in which the Church now found herself.

2—13. The sovereignty of God is here laid as the basis of that universal worship which He claims as his peculiar and exclusive right.

PSALM XCVII.

Whatever may have been the fulfilment of the hopes here expressed at the destruction of Babylon, certain it is that we must come to the times of the Messiah for their full accomplishment.

1. With the progress of Christ's reign, the earth will be filled with purity, peace, and blessedness.

2—5. The reference here is to the scene of splendour connected with the giving of the law on Sinai (Exod. xix. 18).

PSALM XCVIII.

This, like the preceding Ode, describes the establishment of God's kingdom

Digitized by Google

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.[a]

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.[b]

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.[c]

8 Let the floods clap *their* hands: let the hills be joyful together[d]

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.[e]

PSALM XCIX.

1 *The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.*

THE LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth [1]be moved.[f]

2 The LORD *is* great in Zion; and he *is* high above all the people.[g]

3 Let them praise thy great and terrible name; *for* it *is* holy.[h]

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.[i]

5 Exalt ye the LORD our God, and worship at his footstool; *for* [2]he *is* holy.[j]

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.[k]

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.[l]

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.[m]

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.[n]

PSALM C.

1 *An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.*

[o]A Psalm of [3]praise.

MAKE a joyful noise unto the LORD, [4]all ye lands.[p]

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.[q]

B. C. 714—1040.

a Ps. xcv. 1; c. 1.
r Ps. lxvi. 13; cxvi. 17—19.
5 Heb. *to generation and generation*, Ps. lxxxix. 1.
s Ps. cxxxvi. 1, &c.

b Numb. x. 10; 1 Chron. xv. 28; 2 Chron. xxix. 27.

c Ps. xcvi. 11, &c.

d Isa. lv. 12.
t Ps. lxxxix. 1.

e Ps. xcvi. 10, 13.
u 1 Sam. xviii. 14; 1 Kings ix. 4; xi. 4.
6 Heb. *thing of Belial.*
v Ps. xl. 4; xcvii. 10; cxxv. 5; Josh. xxiii. 6; 1 Sam. xii. 20, 21.
w Matt. vii. 23; 2 Tim. ii. 19.

1 Heb. *stagger.*

f Ps. xviii. 10; lxxx. 1; xciii. 1; Exod. xxv. 22.

g Ps. xcvii. 9.
x Ps. xviii. 27; Prov. vi. 17.

h Deut. xxviii. 58; Rev. xv. 4.
7 Or, *perfect in the way.*
y Ps. cxix. 1.

i Job xxxvi. 5—7.
8 Heb. *shall not be established.*

2 Or, *it is holy.*

j ver. 9; Ps. cxxxii. 7; 1 Chron. xxviii. 2.
z Ps. xlviii. 2, 8; lxxv. 10; Jer. xxi. 12.

k Exod. xiv. 15; xv. 25; Lev. xix. 2; 1 Sam. vii. 9; xii. 18; Jer. xv. 1.

l Exod. xxxiii. 9.

9 Or, *for.*
a Ps. lxi. 2; cxlii. 2, 3.

m Exod. xxxii. 2, &c.; Numb. xiv. 20; xx. 12, 24; Deut. ix. 20; Jer. xlvi. 28; Zeph. iii. 7.
b Ps. xviii. 6; Exod. ii. 23; 1 Sam. ix. 16.

n ver. 5; Ps. xxxiv. 3; cxviii. 28; Exod. xv. 2.
c Ps. xxvii. 9; lxix. 17; lxxi. 2; lxxxviii. 2.

o Ps. cxlv. title.

3 Or, *thanksgiving.*
d Ps. xxxi. 16; cxix. 83; Job xxx. 30; Lam. i. 13; James iv. 14.

4 Heb. *all the earth.*

p Ps. xcv. 1; xcviii. 4.
e ver. 11; Ps. xxxvii. 2.
10 Or, *flesh.*
f Job xix. 20; Lam. iv. 8.
g Job xxx. 29; Isa. xxxiv. 11; Zeph. ii. 14.
h Ps. xxxviii. 11; lxxvii. 4.

q Ps. xcv. 7; cxix. 73; cxxxix. 13, &c.; cxlix. 2; Ezek. xxxiv. 30, 31; Eph. ii. 10.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.[r]

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* [5]to all generations.[s]

PSALM CI.

David maketh a vow and profession of godliness.

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.[t]

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.[u]

3 I will set no [6]wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.[v]

4 A froward heart shall depart from me: I will not know a wicked *person.*[w]

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.[x]

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [7]in a perfect way, he shall serve me.[y]

7 He that worketh deceit shall not dwell within my house: he that telleth lies [8]shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.[z]

PSALM CII.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He sustaineth his weakness by the unchangeableness of God.*

A Prayer [9]of the afflicted, [a]when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.[b]

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.[c]

3 For my days are consumed like smoke, and my bones are burned as an hearth.[d]

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.[e]

5 By reason of the voice of my groaning my bones cleave to my [10]skin.[f]

6 I am like a pelican of the wilderness: I am like an owl of the desert.[g]

7 I watch, and am as a sparrow alone upon the house top.[h]

8 Mine enemies reproach me all the day; *and*

---

in the earth, and the subjugation of all nations to His rule; and the fact, that He has set up his kingdom, is made the foundation of this song of praise.

PSALM XCIX.

The universal establishment of God's kingdom is still the subject, and His own people are here summoned to corresponding praise and joy.

4. "The king's strength loveth judgment;" this clause should be read with the previous verse, thus:—"Worship at his footstool, for he is holy; let them praise also the might of the king, who loveth judgment or equity."

PSALM C.

This Ode is the appropriate conclusion to several of the preceding Psalms, and calls upon all peoples and all lands to celebrate the grace of God as revealed in their redemption.

PSALM CI.

This Ode was composed by David after he was peacefully settled on the throne, and had laid his plans for the future government of the kingdom (2 Sam. vii.).

3—5. In his private capacity, he resolved to govern his house or his family according to the principles here laid down.

Digitized by Google



DESTRUCTION OF THE WICKED.—PSALM XCIV. 23; XCVII. 3—4

they that are mad against me are sworn against me.[a]

9 For I have eaten ashes like bread, and mingled my drink with weeping,[b]

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.[c]

11 My days *are* like a shadow that declineth; and I am withered like grass.[d]

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.[e]

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.[f]

14 For thy servants take pleasure in her stones, and favour the dust thereof.[g]

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.[h]

BEFORE CHRIST 1040.

a Acts xxiii. 12; xxvi. 11.
i Isa. lx. 1, 2.
b Ps. xlii. 3; lxxx. 5
j Neh. i. 6, 11; ii. 8.
c Ps. xxx. 7.
k Ps. xxii. 31; Isa. xliii. 21; Rom. xv. 4; 1 Cor. x. 11.
d ver. 4; Ps. cix. 23; cxliv. 4; Job xiv. 2; Eccles. vi. 12; Isa. xl. 6—8; James i. 10.
e ver. 26; Ps. ix. 7; cxxxv. 13; Lam. v. 19.
l Ps. xiv. 2; xxxiii. 13, 14; Deut. xxvi. 15.
f Isa. xl. 2; lx. 10; Zech. i. 12.
1 Heb. *the children of death.*
m Ps. lxxix. 11.
g Ps. lxxix. 1.
n Ps. xxii. 22.
h Ps. cxxxviii. 4; 1 Kings viii. 43; Isa. lx. 3.

16 When the LORD shall build up Zion, he shall appear in his glory.[i]

17 He will regard the prayer of the destitute, and not despise their prayer.[j]

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.[k]

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;[l]

20 To hear the groaning of the prisoner; to loose [1]those that are appointed to death;[m]

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;[n]

22 When the people are gathered together, and the kingdoms, to serve the LORD.

PSALM CII.

If we bear in mind that the sovereign was the representative of the nation, and that the prosperity and the sufferings of Israel were at all times bound up with the fortunes of the family of David, we shall at once perceive how it is that the Psalmist sometimes speaks in his own individual name, and at other times in the name of the whole Church or nation.

3. "My bones are burned as an hearth," or, like a fire-brand in flame.

4. The heart is the seat of vital power; and just as the scorching heat withers the grass, so grief exhausted his vital energies.

6. The pelican and the owl delight in desert places—in solitudes and ruins.

7. "I watch," or am like one who stands upon the watch, or like a bird that has lost its mate, or been deprived of its young, and is left alone.

Digitized by Google



"MAN GOETH FORTH UNTO HIS WORK AND TO HIS LABOUR UNTIL THE EVENING."—PSALM CIV. 23.

23 He [1]weakened my strength in the way; he shortened my days.[a]

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.[b]

25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.[c]

26 They shall perish, but thou shalt [2]endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:[d]

27 But thou *art* the same, and thy years shall have no end.[e]

28 The children of thy servants shall continue, and their seed shall be established before thee.[f]

PSALM CIII.

1 *An exhortation to bless God for his mercy,* 15 *and for the constancy thereof.*

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.[g]

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;[h]

BEFORE CHRIST 1034.

1 Heb. *afflicted.*
a Job xxi. 21.
i Ps. v. 12; xxxiv. 22; lvi. 13.
b Ps. xc. 2; Isa. xxxviii. 10; Hab. i. 12.
j Isa. xl. 31.
c Gen. i. 1; ii. 1; Heb. i. 10.
k Ps. cxlvi. 7.
2 Heb. *stand.*
l Ps. cxlvii. 19.
d ver. 12; Isa. xxxiv. 4; li. 6; lxv. 17; lxvi. 22; 2 Peter iii. 7, 10—12.
3 Heb. *great of mercy.*
m Ps. lxxxvi. 15; Exod. xxxiv. 6, 7; Numb. xiv. 18; Deut. v. 10; Neh. ix. 17; Jer. xxxii. 18.
e Mal. iii. 6; Heb. xiii. 8; James i. 17.
n Ps. xxx. 5; Isa. lvii. 16; Jer. iii. 5; Micah vii. 18.
f Ps. lxix. 36.
o Ezra ix. 13.
4 Heb. *according to the height of the heaven.*
p Ps. lvii. 10; Eph. iii. 18.
q Isa. xliii. 25; Micah vii. 18.
g ver. 22; Ps. civ. 1; cxlvi. 1.
r Mal. iii. 17.
s Ps. lxxviii. 39; Gen. iii. 19; Eccles. xii. 7.
h Ps. cxxx. 8; cxlvii. 3; Exod. xv. 26; Isa. xxxiii. 24; Jer. xvii. 14; Matt. ix. 2, 6; Mark ii. 5, 10, 11; Luke vii. 47.
t Ps. xc. 5, 6; Job xiv. 1, 2; James i. 10, 11; 1 Peter i. 24.

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;[i]

5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.[j]

6 The LORD executeth righteousness and judgment for all that are oppressed.[k]

7 He made known his ways unto Moses, his acts unto the children of Israel.[l]

8 The LORD *is* merciful and gracious, slow to anger, and [3]plenteous in mercy.[m]

9 He will not always chide: neither will he keep *his anger* for ever.[n]

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.[o]

11 For [4]as the heaven is high above the earth, *so* great is his mercy toward them that fear him.[p]

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.[q]

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.[r]

14 For he knoweth our frame; he remembereth that we *are* dust.[s]

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.[t]

25—27. St. Paul applies these words to the Incarnate Redeemer in support of his supreme and perfect Deity (Heb. i. 9—12).

PSALM CIII.

This beautiful Ode resembles the waters of some placid lake, bright and clear to the lowest depth. It is a beautiful euphonia, or harmony of the inward soul, whose tones fall upon the ear with unutterable tenderness and sweetness. It divides itself into four grand sections, each of which gains upon the preceding, till the writer seems at a loss for words in which to express the overflowing thoughts of his heart:—I. The immense and

Digitized by Google

16 For the wind passeth over it, and [1]it is gone; and the place thereof shall know it no more.[a]

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;[b]

18 To such as keep his covenant, and to those that remember his commandments to do them.[c]

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.[d]

20 Bless the LORD, ye his angels, [2]that excel in strength, that do his commandments, hearkening unto the voice of his word.[e]

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.[f]

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.[g]

PSALM CIV.

1 *A meditation upon the mighty power, 7 and wonderful prœidence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.*

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.[h]

2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:[i]

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:[j]

4 Who maketh his angels spirits; his ministers a flaming fire:[k]

5 [3]*Who* laid the foundations of the earth, *that* it should not be removed for ever.[l]

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.[m]

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.[n]

8 [4]They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.[o]

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.[p]

10 [5]He sendeth the springs into the valleys, *which* [6]run among the hills.

BEFORE CHRIST 1064.

1 Heb. *it is not.*
a Job vii. 10; xx. 9.
7 Heb. *break.*
8 Heb. *give a voice.*
b Exod. xx. 6.
q Ps. lxv. 9, 10; cxlvii. 8; Jer. x. 13; xiv. 22.
c Deut. vii. 9.
d Ps. xl. 4; xlvii. 2; Dan. iv. 25, 34, 35.
r Ps. cxxxvi. 25; cxlvii. 8, 9; Gen. i. 29, 30; iii. 18; ix. 3; Job xxviii. 5.
2 Heb. *mighty in strength.*
9 Heb. *to make his face shine with oil, or more than oil.*
e Ps. cxlviii. 2; Matt. vi. 10; Heb. i. 14.
s Ps. xxiii. 5; Judg. ix. 13; Prov. xxxi. 6, 7.
f Ps. lxviii. 17; Gen. xxxii. 2; Josh. v. 14; Dan. vii. 9, 10; Heb. i. 14.
t Numb. xxiv. 6
g ver. 1; Ps. cxlv. 10.
u Prov. xxx. 26.
v Gen. i. 14; Job xxxviii. 12.
10 Heb. *all the beasts thereof do trample on the forest.*
w Isa. xlv. 7.
h ver. 35; Ps. xciii. 1; ciii. 1.
x Job xxxviii. 39; Joel i. 20.
i Isa. xl. 22; xlv. 12; Dan. vii. 9.
y Gen. iii. 19.
j Ps. xviii. 10; Isa. xix. 1; Amos ix. 6.
z Prov. iii. 19.
k 2 Kings ii. 11; vi. 17; Heb. i. 7.
3 Heb. *He hath founded the earth upon her bases.*
l Ps. xxiv. 2; cxxxvi. 6; Job xxvi. 7; xxxviii. 4, 6; Eccles. i. 4.
m Gen. vii. 19.
11 Heb. *formed.*
a Job xli. 1.
n Gen. viii. 1.
b Ps. cxxxvi. 25; cxlv. 15; cxlvii. 9.
4 Or, *The mountains ascend, the valleys descend.*
o Gen. viii. 5; Job xxxviii. 10, 11.
p Ps. xxxiii. 7; Gen. ix. 11, 15; Job xxvi. 10; Jer. v. 22.
c Ps. cxlvi. 4; Job xxxiv. 14, 15; Eccles. xii. 7.
5 Heb. *Who sendeth.*
6 Heb. *walk.*
d Isa. xxxii. 15; Ezek. xxxvii. 9.

11 They give drink to every beast of the field: the wild asses [7]quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* [8]sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.[q]

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;[r]

15 And wine *that* maketh glad the heart of man, *and* [9]oil to make *his* face to shine, and bread *which* strengtheneth man's heart.[s]

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;[t]

17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.[u]

19 He appointed the moon for seasons: the sun knoweth his going down.[v]

20 Thou makest darkness, and it is night: wherein [10]all the beasts of the forest do creep *forth.*[w]

21 The young lions roar after their prey, and seek their meat from God.[x]

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.[y]

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.[z]

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast [11]made to play therein.[a]

27 These wait all upon thee; that thou mayest give *them* their meat in due season.[b]

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.[c]

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.[d]

exhaustless bounty of God. II. The Infinite and Ever-living One, pitying the frailty and mortality of our nature. III. Divine mercy, flowing like a river into the dead sea of human life, not to be lost in its dark waters, but giving them a new vitality. IV. Man brought into union and fellowship with angelic life. Hence the key-note of the whole Psalm is, "Bless the Lord, O my soul!"

It is not improbable that David composed this Ode at the time of his recovery from the sickness and the disease with which he was visited after his criminal intercourse with Bathsheba; and, just as he wrote the Fifty-first Psalm to express his deep contrition for the sin which he had committed, so he penned this song of joyous praise to commemorate God's forgiving love and mercy.

5. "Renewed like the eagle's." The old tradition of the eagle renewing its youth is now given up, nor does Scripture anywhere favour it. The idea here is borrowed from the fact that, after moulting, the feathered tribes appear, not only with full and renovated plumage, but with renewed vigour and activity. So the Psalmist, raised up from disease and the margin of the grave, appeared strong, like the eagle, which retains its energy and its activity to a great age.

In conformity with this fact, the first clause of the verse should be read with the Chaldee: "who satisfieth thine advancing age with good"—that is, by restoring it to health; or, with some more modern critics, thus: "who satisfieth thy beauty with good," taking the word beauty in the sense of the soul, as the ornament and the glory of man. Peace of soul would contribute to health and vigour of body.

19—22. Just as the whole universe, material and immaterial, animal and spiritual, is a sublime unity, so from the whole there rises the harmony of one enraptured song.

PSALM CIV.

On this truly sublime Poem, Bishop Lowth remarks, that "it demonstrates the glory of the Creator, from the wisdom, beauty, and variety of His works. The poet embellishes this noble subject with the clearest and most splendid colouring of language, and with imagery the most magnificent, lively, diversified, and pleasing, and at the same time select, and happily adapted to the subject. There is nothing of the kind extant; indeed, nothing can be conceived more perfect than this hymn, whether it be considered with respect to its intrinsic beauties, or as a model of this species of composition."

The learned Prelate ascribes the Psalm to David, but of this there is no evidence. Of the date, the occasion, and the author of the composition, we are left in total uncertainty.

3. "Who layeth the beams of his chambers in the waters." The region of cloud is here called the upper chamber of God, as being the higher part of the fabric of the world; and to construct out of the cloud-heaven—the movable and floating waters above—a firm palace, is not only a grand idea, but a magnificent work of Omnipotence. Nay, more; these clouds are his chariots, which he steers and drives about at his pleasure, as a king would do his car.

4. As the Psalmist is wholly taken up with the glories of our earthly creation, the true reading of this verse would be, "He maketh the winds his messengers—flaming fire his minister."

Digitized by Google

31 The glory of the LORD [1]shall endure for ever: the LORD shall rejoice in his works.[a]

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.[b]

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.[c]

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.[d]

PSALM CV.

1 *An exhortation to praise God, and to seek out his works.* 7 *The story of God's providence over Abraham,* 16 *over Joseph,* 23 *over Jacob in Egypt,* 26 *over Moses delivering the Israelites,* 37 *over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

O GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.[e]

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.[f]

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face evermore.[g]

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;[h]

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: his judgments *are* in all the earth.[i]

8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.[j]

9 Which *covenant* he made with Abraham, and his oath unto Isaac;[k]

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

11 Saying, Unto thee will I give the land of Canaan, [2]the lot of your inheritance:[l]

12 When they were *but* a few men in number; yea, very few, and strangers in it.[m]

13 When they went from one nation to another, from *one* kingdom to another people;

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;[n]

15 *Saying,* Touch not mine anointed, and do my prophets no harm.

BEFORE CHRIST 1034.

1 Heb. *shall be.*

a Gen. i. 31.
o Gen. xli. 54; Lev. xxvi. 26; Isa. iii. 1; Ezek. iv. 16.

b Ps. cxliv. 5; Hab. iii. 10.
p Gen. xxxvii. 28, 36; xlv. 5; l. 20.

3 Heb. *his soul came into iron.*

c Ps. lxiii. 4; cxlvi. 2.
q Gen. xxxix. 20; xl. 15.
r Gen. xli. 25.
s Gen. xii. 14.

d ver. 1; Ps. xxxvii. 38; Prov. ii. 22.

4 Heb. *possession.*

t Gen. xli. 40.
u Ps. cvi. 22; Gen. xlvi. 6.
v Exod. i. 7.

e Ps. cxlv. 4, 5, 11; 1 Chron. xvi. 8—24; Isa. xii. 4.
w Exod. i. 8, &c.

f Ps. lxxvii. 12; cxix. 27.
x Exod. iii. 10; iv. 12, 14; Numb. xvi. 5; xvii. 5.

5 Heb. *words of his signs.*

y Ps. lxxviii. 43, &c.; cvi. 22; Exod. vii.—xii.

g Ps. xxvii. 8.
z Exod. x. 22.

h Ps. lxxvii. 11.
a Ps. lxxviii. 44; Exod. vii. 20, 21.
b Ps. lxxviii. 45; Exod. viii. 6.

i Isa. xxvi. 9.
c Ps. lxxviii. 45; Exod. viii. 17, 24.

j Luke i. 72.

6 Heb. *He gave their rain hail.*

d Ps. lxxviii. 48; Exod. ix. 23, 25.

k Gen. xvii. 2; xxii. 16, &c.; xxvi. 3; xxviii. 13; xxxv. 11; Luke i. 73; Heb. vi. 17.
e Ps. lxxviii. 47.
f Ps. lxxviii. 46; Exod. x. 4, 13, 14.

2 Heb. *the cord.*

l Gen. xiii. 15; xv. 18.

m Gen. xxxiv. 30; Deut. vii. 7; xxvi. 5; Heb. xi. 9.
g Ps. lxxviii. 51; Gen. xlix. 3; Exod. xii. 29.

n Gen. xii. 17; xx. 3, 7; xxxv. 5.
h Exod. xii. 35.
i Exod. xii. 33.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.[o]

17 He sent a man before them, *even* Joseph, *who* was sold for a servant:[p]

18 Whose feet they hurt with fetters: [3]he was laid in iron:[q]

19 Until the time that his word came: the word of the LORD tried him.[r]

20 The king sent and loosed him; *even* the ruler of the people, and let him go free.[s]

21 He made him lord of his house, and ruler of all his [4]substance:[t]

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.[u]

24 And he increased his people greatly; and made them stronger than their enemies.[v]

25 He turned their heart to hate his people, to deal subtilly with his servants.[w]

26 He sent Moses his servant; *and* Aaron whom he had chosen.[x]

27 They shewed [5]his signs among them, and wonders in the land of Ham.[y]

28 He sent darkness, and made it dark; and they rebelled not against his word.[z]

29 He turned their waters into blood, and slew their fish.[a]

30 Their land brought forth frogs in abundance, in the chambers of their kings.[b]

31 He spake, and there came divers sorts of flies, *and* lice in all their coasts.[c]

32 [6]He gave them hail for rain, *and* flaming fire in their land.[d]

33 He smote their vines also and their fig trees; and brake the trees of their coasts.[e]

34 He spake, and the locusts came, and caterpillers, and that without number,[f]

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.[g]

37 He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.[h]

38 Egypt was glad when they departed: for the fear of them fell upon them.[i]

6. This refers to the removal of the water from the earth, when it was collected into one bed, or receptacle, and when the higher parts of the land, which had been hitherto concealed, became visible.

17. We are not to infer from this verse that the stork builds her nest only in the fir-tree. The fir, or the cypress, may have abounded in the region where the writer lived; and it is well known that the stork will build anywhere rather than on the ground, or in low situations.

30. Life and renovation, even in the lower creation, cannot be attributed to anything except the immediate power of Him for whose pleasure all things are and were created.

PSALM CV.

As the basis of the preceding Psalm is laid in the works of God in creation, so the groundwork of this Psalm must be sought in the facts of history. The writer passes in rapid yet interesting review the conduct of God towards his chosen people, from the call of Abraham down to their peaceful settlement in the land of Canaan, and by this review of the past seeks to inspire the Church with hope for the future.

This composition, like the Ode which follows, seems to belong to the period of the Babylonish captivity; and just as God had of old redeemed his people by a mighty hand and an outstretched arm from the bondage and oppression of Egypt, had put them in possession of the promised inheritance, and thus got to himself a glorious name, so would He now deliver them from the Babylonian yoke, and restore them to their lost inheritance. They had but to trust in God, and his power would shine forth with heightened splendour in their redemption.

1—3. So wondrous and so inspiring were the deeds of Divine Power, that they were worthy of being celebrated in song.

8. The word of God in his covenant runs through all time, and can receive its full and final consummation only in eternity.

19. It may be that by "his word," in the first clause, we are to understand the word of Joseph himself, in reference to his interpretation of the dreams of his two fellow-prisoners, and which led to his own subsequent freedom; or it may refer to the purpose of God, to the fulfilment of which everything contributed; and when, in conformity with that purpose, Joseph was set free, the word of the Lord tried him; that is, placed him in a position to put his principles and his character to the severest test.

25. "He turned their heart;" that is, the heart of the Egyptians, the root of whose hatred were the increase and the prosperity of the chosen people.

26—38. See the historical narrative in Exodus vii.—xiv. throughout.

Digitized by Google

39 He spread a cloud for a covering; and fire to give light in the night.[a]

40 *The people* asked, and he brought quails, and satisfied them with the bread of heaven.[b]

41 He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.[c]

42 For he remembered his holy promise, *and* Abraham his servant.[d]

43 And he brought forth his people with joy, *and* his chosen with [1]gladness:

44 And gave them the lands of the heathen: and they inherited the labour of the people;[e]

45 That they might observe his statutes, and keep his laws. [2]Praise ye the LORD.[f]

PSALM CVI.

1 *The psalmist exhorteth to praise God.* 4 *He prayeth for pardon of sin, as God did with the fathers.* 7 *The story of the people's rebellion, and God's mercy.* 47 *He concludeth with prayer and praise.*

[3]PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.[g]

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?[h]

3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.[i]

4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;[j]

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.[k]

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.[l]

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.[m]

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.[n]

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.[o]

11 And the waters covered their enemies: there was not one of them left.[p]

12 Then believed they his words; they sang his praise.[q]

BEFORE CHRIST 1034.

4 Heb. *They made haste, they forgat.*

a Exod. xiii. 21; Neh. ix. 12.
r Ps. lxxviii. 11; Exod. xv. 24; xvi. 2; xvii. 2.
5 Heb. *lusted a lust.*
b Ps. lxxviii. 18, 24, 25, 27; Exod. xvi. 12, &c.
s Ps. lxxviii. 18; Numb. xi. 4; 1 Cor. x. 6.
c Ps. lxxviii. 15, 16; Exod. xvii. 6; Numb. xx. 11.
t Ps. lxxviii. 29; Numb. xi. 31; Isa. x. 16.
d Gen. xv. 14.
u Numb. xvi. 1, &c.
1 Heb. *singing.*
v Numb. xvi. 31, 32; Deut. xi. 6.
e Ps. lxxviii. 55; Deut. vi. 10, 11; Josh. xiii. 7, &c.
w Numb. xvi. 35, 46.
2 Heb. *Hallelujah.*
f Deut. iv. 1, 40; vi. 21–25.
x Exod. xxxii. 4.
y Jer. ii. 11; Rom. i. 23.
z Ps. lxxviii. 11, 12.
3 Heb. *Hallelujah.*
a Ps. lxxviii. 51; cv. 23, 27.
g Ps. cvii. 1; cxviii. 1; cxxxvi. 1; 1 Chron. xvi. 34.
h Ps. xl. 5.
b Exod. xxxii. 10, 11, 32; Deut. ix. 19, 25; x. 10; Ezek. xiii. 5; xx. 13; xxii. 30.
6 Heb. *a land of desire.*
i Ps. xv. 2; Acts xxiv. 16; Gal. vi. 9.
c Deut. viii. 7; Jer. iii. 19; Ezek. xx. 6; Heb. iii. 18.
d Numb. xiv. 2, 27.
j Ps. cxix. 132.
e Ps. xcv. 11; Exod. vi. 8; Numb. xiv. 28, &c.; Deut. xxxii. 40 Ezek. xx. 15; Heb. iii. 11, 18.
7 Heb. *To make them fall.*
f Ps. xliv. 11; Lev. xxvi. 33; Ezek. xx. 23.
k Lev. xxvi. 40; 1 Kings viii. 47; Dan. ix. 5.
g Numb. xxv. 2, 3; xxxi. 16; Deut. iv. 3; xxxii. 17; Hos. ix. 10; Rev. ii. 14.
l Exod. xiv. 11, 12.
h Numb. xxv. 7, 8.
m Exod. ix. 16; Ezek. xx. 14.
i Numb. xxv. 11—13.
j Ps. lxxxi. 7; Numb. xx. 3, 12, 13; Deut. i. 37; iii. 26.
n Ps. xviii. 15; Exod. xiv. 21; Isa. lxiii. 11—14; Nahum i. 4.
k Numb. xx. 10.
o Exod. xiv. 30.
l Deut. vii. 2, 16; Judg. i. 21, 27—29, &c.; ii. 2.
p Exod. xiv. 27, 28; xv. 5.
m Judg. ii. 2; iii. 5, 6; Isa. ii. 6; 1 Cor. v. 6.
q Exod. xiv. 31; xv. 1.
n Exod. xxiii. 33; Deut. vii. 16; Judg. ii. 2, 3, 13, 17, 19; iii. 6, 7.

13 [4]They soon forgat his works; they waited not for his counsel:[r]

14 But [5]lusted exceedingly in the wilderness, and tempted God in the desert.[s]

15 And he gave them their request; but sent leanness into their soul.[t]

16 They envied Moses also in the camp, *and* Aaron the saint of the LORD.[u]

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.[v]

18 And a fire was kindled in their company; the flame burned up the wicked.[w]

19 They made a calf in Horeb, and worshipped the molten image.[x]

20 Thus they changed their glory into the similitude of an ox that eateth grass.[y]

21 They forgat God their saviour, which had done great things in Egypt;[z]

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.[a]

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.[b]

24 Yea, they despised [6]the pleasant land, they believed not his word:[c]

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.[d]

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:[e]

27 [7]To overthrow their seed also among the nations, and to scatter them in the lands.[f]

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.[g]

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.[h]

31 And that was counted unto him for righteousness unto all generations for evermore.[i]

32 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:[j]

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.[k]

34 They did not destroy the nations, concerning whom the LORD commanded them:[l]

35 But were mingled among the heathen, and learned their works.[m]

36 And they served their idols: which were a snare unto them.[n]

39. Having crossed the Red Sea in triumph, and having entered on their journey through the wilderness, the pillar of cloud by day, and the pillar of fire by night, were the outward and visible symbols of God's presence, love, and care.

40—44. Here we have the record of those deeds of might and mercy which Infinite Power accomplished in their behalf, till he brought them into the possession of the long-looked-for inheritance.

45. In the review of such stupendous facts, well might the Church unite in one loud, long, repeated Hallelujah, till earth rolled the rapturous Hosannah round, and heaven echoed it in yet sublimer and more seraphic strains.

PSALM CVI.

From the close of the preceding Ode, we learn that the purpose of God in redeeming the Israelites from Egypt, and conducting them into the promised inheritance, was, that they might be a holy people unto himself, and that they might "observe his statutes and keep his laws." But we know, from the facts of their history in Canaan, that they grievously departed from God, both in heart and in life, and that therefore He might have left them to eat of the fruit of their own doings. But the design of this Psalm is to awaken the people to a lively consciousness of the truth, that in the midst of their sins there came forth the grandest manifestations of God's forbearance and grace. Hengstenberg says, that "it is only when an awakened conscience sees an entirely true representation of sin, that it can appropriate to itself the offered consolation. At the same time, however, the full representation of sins by which the people had merited the judgments under which they were sighing, might serve completely to justify the former ways of God, and thus to remove one mighty hindrance to hope. It is only the man who gives fully the glory to God in reference to suffering, who sees nothing in it except deserved punishment, which with Him cannot be misdirected, but which must contribute to the promotion of His glory; it is only that man who can give to Him also the glory in reference to deliverance. It is only a true confession of sin that throws light upon the *past* as well as the *future* ways of God."

Digitized by Google



"HE MADE THEM ALSO TO BE PITIED OF ALL THOSE THAT CARRIED THEM CAPTIVES."—PSALM CVI. 46.

37 Yea, they sacrificed their sons and their daughters unto devils,[a]

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.[b]

39 Thus were they defiled with their own works, and went a whoring with their own inventions.[c]

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.[d]

41 And he gave them into the hand of the heathen: and they that hated them ruled over them.[e]

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were [1]brought low for their iniquity.[f]

BEFORE CHRIST 1034.

a Lev. xvii. 7; Deut. xxxii. 17; 2 Kings xvi. 3; 2 Chron. xi. 15; Isa. lvii. 5; Ezek. xvi. 20; xx. 26; 1 Cor. x. 20.
d Ps. lxxviii. 59, 62; Deut. ix. 28; Judg. ii. 14, &c.
e Judg. ii. 14; Neh. ix. 27, &c.
b Numb. xxxv. 33.
c Lev. xvii. 7; Numb. xv. 39; Ezek. xx. 18, 30, 31
1 Or, *impoverished*, or, *weakened*.
f Judg. ii. 16; Neh. ix. 27, &c.

1, 2. The transcendent greatness of God's deeds furnishes the basis for higher praise.

3. In the close of the preceding Psalm, we are told that God had led his redeemed people into their promised inheritance, that "they might observe his statutes, and keep his laws;" and here this obedience is made the condition of participating in His mercy; and, conscious that she failed to fulfil the condition, the Church throws herself on the very mercy which she had forfeited.

Digitized by Google

44 Nevertheless he regarded their affliction, when he heard their cry:[a]

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.[b]

46 He made them also to be pitied of all those that carried them captives.[c]

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.[d]

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. [1]Praise ye the LORD.[e]

PSALM CVII.

1 *The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.*

O GIVE thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.[f]

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;[g]

3 And gathered them out of the lands, from the east, and from the west, from the north, and [2]from the south.[h]

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.[i]

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.[j]

7 And he led them forth by the right way, that they might go to a city of habitation.[k]

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men![l]

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.[m]

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;[n]

11 Because they rebelled against the words of God, and contemned the counsel of the most High:[o]

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.[p]

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.[q]

BEFORE CHRIST 1034.

a Judg. iii. 9; iv. 3; vi. 7; x. 10; Neh. ix. 27, &c.

r Ps. lxviii. 6; cxlvi. 7; Acts xii. 7, &c.; xvi. 26, &c.

b Ps. ii. 1; lxix. 16; Lev. xxvi. 41, 42; Judg. ii. 18; Isa. lxiii. 7; Lam. iii. 32.

s vs. 8, 21, 31.

c Ezra ix. 9; Jer. xlii. 12.

t Isa. xlv. 2.

d 1 Chron. xvi. 35, 36.

u Lam. iii. 39.

e Ps. ix. 13; lxxxviii. 3; Job xxxiii. 20, 22.

1 Heb. *Hallelujah.*

e Ps. xii. 13.

w vs. 6, 13, 28.

x Ps. xxx. 2, 3; xlix. 15; lvi. 13; ciii. 3, 4; cxlvii. 15, 18; 2 Kings xx. 4, 5; Job xxxiii. 28, 30; Matt. viii. 8.

y vs. 8, 15, 31.

f Ps. cvi. 1; cxviii. 1; cxix. 68; cxxxvi. 1; Matt. xix. 17.

3 Heb. *singing.*

z Ps. ix. 11; l. 14; lxxiii. 28; cxvi. 17; cxviii. 17; Lev. vii. 12; Heb. xiii. 15.

Ps. cvi. 10.

2 Heb. *from the sea.*

h Ps. cvi. 47; Isa. xliii. 5, 6; Jer. xxix. 14; xxxi. 8, 10; Ezek. xxxix. 27, 28.

4 Heb. *maketh to stand.*

a Jonah i. 4.

i ver. 40; Deut. xxxii. 10.

b Ps. xxii. 14; cxix. 28; Nahum ii. 10.

j vs. 13, 19, 28; Ps. l. 15; Hos. v. 15.

5 Heb. *all their wisdom is swallowed up.*

k Ezra viii. 21.

c vs. 6, 13, 19.

l vs. 15, 21, 31.

d Ps. lxxxix. 9; Matt. viii. 26.

m Ps. xxxiv. 10; Luke i. 53.

n Job xxxvi. 8; Luke i. 79.

e vs. 8, 15, 21.

o Ps. lxxiii. 24; cxix. 24; Lam. iii. 42; Luke vii. 30; Acts xx. 27.

p Ps. xxii. 11; Isa. lxiii. 5.

f Ps. xxii. 22, 25; cxi. 1.

q vs. 6, 19, 28.

g 1 Kings xvii. 1, 7.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.[r]

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men![s]

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.[t]

17 Fools because of their transgression, and because of their iniquities, are afflicted.[u]

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.[v]

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.[w]

20 He sent his word, and healed them, and delivered *them* from their destructions.[x]

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men![y]

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with [3]rejoicing.[z]

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and [4]raiseth the stormy wind, which lifteth up the waves thereof.[a]

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.[b]

27 They reel to and fro, and stagger like a drunken man, and [5]are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.[c]

29 He maketh the storm a calm, so that the waves thereof are still.[d]

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men![e]

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.[f]

33 He turneth rivers into a wilderness, and the watersprings into dry ground;[g]

4, 5. The Psalmist here speaks not in his individual, personal character, but in the name and on behalf of the whole Church. This is proved by the following verses, in which he exchanges the singular for the plural in his address.

15. From Numbers xi. 20, we find that the word rendered "leanness" here, is there taken in the sense of loathing. This seems the true idea. The people despised the manna, and lusted for flesh: this God gave them even to satiety, and then they loathed it.

20. "Their glory" is only another form of expression for Jehovah, who had avowed himself to be their God, and who had lifted them above all other nations on the face of the earth.

22. Egypt is called the land of Ham, because it was peopled by Mizraim, the son of Ham, and grandson of Noah.

28. "Baal-peor" was the name given to the Moabitish idol, Kamosh, whose rites were celebrated with most impious and obscene practices.

"The sacrifices of the dead" may refer to the sacrifices which were offered by the heathen in honour of the dead; or, to the worship of dead, dumb idols; or, to the rites performed in the presence of those deities which were mythologically representative of dead men, such as princes, warriors, and lawgivers. The sacrifices which were thus offered were then used and eaten in festivity.

37. Of the existence of human sacrifices the evidence is but too abundant and too painful. The word "devils" is to be taken in the sense of demons, or deified great men, which the nations worshipped as gods.

39. "Went a whoring with their own inventions:" that is, they first fabricated their idols, and then adored the works of their own hands. Thus they broke their covenant with God, as a faithless wife violates her marriage vow.

43. "With their counsel:" their own corrupt, ungodly plans, which they followed in direct opposition to the revealed will of God.

PSALM CVII.

What, in the preceding Ode, was the object of the Church's desire, is here realised; and this realisation heightens the tone of thanksgiving with which this Psalm is introduced and sustained, for there can be little, if any, doubt that it was sung at one of the great national festivities.

The three preceding Odes were, in all likelihood, composed towards the close of the captivity, and the Psalm now before us was probably composed in the first year after the return of the people from Babylon, and used at the first celebration of the Feast of Tabernacles, when the whole nation were assembled at Jerusalem, and the worship of God was there re-established.

The Poem is divided into five parts. At the close of each of the first four there is introduced a kind of general chorus, which calls on the whole collective body of the people to acknowledge and to magnify the exhaustless mercy of God in the arrangements of His wisdom, and in the distributions of His grace. The whole composition "depicts, in very lively colours, the vicissitudes of the life of man, and admonishes him to trust

Digitized by Google

34 A fruitful land into [1]barrenness, for the wickedness of them that dwell therein.[a]

35 He turneth the wilderness into a standing water, and dry ground into watersprings.[b]

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.[c]

39 Again, they are minished and brought low through oppression, affliction, and sorrow.[d]

40 He poureth contempt upon princes, and causeth them to wander in the [2]wilderness, *where there is* no way.[e]

41 Yet setteth he the poor on high [3]from affliction, and maketh *him* families like a flock.[f]

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.[g]

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.[h]

PSALM CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*

A Song *or* Psalm of David.

GOD, my heart is fixed; I will sing and give praise, even with my glory.[i]

2 Awake, psaltery and harp: I *myself* will awake early.[j]

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the [4]clouds.

BEFORE CHRIST 1034.

1 Heb. *saltness.*

a Gen. xiii. 10; xiv. 3; xix. 25.

b Ps. cxlv. 8; Isa. xli. 18.

c Gen. xli. 2; xvii. 16, 20; Exod. i. 7.

d 2 Kings x. 32.

2 Or, *void place.*

e Job xii. 21, 24.

3 Or, *after.*

f Ps. lxxviii. 52; cxiii. 7, 8; 1 Sam. ii. 8.

g Ps. lii. 6; lviii. 10; lxiii. 11; Job v. 16; xxii. 29; Prov. x. 11; Rom. iii. 19.

h Ps. lxiv. 9; Jer. ix. 12; Hos. xiv. 9.

i Ps. lvii. 7.

j Ps. lvii. 8—11.

4 Or, *skies.*

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;[k]

6 That thy beloved may be delivered: save *with* thy right hand, and answer me.[l]

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;[m]

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?[n]

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.[o]

PSALM CIX.

1 *David, complaining of his slanderous enemies, under the person of Judas devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 29 *He promiseth thankfulness.*

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise;[p]

2 For the [5]mouth of the wicked and the mouth of the deceitful [6]are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.[q]

k Ps. lvii. 5, 11.

l Ps. lx. 5, &c.

m Gen. xlix. 10

n Ps. lx. 9.

o Ps. lx. 12.

5 Heb. *mouth of deceit.*

6 Heb. *have opened themselves.*

p Ps. lxxxiii. 1.

q Ps. xxxv. 7; lxix. 4; John xv. 25.

to the omnipotence and the mercy of God as the sole means of relief and support under them."

The immediate design of the Psalm—founded on the fact, that God had collected his people in their dispersion, had brought them out of captivity, and had again restored them to their own land—is, to celebrate that wisdom and faithfulness, in the exercise of which God governs both men and nations.

1, 2. These verses form the basis of the poem, and the theme of the song.

3. That these verses refer to the return from the captivity, is evident from Ps. cvi. 47, and from the parallel passages in Isaiah, which are full of beauty and of power, and ought to be carefully read and studied in connection with this composition.

4. The Israelites in captivity are here compared to travellers in a dreary, uninhabited, and barren desert, exhausted by hunger and thirst, and worn out by the fatigue and the privations of the journey.

8, 9. Here we have the chorus to which we referred in the Introduction, and the words form the burden of each of the four parts of this beautifully responsive song.

10. The figure is now changed from the condition of a traveller urging his way through the desert, to that of a captive fettered in his dungeon. The darkness and the shadow are striking images of the conscious misery of such captives.

16. For the fulfilment of these words, compare Isaiah xlv. 2.

17. The comparison here is, not only to the condition of fettered captives, but of captives reduced to a dangerous malady as the consequence of their own sins. Their conduct indicated their folly, or want of true wisdom, while both their conduct and their folly were openly revealed in the punishment which they were called to suffer as the consequence.

18. This abhorring of food was the effect of the malady or maladies inflicted upon them.

23. The fourth figure here employed to describe their condition is that of a vessel in a storm, in which every soul is threatened with immediate danger and death. The scene reminds us of the lines of the poet:—

"The sea is mighty, but a mightier sways
His restless billows. Thou whose hands have scooped
His boundless gulfs and built his shore; Thy breath,
That moved in the beginning o'er his face,
Moves o'er it evermore.
* * * * *
But who shall bide Thy tempest? who shall face
The blast that wakes the fury of the sea?
* * * The vast hulks
Are whirled like chaff upon the waves; the sails
Fly, rent like webs of gossamer; the masts
Are snapped asunder; downward from the decks,
Downward are slung, into the fathomless gulf,
Their cruel engines; and their hosts, arrayed
In trappings of the battle-field, are whelmed
By whirlpools, or dashed dead upon the rocks.
Then stand the nations still with awe, and pause
A moment, from the bloody work of war."

33—35. No one who has not travelled in the East and other lands in which water is scarce, can form any adequate conception of the sufferings consequent on the drying up of the springs, or of the joy which is produced when, after a season of drought, those springs are unsealed and again send forth their living streams.

PSALM CVIII.

The inscription attributes this Poem to the pen of David. That it is David's composition cannot be denied, since it is made up of extracts from two of his Psalms—lvii., lx.—but when or by whom they were thrown into their present form, we have no means of knowing. The occasions on which the Fifty-seventh and the Sixtieth Psalms were composed are already indicated in their respective titles, but whether this Poem was used as a song of praise after some signal success which the people had gained over the surrounding nations, or as a means of consolation and hope to the Church on the return from Babylon, is not agreed.

To the two Psalms out of which this Ode is composed we must refer for the exposition.

PSALM CIX.

Of the Davidic origin of this Psalm there can be no doubt. The situation which it describes is that of one whose life was in danger—one whom wicked enemies falsely accused, and who was persecuted to death by means of an unrighteous judgment. At the root of this position lies the personal experience of David in the time of Saul, and hence the subject of the Poem is the suffering righteous man (verses 16, 20, 31).

It is not, however, to be overlooked, that some part of the Psalm is applied by an inspired Apostle to the treachery of Judas in betraying his Lord and Saviour (Acts i. 20; ii. 23).

1. These few brief words imply that the Psalmist had had abundant cause for praise in the answers which God had vouchsafed to his prayers. Hence the entreaty, "Hold not thy peace!"

Digitized by Google



"THEY MOUNT UP TO THE HEAVEN, THEY GO DOWN AGAIN TO THE DEPTHS: THEIR SOUL IS MELTED BECAUSE OF TROUBLE."—PSALM CVII. 26.

4 For my love they are my adversaries: but I *give* *myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.[a]

6 Set thou a wicked man over him: and let [1]Satan stand at his right hand.[b]

BEFORE CHRIST 1034.

2 Heb. *go out guilty*, or, *wicked.*
c Prov. xxviii. 9.
a Ps. xxxv. 7 12; xxxviii. 20.
3 Or, *charge.*
d Acts i. 20.
1 Or, *an adversary.*
b Zech. iii. 1.
e Exod. xxii. 24.

7 When he shall be judged, let him [2]be condemned: and let his prayer become sin.[c]

8 Let his days be few; *and* let another take his [3]office.[d]

9 Let his children be fatherless, and his wife a widow.[e]

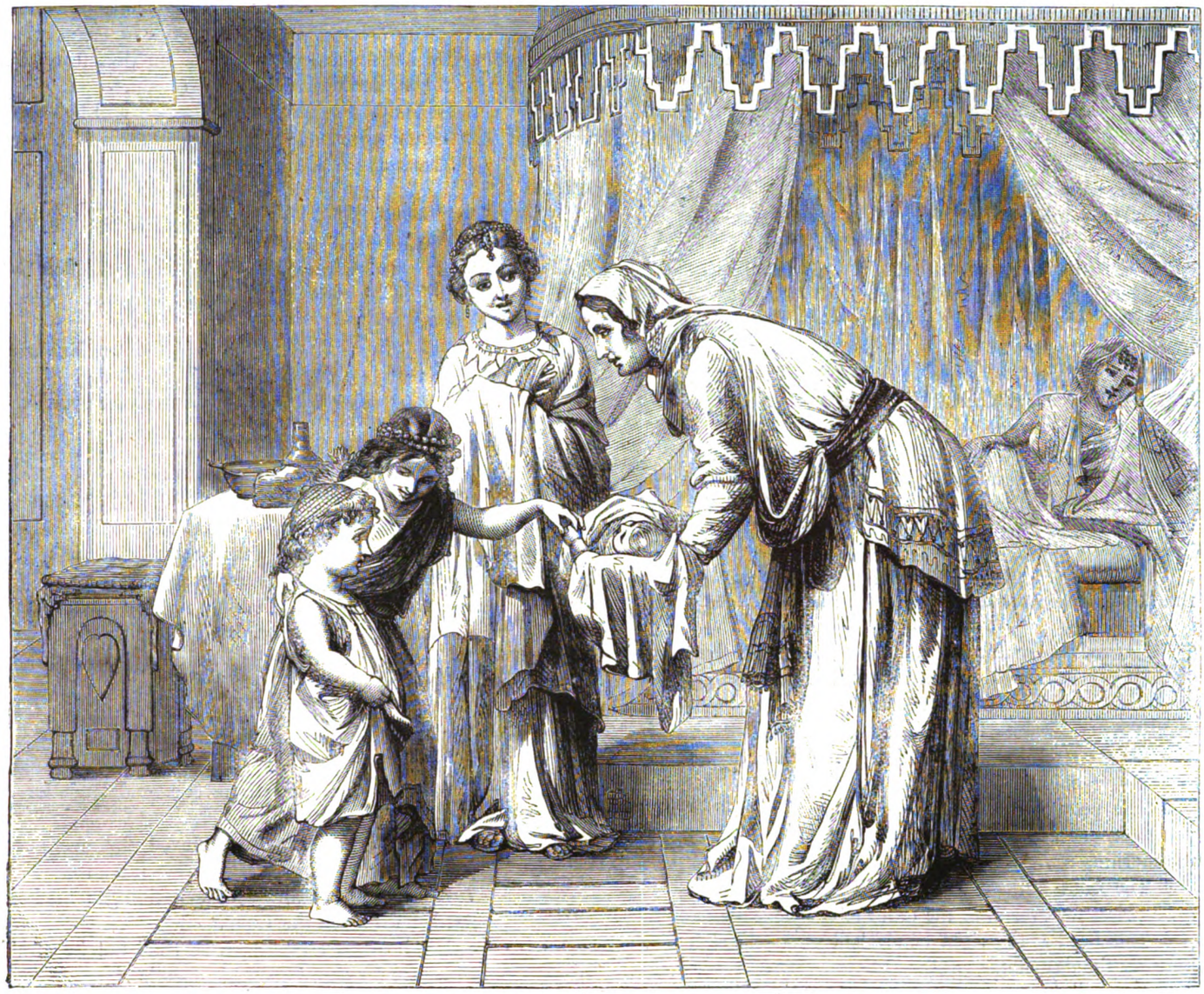
3. "Words of hatred" point to false and malignant accusations, against which, like so many sharp swords, he had to fight.

6. "A wicked man over him," as his superior and judge, who shall inflict upon him merited punishment. "Let Satan stand at his right hand," to strengthen him in his evil course, till he fill up the measure of his iniquity.

7. "Let his prayer become sin;" that is, when he pleads for deliverance from the punishment inflicted upon him, instead of granting him the desired help, let his prayer be followed by yet deeper misery.

On the language here employed by David, and which seems so repugnant to our Christian ideas, Calvin says, "As David did not speak, except by the impulse of the Spirit, these imprecations are to be considered as if they were spoken by the voice of God from heaven;" and we might, perhaps, add, they ought to be taken as prophetic denunciations.

Digitized by Google



"HE MAKETH THE BARREN WOMAN TO KEEP HOUSE, AND TO BE A JOYFUL MOTHER OF CHILDREN."—PSALM CXIII. 9.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.[a]

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.[b]

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.[c]

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.[d]

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.[e]

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.[f]

18 As he clothed himself with cursing like as with his garment, so let it come [1]into his bowels like water, and like oil into his bones.[g]

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

BEFORE CHRIST 1034.

e Pa. xxxiv. 18.

f Prov. xiv. 14; Ezek. xxxv. 6.

a Job v. 5; xviii. 9.

1 Heb. *within him.*

g Numb. v. 22.

b Pa. xxxvii. 28; Job xviii. 19; Prov. x. 7.

c Exod. xx. 5; Neh. iv. 5; Jer. xviii. 23.

d Pa. xxxiv. 16; Job xviii. 17.

10. "Vagabonds" or wanderers on the face of the earth:—"out of desolate places," or where nothing is to be obtained.

11. "The extortioner" or creditor:—"spoil his labour," or plunder him of the fruit of his labour.

15. "Let them"—that is, their sins—"be before the Lord continually."

18. In the words, "Let it come into his bowels like water," the reference is clearly to the waters of cursing of which we read in Numb. v. 22. It is said that oil, or any kind of moisture, applied to a naked bone, produces severe pain, and renders the bone carious.

23. The shadow lengthens as it declines, and, as it lengthens, it becomes still fainter, till it melts away. The locusts, when the wind seizes them, are irresistibly carried off without leaving a trace behind them (Exod. x. 19).

30, 31. The praise has for its basis the confidence of the Psalmist in the grace and faithfulness of his God and Redeemer.

Digitized by Google

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.[a]

24 My knees are weak through fasting; and my flesh faileth of fatness.[b]

25 I became also a reproach unto them: *when* they looked upon me they shaked their heads.[c]

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.[d]

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.[e]

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.[f]

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.[g]

31 For he shall stand at the right hand of the poor, to save *him* [1]from those that condemn his soul.[h]

PSALM CX.

1 *The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.*

A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.[i]

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness [2]from the womb of the morning: thou hast the dew of thy youth.[j]

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.[k]

5 The Lord at thy right hand shall strike through kings in the day of his wrath.[l]

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.[m]

7 He shall drink of the brook in the way: therefore shall he lift up the head.[n]

PSALM CXI.

1 *The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works. 10 The fear of God breedeth true wisdom.*

PRAISE[3] ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.[o]

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.[p]

3 His work *is* honourable and glorious: and his righteousness endureth for ever.[q]

B. C. 1034—709.

r Ps. lxxxvi. 5; ciii. 8.

a Ps. cii. 11; cxliv. 4.
s Matt. vi. 26, 33.

b Heb. xii. 12.

c Ps. xxii. 6, 7; Matt. xxvii. 39.
t Ps. xix. 7; Rev. xv. 3.
u Ps. xix. 9; Isa. xl. 8; Matt. v. 18.

d Job xxxvii. 7.
v Matt. i. 21; Luke i. 49, 68.

e 2 Sam. xvi. 11, 12; Isa. lxv. 14.

f Ps. xxxv. 26; cxxxii. 18.

g Ps. xxxv. 18; cxl. 1.
4 Heb. *Hallelujah.*

1 Heb. *from the judges of his soul.*

h Ps. xvi. 8; lxxiii. 23; cx. 5; cxxi. 5.
w Ps. cxix. 16, 35, 47, 70, 143; cxxviii. 1.
x Ps. xxv. 13; xxxvii. 26; cii. 28.
y Matt. vi. 33.

i Ps. xlv. 6, 7; Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; 1 Cor. xv. 25; Heb. i. 13; 1 Peter iii. 22.
z Ps. xcvii. 11; Job xi. 17.
5 Heb. *judgment.*
a Ps. xxxvii. 26; Luke vi. 35; Eph. v. 15; Col. iv. 5.

2 Or, *more than the womb of the morning: thou shalt have,* &c.

j Ps. xcvi. 9; Judg. v. 2.
b Ps. xv. 5; Prov. x. 7.

k Numb. xxiii. 19; Zech. vi. 13; Heb. v. 6; vi. 20; vii. 17, 21.
c Ps. lvii. 7; lxiv. 10; Prov. i. 33.

l Ps. ii. 5, 12; xvi. 8; Rom. ii. 5; Rev. xi. 18.
d Ps. lix. 10; cxviii. 7; Prov. i. 33.

m Ps. lxviii. 21; Hab. iii. 13.
e ver. 3; Ps. lxxv. 10; Deut. xxiv. 13; 2 Cor. ix. 9.

n Judg. vii. 5, 6; Isa. liii. 12.
f Ps. xxxvii. 12; lviii. 7, 8; Prov. x. 28; xi. 7; Luke xiii. 28.

3 Heb. *Hallelujah.*
6 Heb. *Hallelujah.*

o Ps. xxxv. 18; lxxxix. 5; cvii. 32; cix. 30; cxlix. 1.
g Ps. cxxxv. 1.

p Ps. xcii. 5; cxxxix. 14; cxliii. 5; Job xxxviii.—xli.; Rev. xv. 3.
h Dan. ii. 20.

q Ps. cxlv. 4, 5, 10.
i Isa. lix. 19; Mal. i. 11.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.[r]

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.[s]

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.[t]

8 They stand fast for ever and ever, *and are* done in truth and uprightness.[u]

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.[v]

10 The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever.

PSALM CXII.

1 *Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be an eyesore to the wicked.*

PRAISE[4] ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.[w]

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.[x]

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.[y]

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.[z]

5 A good man sheweth favour, and lendeth: he will guide his affairs with [5]discretion.[a]

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.[b]

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.[c]

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.[d]

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.[e]

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.[f]

PSALM CXIII.

1 *An exhortation to praise God for his excellency,* 6 *for his mercy.*

PRAISE[6] ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.[g]

2 Blessed be the name of the LORD from this time forth and for evermore.[h]

3 From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.[i]

PSALM CX.

The historical basis of this splendid Ode is Nathan's address to David in reference to the perpetuity of his seed, and it was written, in all likelihood, at the triumphant termination of David's wars. But Luther is right when he calls this Ode "the true, high, main Psalm of our beloved Lord Jesus Christ;" for there is no portion of the Old Testament so often quoted and echoed in the Christian Volume, and applied to the great Redeemer of our race.

2. The rod of His strength is his Written Word, of which Zion, or the Church of God, is the living depositary, and by the truth of which his enemies are to be subdued.

4. "After the order of Melchizedek," who was both a priest and a king.

5—7. These verses represent the Redeemer as a mighty hero pursuing his foes; and, asking for no refreshment but a draught from the torrent-stream, he lifts his head with renewed life and strength, and still presses forward.

PSALM CXI.

It may be true that this Ode could not have been composed before the end of the Babylonish capitivity, and yet, by whom or on what occasion it was written, we have no means of knowing.

2—8. The reference in these verses is to the redemption of the Israelites from Egypt, which involved the highest acts of omnipotent power and love.

Digitized by Google

4 The LORD *is* high above all nations, *and* his glory above the heavens.[a]

5 Who *is* like unto the LORD our God, who [1]dwelleth on high,[b]

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth![c]

7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;[d]

8 That he may set *him* with princes, *even* with the princes of his people.[e]

9 He maketh the barren woman [2]to keep house, *and to be* a joyful mother of children. Praise ye the LORD.[f]

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;[g]

2 Judah was his sanctuary, *and* Israel his dominion.[h]

3 The sea saw *it*, and fled: Jordan was driven back.[i]

4 The mountains skipped like rams, *and* the little hills like lambs.[j]

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?[k]

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 Which turned the rock *into* a standing water, the flint into a fountain of waters.[l]

PSALM CXV.

1 *Because God is truly glorious,* 4 *and idols are vanity,* 9 *he exhorteth to confidence in God.* 12 *God is to be blessed for his blessings.*

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.[m]

2 Wherefore should the heathen say, Where *is* now their God?[n]

3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.[o]

4 Their idols *are* silver and gold, the work of men's hands.[p]

5 They have mouths, but they speak not: eyes have they, but they see not:

BEFORE CHRIST 700.

a Ps. viii. 1; xcvii. 9; xcix. 2.

1 Heb. *exalteth himself to dwell.*

b Ps. lxxxix. 6.

c Ps. xi. 4; cxxxviii. 6; Isa. lvii. 15.

q Ps. cxxxv. 18; Isa. xliv. 9—11; Jonah ii. 8; Hab. ii. 18, 19.

d Ps. cvii. 41; 1 Sam. ii. 8.

Ps. xxxiii. 20; cxviii. 2—4; cxxxv. 19, 20; Prov. xxx. 5.

e Job xxxvi. 7.

2 Heb. *to dwell in an house.*

f Ps. lxviii. 6; 1 Sam. ii. 5; Isa. liv. 1; Gal. iv. 27.

3 Heb. *with.*

s Ps cxxviii. 1, 4.

g Ps. lxxxi. 5; Exod. xiii. 3.

h Exod. vi. 7; xix. 6; xxv. 8; xxix. 45, 46; Deut. xxvii. 9.

t Ps. xcvi. 5; Gen. i. 1; xiv. 19.

i Ps. lxxvii. 16; Exod. xiv. 21; Josh. iii. 13, 16.

j Ps. xxix. 6; lxviii. 16; Hab. iii. 6.

u Ps. vi. 5; lxxxviii. 10—12; Isa. xxxviii. 18.

k Hab. iii. 8.

r Ps. cxiii. 2; Dan. ii. 20.

l Ps. cvii. 35; Exod. xvii. 6; Numb. xx. 11.

w Ps. xviii. 1.

4 Heb. *in my days.*

m Isa. xlviii. 11; Ezek. xxxvi. 32.

5 Heb. *found me.*

n Ps. xlii. 3, 10; Joel ii. 17.

x Ps. xviii. 4—6.

o Ps. cxxxv. 6; 1 Chron. xvi. 26; Dan. iv. 35.

p Ps. cxxxv. 15, 16; Deut. iv. 28; Jer. x. 3, &c.

y Ps. cxix. 137; cxlv. 17; Ezra ix. 15; Neh. ix. 8.

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.[q]

9 O Israel, trust thou in the LORD: he *is* their help and their shield.[r]

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small [3]and great.[s]

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.[t]

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.[u]

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.[v]

PSALM CXVI.

1 *The psalmist professeth his love and duty to God for his deliverance.* 12 *He studieth to be thankful.*

I LOVE the LORD, because he hath heard my voice *and* my supplications.[w]

2 Because he hath inclined his ear unto me, therefore will I call upon *him* [4]as long as I live.

3 The sorrows of death compassed me, and the pains of hell [5]gat hold upon me: I found trouble and sorrow.[x]

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.[y]

6 The LORD preserveth the simple: I was brought low, and he helped me.

PSALM CXII.

The preceding Psalm closed with the words—"a good understanding have all they that do his commandments," and here we have a beautiful commentary upon them. The substance of the composition is, that, to those who regulate their life and character according to the revealed will of God, there arises the sunshine of a higher prosperity—a blessing which descends even to their posterity.

4. This verse should read, "Light ariseth upon the upright in darkness—upon the kind, the merciful, and the just;" or thus, "There ariseth in darkness light to the upright, who are gracious, compassionate, and just."

PSALM CXIII.

The ground-thought of this sublime Ode is found in the majesty and the condescension of the great I AM, who, though He dwells in the high and holy place, yet looks to him that is poor and of a contrite spirit, and that trembleth at his Word.

PSALM CXIV.

From a review of the stupendous—the miraculous deeds of Infinite Power connected with the redemption of the Israelites from Egypt, the author of this truly sublime and poetic Ode seeks to fortify the Church against that world-power which revealed itself almost immediately after the return from the Captivity.

1—8. The historical facts which form the ground-work of the Poem, will be found to throw the clearest light on the contents of this elegant composition. Consult Exod. xiv. 21; xvii. 6; Numb. xx. 11; Deut. viii. 15; xxxii. 13.

PSALM CXV.

This Ode, like the preceding, belongs to the times immediately after the Captivity, though some critics would refer it to the time of Hezekiah, and his deliverance from the crushing power of Sennacherib.

The Church was taunted by her enemies as if forsaken and lost—"Wherefore should the heathen say, Where is their God?"—and, therefore, the writer calls on the whole body of the faithful to rise and repose in Him who is the living and all-sufficient One, in opposition to the lifeless, helpless, powerless deities of the heathen

PSALM CXVI.

It seems all but impossible not to refer this composition to the time of the Captivity; nor is it unlikely that it was written very shortly after the great deliverance involved in the redemption from Babylon. There are those,

Digitized by Google

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.[a]

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.[b]

9 I will walk before the LORD in the land of the living.[c]

10 I believed, therefore have I spoken: I was greatly afflicted:[d]

11 I said in my haste, All men *are* liars.[e]

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.[f]

15 Precious in the sight of the LORD *is* the death of his saints.[g]

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.[h]

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.[i]

18 I will pay my vows unto the LORD now in the presence of all his people,[j]

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.[k]

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O PRAISE the LORD, all ye nations: praise him, all ye people.[l]

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.[m]

PSALM CXVIII.

1 *An exhortation to praise God for his mercy.* 5 *The psalmist by his experience sheweth how good it is to trust in God.* 19 *Under the type of the psalmist the coming of Christ in his kingdom is expressed.*

O GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.[n]

2 Let Israel now say, that his mercy *endureth* for ever.[o]

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

BEFORE CHRIST 700.

a Ps. xiii. 6; cxix. 17; Jer. vi. 16; Matt. xi. 29.
1 Heb. *out of distress.*
b Ps. lvi. 13.
p Ps. cxx. 1.
2 Heb. *for me.*
c Ps. xxvii. 13.
q Ps. xxvii. 1; lvi. 4, 11; cxlvi. 5; Isa. li. 12; Heb. xiii. 6.
d 2 Cor. iv. 13.
e Ps. xxxi. 22; Rom. iii. 4.
r Ps. liv. 4; lix. 10.
s Ps. xl. 4; lxii. 8, 9; Jer. xvii. 5, 7.
t Ps. cxlvi. 3.
f ver. 18; Ps. xxii. 25; Jonah ii. 9.
3 Heb. *cut them off.*
g Ps. lxxii. 14.
u Ps. lxxxviii. 17.
h Ps. lxxxvi. 16; cxix. 125; cxliii. 12.
v Deut. i. 44; Eccles. vii. 6; Nahum i. 10.
i Ps. l. 14; cvii. 22; Lev. vii. 12.
j ver. 14.
w Exod. xv. 2; Isa. xii. 2.
k Ps. xcvi. 8; c. 4; cxxxv. 2.
x Exod. xv. 6.
l Rom. xv. 11.
y Ps. vi. 5; lxxiii. 28; Hab. i. 12.
z 2 Cor. vi. 9.
m Ps. c. 5.
a Isa. xxvi. 2.
b Ps. xxiv. 7; Isa. xxxv. 8; Rev. xxi. 27; xxii. 14, 15.
c ver. 14; Ps. cxvi. 1.
n Ps. cvi. 1; cvii. 1; cxxxvi. 1; 1 Chron. xvi. 8, 34.
d Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; Eph. ii. 20; 1 Peter ii. 4, 7.
4 Heb. *This is from the LORD.*
o Ps. cxv. 9, &c.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD [1]in distress: the LORD answered me, *and set me* in a large place.[p]

6 The LORD *is* [2]on my side; I will not fear: what can man do unto me?[q]

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.[r]

8 *It is* better to trust in the LORD than to put confidence in man.[s]

9 *It is* better to trust in the LORD than to put confidence in princes.[t]

10 All nations compassed me about: but in the name of the LORD will I [3]destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.[u]

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.[v]

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 The LORD *is* my strength and song, and is become my salvation.[w]

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.[x]

17 I shall not die, but live, and declare the works of the LORD.[y]

18 The LORD hath chastened me sore: but he hath not given me over unto death.[z]

19 Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:[a]

20 This gate of the LORD, into which the righteous shall enter.[b]

21 I will praise thee: for thou hast heard me, and art become my salvation.[c]

22 The stone *which* the builders refused is become the head *stone* of the corner.[d]

23 [4]This is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

however, who ascribe the Poem to David, and find in it a song of praise on the suppression of the rebellion of Absalom, and on the restoration of peace to the family and the kingdom of the royal father.

3. "The pains of hell" are, by some, resolved into the terrors of the grave; but there are seasons of such inward darkness and distress—of such despondency and despair—as make the soul conscious, for the moment, of all that constitutes hell itself.

PSALM CXVII.

This little Ode is a fit conclusion to the preceding larger composition. It strikes the note for one loud, universal burst of praise; and this praise is made to rest on the great salvation just described in the preceding Psalms.

PSALM CXVIII.

The destination of this Psalm for use on some great national occasion is evident from its whole contents; and while some assign it to the time of David, others to the days of Hezekiah, and others to the period in which the Maccabees performed their illustrious deeds, we agree with those who find its historical basis in the deliverance from the Babylonish captivity, and in the laying of the foundation-stone of the Temple in the second year after the return from exile (Ezra iii. 10—13).

10. Immediately after the captivity, the whole power of the surrounding world was hostile to Israel, yet how heroic is the faith of the Church!—"In the name of the Lord will I destroy them."

12. "Compassed me about like bees:" so numerous and so deadly were his foes; but how striking is the idea of comparing an army to a fire, and when that same army is conquered, to a fire that has been quenched! In contrast with this, the finest images of the Greek and Roman poets are poor in the extreme.

19. "Gates of righteousness:" the sanctuary, the seat and centre of righteousness.

20. It has been supposed that this verse was chanted by the priest as he entered the Temple; the next verse by the king; and the three that follow by a chorus of the people; then the twenty-fifth verse by the king; the two next by the priests; the twenty-eighth by the monarch, and the last verse formed a grand chorus, sung by the whole assembly.

22. This refers to the foundation-stone of the Temple, which was laid in the second year after the captivity.

24. This language is often applied to the Sabbath; but the reference is not to the day of Sabbatic rest, but to the day on which the first stone of the sanctuary was laid. It was a season of sacred joy.

26. This refers to the monarch, who, in the name of the Lord, had ascended the throne, and on whom, in the house of the Lord, the priests had pronounced their most solemn benediction.

Digitized by Google



"OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW."—PSALM CXIX. 18.

Digitized by Google

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.[a]

27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.[b]

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.[c]

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.[d]

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED *are* the [1]undefiled in the way, who walk in the law of the LORD.[e]

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.[f]

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

BEFORE CHRIST 700.

g Job xxii. 26; 1 John ii. 28.

2 Heb. *judgments of thy righteousness.*

h ver. 171.

a Matt. xxi. 9; xxiii. 39; Mark xi. 9; Luke xix. 38.

b Esther viii. 16; 1 Peter ii. 9.

c Exod. xv. 2; Isa. xxv. 1.

i vs. 21, 118; 2 Chron. xv. 15.

d ver. 1.

j Ps. xxxvii. 31; Luke ii. 19, 51.

k vs. 26, 33, 64, 68, 108, 124, 135; Ps. xxv. 4.

l Ps. xxxiv. 11.

1 Or, *perfect*, or, *sincere.*

e Ps. cxxviii. 1.

m vs. 23, 48, 78.

n vs. 35, 47, 70, 77; Ps. i. 2.

f 1 John iii. 9; v. 18.

o Ps. cxvi. 7.

3 Heb. *Reveal.*

6 Then shall I not be ashamed, when I have respect unto all thy commandments.[g]

7 I will praise thee with uprightness of heart, when I shall have learned [2]thy righteous judgments.[h]

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.[i]

11 Thy word have I hid in mine heart, that I might not sin against thee.[j]

12 Blessed *art* thou, O LORD: teach me thy statutes.[k]

13 With my lips have I declared all the judgments of thy mouth.[l]

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.[m]

16 I will delight myself in thy statutes: I will not forget thy word.[n]

GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.[o]

18 [3]Open thou mine eyes, that I may behold wondrous things out of thy law.

27. Who "hath shewed us light," or revealed himself to us in love, during our long night of darkness and grief.

"Bind the sacrifice with cords unto the horns of the altar," till they be sacrificed and offered, and the blood be sprinkled on the altar.

This Psalm, says Hengstenberg, "concludes what is usually called the GREAT HALLEL, which is made up of Psalms cxiii.—cxviii., and which was sung at all the feasts, especially at the Passover and the Feast of Tabernacles; a practice which appears to have been followed by our Lord with his disciples (Matt. xxvi. 30), and which testifies to the deep impression which the Psalm must have made on the people at the time when it was originally composed," or when it was first used in the service of the sanctuary.

PSALM CXIX.

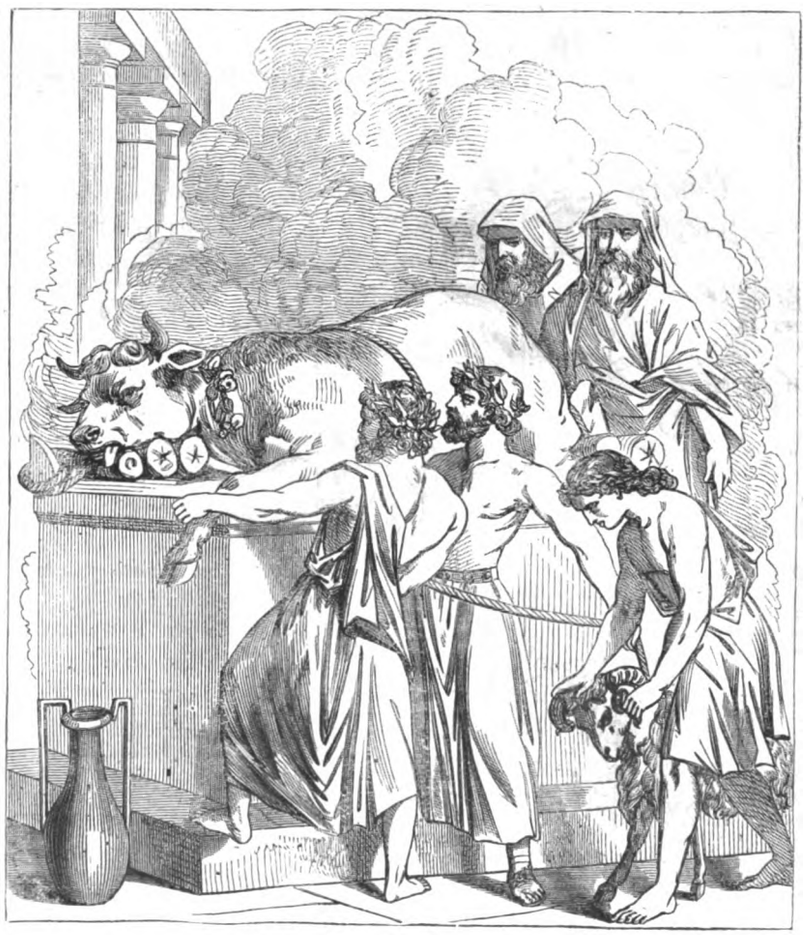
The twenty-two parts into which this Psalm is divided correspond with the letters in the Hebrew alphabet. Each part is made up of eight verses, and has prefixed to it one of those Hebrew letters in regular succession, which letter again is found at the beginning of each verse in that part.

1. "The undefiled in the way." The word "way," in Scripture, is often used for a man's whole course of action, and therefore these words point to the pure in heart and upright in life.

Whatever may be the shades of difference between the terms law, statutes, precepts, testimonies, commandments, ordinances, judgments, they one and all refer to the Written Word in its integrity and perfection.

3. "Walk in his ways;" that is, the path prescribed by God in his word. (See verses 14, 15, 32, 33, 35, 37, 59.)

6. "Not be ashamed:" not be disappointed in the hope of acceptance and salvation.



BINDING A SACRIFICE TO THE ALTAR.

18. All truth is wonderful; but the beauties and the glories of Revealed Truth are surpassingly grand.

19. On this verse, Luther says beautifully:—"I have no inheritance except thy word, therefore forsake me not."

21. The proud—the accursed—whoever does not obey the law of God is under a curse (Deut. xxvii. 26; Gal. iii. 10).

23. "Princes did sit and speak;" that is, the heads or chiefs of the neighbouring or surrounding nations, who defamed God and his servants.

26. "Declared my ways;" all that perplexed and distressed him, or impeded him in doing the will of God; see verse 28, in which he speaks of his soul melting for heaviness on account of his sorrows and sufferings.

29. "The way of lying" refers to declension and apostasy.

36. "Not to covetousness:" covetousness is idolatry, and when a man is joined to idols, he is all but left of God.

39. "My reproach which I fear;" they reproached him as forsaken and abandoned. Such, too, was the experience of David: "As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?" (Ps. xlii. 10.)

43. "The word of truth" is his own well-grounded answers to the taunt and reproach of his enemies.

48. "My hands will I lift up," in adoring wonder, and in devout gratitude for thy truth.

Digitized by Google

19 I *am* a stranger in the earth: hide not thy commandments from me.[a]

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.[b]

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.[c]

22 Remove from me reproach and contempt; for I have kept thy testimonies.[d]

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.[e]

24 Thy testimonies also *are* my delight *and* [1]my counsellors.[f]

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.[g]

26 I have declared my ways, and thou heardest me: teach me thy statutes.[h]

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.[i]

28 My soul [2]melteth for heaviness: strengthen thou me according unto thy word.[j]

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me.*

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.[k]

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.[l]

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.[m]

35 Make me to go in the path of thy commandments; for therein do I delight.[n]

36 Incline my heart unto thy testimonies, and not to covetousness.[o]

37 [3]Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.[p]

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.[q]

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.[r]

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.[s]

42 [4]So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk [5]at liberty: for I seek thy precepts.

BEFORE CHRIST 700.

a Ps. xxxix. 12; Gen. xlvii. 9; 1 Chron. xxix. 15; Heb. xi. 13.
t Ps. cxxxviii. 1; Matt. x. 18, 19; Acts xxvi. 1, 2.
b vs. 10, 131; Ps. xlii. 1, 2; lxiii. 1; lxxxiv. 2.
u ver. 16.
c vs. 10, 110, 118.
v ver. 15.
d Ps. xxxix. 8.
e ver. 15.
w vs. 74, 81, 147; Rom. xv. 4.
1 Heb. *men of my counsel.*
f vs. 77, 92.
x ver. 157; Ps. xliv. 18; Job xxiii. 11; Jer. xx. 7.
g ver. 40; Ps. xliv. 25; cxliii. 11.
h ver. 12; Ps. xxv. 4; xxvii. 11; lxxxvi. 11.
y Ezra ix. 3.
i Ps. cxlv. 5, 6.
2 Heb. *droppeth.*
j Ps. cvii. 26.
z Ps. lxiii. 6.
a Ps. xvi. 5; Jer. x. 16; Lam. iii. 24.
6 Heb. *face.*
k 1 Kings iv. 29; Isa. lx. 5; 2 Cor. vi. 11.
b ver. 41.
c Luke xv. 17, 18.
l vs. 12, 112; Matt. x. 22; Rev. ii. 26.
7 Or, *companies.*
m ver. 73; Prov. ii. 6; James i. 5.
n ver. 16.
d Acts xvi. 25.
o Ezek. xxxiii. 31; Mark vii. 21, 22; Luke xii. 15; 1 Tim. vi. 10; Heb. xiii. 5.
3 Heb. *Make to pass.*
p ver. 40; Prov. xxiii. 5; Isa. xxxiii. 15.
e vs. 12, 26; Ps. xxxiii. 5.
q 2 Sam. vii. 25.
r vs. 25, 37, 88, 107, 149, 156, 159.
f ver. 71; Jer. xxxi 18, 19; Heb. xii. 11.
g vs. 12, 26; Ps. cvi. 1; cvii. 1; Matt. xix. 17.
s ver. 77; Ps. cvi. 4.
4 Or, *So shall I answer him that reproacheth me in anything.*
h Ps. cix. 2; Job xiii. 4.
i ver. 35; Ps. xvii. 10; Isa. vi. 10; Acts xxviii. 27.
j ver. 67, Heb. xii. 10, 11.
5 Heb. *at large.*
k ver. 127; Ps. xix. 10; Prov. viii. 10, 11, 19.

46 I will speak of thy testimonies also before kings, and will not be ashamed.[t]

47 And I will delight myself in thy commandments, which I have loved.[u]

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.[v]

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.[w]

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.[x]

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.[y]

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.[z]

56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.[a]

58 I intreated thy [6]favour with *my* whole heart: be merciful unto me according to thy word.[b]

59 I thought on my ways, and turned my feet unto thy testimonies.[c]

60 I made haste, and delayed not to keep thy commandments.

61 The [7]bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.[d]

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.[e]

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.[f]

68 Thou *art* good, and doest good; teach me thy statutes.[g]

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.[h]

70 Their heart is as fat as grease; *but* I delight in thy law.[i]

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.[j]

72 The law of thy mouth *is* better unto me than thousands of gold and silver.[k]

56. "This I had;"—this was my consolation, that I could find my rest in thy name or nature; or this comfort I had, that I had kept thy precepts.

61. "Have robbed" or surrounded me, so as to ensnare and ruin me.

66. That is, give me the faculty to discern or discriminate, and the power to choose that which is in harmony with truth.

70. Their heart is as gross, and, as a consequence, is as insensible as fat.

75. Judgments here clearly refer to the arrangements and the ordinations of Providence.

Digitized by Google



PRINCES DID SIT AND SPEAK AGAINST ME.—PSALM CXIX. 23, 51.

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.[a]

74 They that fear thee will be glad when they see me; because I have hoped in thy word.[b]

75 I know, O LORD, that thy judgments *are* [1]right, and *that* thou in faithfulness hast afflicted me.[c]

76 Let, I pray thee, thy merciful kindness be [2]for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.[d]

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.[e]

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

BEFORE CHRIST 700.

a vs. 34, 144; Ps. c. 3; cxxxviii. 8; cxxxix. 14; Job x. 8.

f vs. 74, 114; Ps. lxxiii. 26; lxxxiv. 2.

b vs. 49, 147; Ps. xxxiv. 2.

1 Heb. *righteousness.*

g ver. 123; Ps. lxix. 3.

c Heb. xii. 10.

2 Heb. *to comfort me.*

h Job xxx. 30.

i Ps. xxxix. 4; Rev. vi. 10.

d vs. 24, 47, 174.

j Ps. xxxv. 7; Prov. xvi. 27.

e vs. 23, 86; Ps. xxv. 3.

k ver. 78; Ps. xxxv. 19; xxxviii. 19.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.[f]

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?[g]

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.[h]

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?[i]

85 The proud have digged pits for me, which *are* not after thy law.[j]

86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.[k]

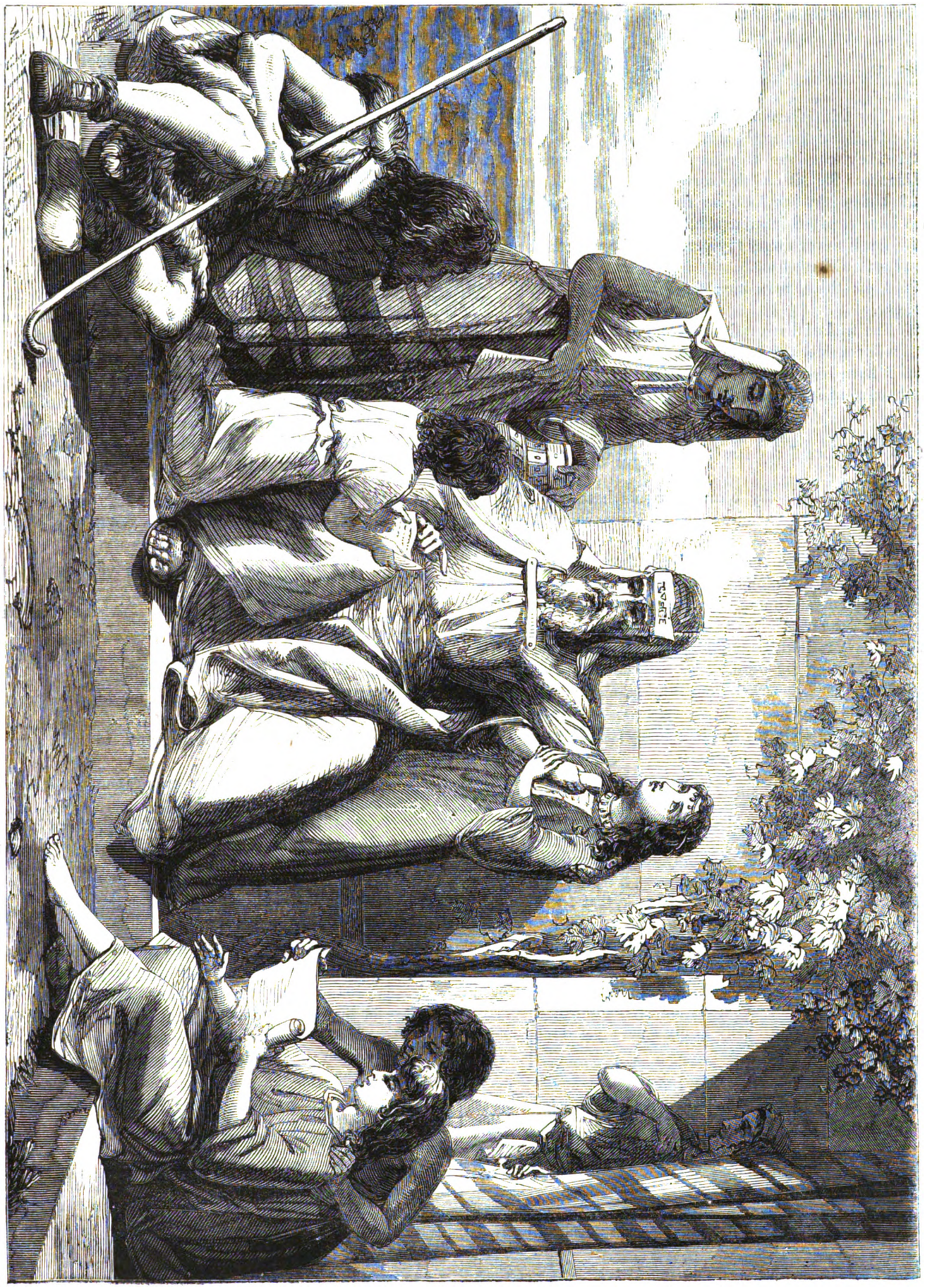
87 They had almost consumed me upon earth; but I forsook not thy precepts.

79. Just as Job's friends returned unto him, and acknowledged that the hand of God was with him.

83. Bottles in the East were leathern bags, and, when hung in the smoke, they soon became parched, shrivelled up, lost their strength, and were hence wholly useless.

85. This verse would read better thus:—"The proud, who follow not thy law, have digged pits for me." It was by cutting pits, into which, on being pursued, they might fall, that wild beasts were taken. They plotted the ruin of the Psalmist; but his hope was in God, and in His word or promise he reposed.

Digitized by Google



"GIVE ME UNDERSTANDING, THAT I MAY LEARN THY COMMANDMENTS."—PSALM CXIX. 73.

Digitized by Google

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.[a]

LAMED.

89 For ever, O LORD, thy word is settled in heaven.[b]

90 Thy faithfulness *is* [1]unto all generations: thou hast established the earth, and it [2]abideth.[c]

91 They continue this day according to thine ordinances: for all *are* thy servants.[d]

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.[e]

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.[f]

MEM.

97 O how love I thy law! it *is* my meditation all the day.[g]

98 Thou through thy commandments hast made me wiser than mine enemies: for [3]they *are* ever with me.[h]

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.[i]

100 I understand more than the ancients, because I keep thy precepts.[j]

101 I have refrained my feet from every evil way, that I might keep thy word.[k]

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my [4]taste! *yea*, *sweeter* than honey to my mouth![l]

104 Through thy precepts I get understanding: therefore I hate every false way.[m]

NUN.

105 Thy word *is* a [5]lamp unto my feet, and a light unto my path.[n]

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.[o]

107 I am afflicted very much: quicken me, O LORD, according unto thy word.[p]

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.[q]

109 My soul *is* continually in my hand: yet do I not forget thy law.[r]

BEFORE CHRIST 444.

a ver. 40.
s vs. 10, 21; Ps. cxl. 5; cxli. 9.
t vs. 77, 92, 174; Deut. xxxiii. 4.
6 Heb. *to do.*
b Ps. lxxxix. 2; Matt. xxiv. 34, 35; 1 Peter i. 25.
u ver. 33.
1 Heb. *to generation and generation*, Ps. lxxxix. 1.
2 Heb. *standeth.*
c Jer. xxxiii. 25.
d Jer. xxxiii. 25.
v ver. 81; Ps. xxxii. 7; xci. 1.
e ver. 24.
w Ps. vi. 8; cxxxix. 19; Matt. vii. 23.
x Ps. xxv. 2; Rom. v. 5; ix. 33; x. 11.
y ver. 21.
f Matt. v. 18.
7 Heb. *causest to cease.*
z Ezek. xxii. 18.
a Hab. iii. 16.
g Ps. i. 2.
3 Heb. *it is ever with me.*
h Deut. iv. 6, 8.
i 2 Tim. iii. 15.
b Heb. vii. 22.
j Job xxxii. 7—9.
c vs. 81, 82.
k Prov. i. 15.
d ver. 12.
e Ps. cxvi. 16.
4 Heb. *palate.*
l Ps. xix. 10; Prov. viii. 11.
m ver. 128.
f ver. 72; Ps. xix. 10; Prov. viii. 11.
g ver. 104.
5 Or, *candle.*
n Prov. vi. 23.
o Neh. x. 29.
p ver. 88.
h Ps. xix. 7; Prov. i. 4.
q vs. 12, 26; Hos. xiv. 2; Heb. xiii. 15.
i ver. 20.
r Job xiii. 14.
8 Heb. *according to the custom towards those, &c.*
i Ps. cvi. 4.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.[s]

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.[t]

112 I have inclined mine heart to [6]perform thy statutes alway, *even unto* the end.[u]

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding place and my shield: I hope in thy word.[v]

115 Depart from me, ye evildoers: for I will keep the commandments of my God.[w]

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.[x]

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.[y]

119 Thou [7]puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.[z]

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.[a]

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.[b]

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.[c]

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.[d]

125 I *am* thy servant; give me understanding, that I may know thy testimonies.[e]

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.[f]

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.[g]

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.[h]

131 I opened my mouth, and panted: for I longed for thy commandments.[i]

132 Look thou upon me, and be merciful unto me, [8]as thou usest to do unto those that love thy name.[j]

91. "They continue;" that is, the laws of the material universe are all fixed and immutable, and act in subserviency to the will of God, and thus read to us the lesson that the word and promise of God must be as certain and unchanging.

96. "An end of all perfection:"—the law of God being the transcript of his own infinite and all-powerful mind, to what narrow limits does it reduce all human wisdom or attainment!

98. "Wiser than mine enemies:"—whatever might be the knowledge and the sagacity of those who were plotting against him, he had a pre-eminence of wisdom, on account of his mind being illumined by the truth of God.

99, 100. "Teachers"—"ancients," appear here as the depositaries of natural knowledge; but the man who possesses this in the highest degree stands infinitely below him to whom, in Divine Revelation, there has been laid open the fountain of true knowledge.

109. "My soul is continually in my hand:"—we put into our hands what we are willing and prepared to give away, and therefore the idea is, that his life was in continual danger.

113. "Vain thoughts," such as were tumultuous, divided, wavering, uncertain.

119. "Like dross," from the refining crucible or fire.

126. "Time for thee to work:"—in a season of universal apostasy, it is for God to maintain his own truth.

130. "The entrance of thy words;" its cordial belief and reception add to our inward light, life, and joy.

131. "I opened my mouth, and panted," is a physical condition to express the most ardent spiritual desire.

147, 148. The word "prevent" in both these verses is used for "to precede" or "anticipate." He rose before the dawn; and, ere one watch of the night was ended, he was up and engaged in holy meditation.

160. "From the beginning," or rather, the whole body of thy word, its sum or total, is truth—nothing but pure truth.

Digitized by Google

133 Order my steps in thy word: and let not any iniquity have dominion over me.[a]

134 Deliver me from the oppression of man: so will I keep thy precepts.[b]

135 Make thy face to shine upon thy servant; and teach me thy statutes.[c]

136 Rivers of waters run down mine eyes, because they keep not thy law.[d]

TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.[e]

138 Thy testimonies *that* thou hast commanded *are* [1]righteous and very [2]faithful.[f]

139 My zeal hath [3]consumed me, because mine enemies have forgotten thy words.[g]

140 Thy word *is* very [4]pure: therefore thy servant loveth it.[h]

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.[i]

143 Trouble and anguish have [5]taken hold on me: *yet* thy commandments *are* my delights.[j]

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.[k]

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, [6]and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.[l]

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.[m]

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.[n]

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.[o]

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.[p]

154 Plead my cause, and deliver me: quicken me according to thy word.[q]

155 Salvation *is* far from the wicked: for they seek not thy statutes.[r]

156 [7]Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.[s]

BEFORE CHRIST 709.

a Ps. xvii. 5; xix. 13; Rom. vi. 12.

t ver. 51; Ps. xliv. 18.

b Luke i. 74.

u ver. 136; Ezek. ix. 4.

c vs. 12, 26; Ps. iv. 6.

v ver. 88.

8 Heb. *The beginning of thy word is true.*

d Jer. ix. 1; xiv. 17; Ezek. ix. 4.

e Ezra ix. 15; Neh. ix. 33; Jer. xii. 1; Dan. ix. 7.

w ver. 23; 1 Sam. xxiv. 11, 14; xxvi. 18.

1 Heb. *righteousness.*

2 Heb. *faithfulness.*

f Ps. xix. 7—9.

3 Heb. *cut me off.*

g Ps. lxix. 9; John ii. 17.

4 Heb. *tried,* or, *refined.*

h Ps. xii. 6; xviii. 30; xix. 8; Prov. xxx. 5.

9 Heb. *they shall have no stumblingblock.*

x Prov. iii. 2; Isa. xxxii. 17.

i ver. 151; Ps. xix. 9; John xvii. 17.

5 Heb. *found me.*

j ver. 77.

y Prov. v. 21.

k vs. 34, 73, 169.

z ver. 144.

6 Or, *that I may keep.*

a ver. 7.

l ver. 74; Ps. v. 3; lxxxviii. 13; cxxx. 6.

m Ps. lxiii. 6.

b Josh. xxiv. 22; Prov. i. 29; Luke x. 42.

n vs. 40, 154.

c vs. 16, 24, 47, 77, 111, 166.

o ver. 142; Ps. cxlv. 18.

d Isa. liii. 6; Luke xv. 4, &c.; 1 Peter ii. 25.

p Lam. v. 1.

e Ps. cxviii. 5; Jonah ii. 2.

q ver. 40; Ps. xxxv. 1; 1 Sam. xxiv. 15; Micah vii. 9.

r Job v. 4.

10 Or, *What shall the deceitful tongue give unto thee?* or, *What shall it profit thee?*

7 Or, *Many.*

11 Heb. *added.*

s ver. 149.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.[t]

158 I beheld the transgressors, and was grieved; because they kept not thy word.[u]

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.[v]

160 [8]Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.[w]

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and [9]nothing shall offend them.[x]

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.[y]

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.[z]

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.[a]

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.[b]

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.[c]

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.[d]

PSALM CXX.

1 *David prayeth against Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his necessary conversation with the wicked.*

A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.[e]

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 [10]What shall be given unto thee? or what shall be [11]done unto thee, thou false tongue?

169. "My cry:" the cry or prayer of the Psalmist is here personified, and placed before the throne of God as a waiting suppliant.

171. A better rendering of this verse would be—"My lips shall pour forth praise, because thou hast taught me thy statutes."

175. "Let my soul live:"—he pleads for higher life, since the life would determine both his devotions and his actions.

PSALM CXX.

The next fifteen Odes are Songs of Degrees, or Pilgrim Psalms. They have much in common, and relate to the state of the universal Church. They belong to the time when the building of the second Temple was interrupted.

2, 3. Through the false or deceitful tongue his very life had been endangered, and hence the point of the question, "What shall be given unto thee?"

4. Here is the answer:—The arrows of the mighty shall be shot at thee—thou shalt be burned up or consumed, like juniper or genista, which the Arabians still deem the best wood for fuel.

5. Mesech and Kedar were countries remote from each other, and therefore the Psalmist could not have dwelt in both at the same time; nor had Israel ever anything to do with Mesech—the Moschi, who dwelt in the remotest parts of the world: and therefore Mesech and Kedar are figures to designate those who hated peace. This is confirmed by the two following verses.

Digitized by Google

4 [1]Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar![a]

6 My soul hath long dwelt with him that hateth peace.

7 I *am* [2]*for* peace: but when I speak, they *are* for war.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

A Song of degrees.

I [3]WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.[b]

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.[c]

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.[d]

6 The sun shall not smite thee by day, nor the moon by night.[e]

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.[f]

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.[g]

PSALM CXXII.

1 *David professeth his joy for the church,* 6 *and prayeth for the peace thereof.*

A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.[h]

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:[i]

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.[j]

5 For there [4]are set thrones of judgment, the thrones of the house of David.[k]

6 Pray for the peace of Jerusalem: they shall prosper that love thee.[l]

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will seek thy good.[m]

BEFORE CHRIST 700.

1 Or, *It is as the sharp arrows of the mighty man, with coals of juniper.*

a Gen. x. 2; xxv. 13; Jer. xlix. 28, 29; Ezek. xxvii. 13.

n Ps. ii. 4; xi. 4; cxv. 3; cxxi. 1; cxli. 8.

2 Or, *a man of peace.*

3 Or, *Shall I lift up mine eyes to the hills? whence should my help come?*

b Ps. cxxiv. 8.

c Ps. cxxvii. 1; Isa. xxvii. 3.

o Ps. cxxix. 1.

d Ps. xvi. 8; cix. 31; Isa. xxv. 4.

e Ps. xci. 5; Isa. xlix. 10; Rev. vii. 16.

p Ps. lvi. 1, 2; lvii. 3; Prov. i. 12.

f Ps. xli. 2; xcvii. 10; cxlv. 20.

g Deut. xxviii. 6; Prov. ii. 8; iii. 6.

q Ps. xci. 3; Prov. vi. 5.

r Gen. i. 1; Ps. cxxi. 2; cxxxiv. 3.

h Isa. ii. 3; Zech. viii. 21.

i 2 Sam. v. 9.

j Exod. xvi. 34; xxiii. 17; Deut. xvi. 16.

4 Heb. *do sit.*

k Deut. xvii. 8; 2 Chron. xix. 8.

5 Heb. *wickedness.*

l Ps. ii. 18.

s Prov. xxii. 8; Isa. xiv. 5.

m Neh. ii. 10.

t Ps. cxxviii. 6; Prov. ii. 15; Gal. vi. 16.

PSALM CXXIII.

1 *The godly profess their confidence in God,* 3 *and pray to be delivered from contempt.*

A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.[n]

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

A Song of degrees of David.

IF *it had not been* the LORD who was on our side, now may Israel say;[o]

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:[p]

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.[q]

8 Our help *is* in the name of the LORD, who made heaven and earth.[r]

PSALM CXXV.

1 *The safety of such as trust in God.* 4 *A prayer for the godly, and against the wicked.*

A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For the rod of [5]the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.[s]

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity; *but* peace *shall be* upon Israel.[t]

PSALM CXXI.

This beautiful Ode, in which the heart rises unto God as the Saviour and the Guardian of his Church, was perhaps an Evening Song of the Pilgrims, which they chanted on retiring to rest on the night preceding the close of their journey, and when the mountains of Jerusalem were all but in view.

5. "Thy shade," see Numb. xiv. 9.

PSALM CXXII.

This Ode conducts us one stage farther on in the journey of these Pilgrims, when they were, in fact, before the gates of Jerusalem, where they had halted for the purpose of arranging the solemn procession to the Sanctuary.

Some are of opinion, that though this Psalm was composed by David, and used by him in the height and prosperity of his kingdom, it was now adopted by these Pilgrims, as alike suitable for their circumstances.

4. "The testimony of Israel:" the law was deposited in the Ark, and the Ark was now laid in Jerusalem.

PSALM CXXIII.

The historical circumstances lying at the basis of this little Ode are the contempt, mockery, and harassing conduct of the whole surrounding heathen nations, but especially of the Samaritans, who, favoured by the Persian Government, despised the Israelite, and laughed him to scorn.

PSALM CXXIV.

The composition is David's, but so general is its character that it may be used by the Church in all ages to express her joy and thanksgiving when delivered from impending calamity and danger.

7. "As a bird out of the snare:"—had not a Higher Power interposed, they could no more have escaped than a bird from the snare in which it has been taken.

Digitized by Google

PSALM CXXVI.

1 *The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.*

A Song of degrees.

WHEN the LORD [1]turned again the captivity of Zion, we were like them that dream.[a]

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD [2]hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in [3]joy.[b]

6 He that goeth forth and weepeth, bearing

BEFORE CHRIST 700.

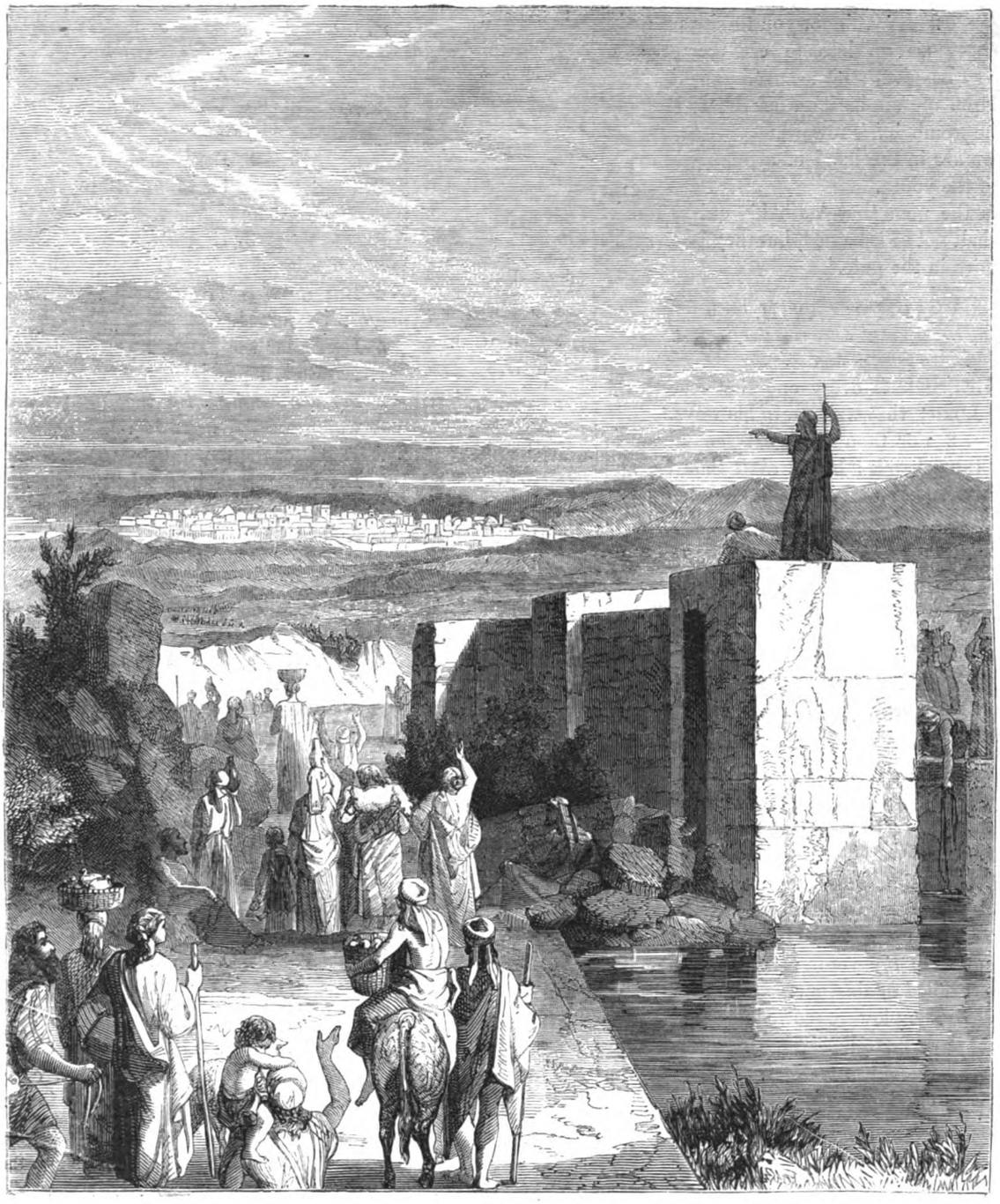
2 Heb. *hath magnified to do with them.*

1 Heb. *returned the returning of Zion,* Ps. liii. 6; lxxxv. 1; Hos. vi. 11; Joel iii. 1.

a Acts xii. 9.

3 Or, *singing.*

b Jer. xxxi. 9, &c.



"JERUSALEM—WHITHER THE TRIBES GO UP, THE TRIBES OF THE LORD."—PSALM CXXII. 3, 4.

PSALM CXXV.

This Ode clearly points to the return from the Captivity, and is designed, first, to strengthen and comfort those whose trust was in God, and then to warn those whose impiety exposed them to Divine wrath.

PSALM CXXVI.

Here again the great deliverance of which this Ode is the joyful commemoration is not to be sought in anything else than the restoration from captivity.

1. "Like them that dream:"—joy connected with dreams is often great.

4. "Turn again our captivity:"—this does not mean bring back those who are still in captivity, but return to those who, though delivered from captivity, are in circumstances which call for Divine compassion and grace.

"As the streams in the south:"—the south was the dry division of Canaan, without any fountains, and therefore dependent on those rains which swelled streams into torrents. A beautiful image of the joy of these captives!

5, 6. As labour is the condition of possession, so sorrow is the forerunner of pure joy. The sixth verse is beautiful:—"They go, in weeping they go, bearing seed to sow; they come, in joy they come, bearing their sheaves."

Digitized by Google

[1]precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

PSALM CXXVII.

1 *The virtue of God's blessing.* 3 *Good children are his gift.*

A Song of degrees [2]for Solomon.

EXCEPT the LORD build the house, they labour in vain [3]that build it: except the LORD keep the city, the watchman waketh *but* in vain.[a]

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.[b]

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.[c]

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that [4]hath his quiver full of them: they shall not be ashamed, but they [5]shall speak with the enemies in the gate.[d]

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.[e]

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.[f]

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.[g]

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.[h]

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.[i]

PSALM CXXIX.

1 *An exhortation to praise God for saving Israel in their great afflictions.* 5 *The haters of the church are cursed.*

A Song of degrees.

MANY[6] a time have they afflicted me from my youth, may Israel now say:[j]

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

BEFORE CHRIST 700.

1 Or, *seed basket.*

k Ps. xxxvii. 2.

2 Or, *of Solomon*, Ps. lxxii. title.

3 Heb. *that are builders of it in it.*

l Ps. cxviii. 26; Ruth ii. 4.

a Ps. cxxi. 3—5.

b Gen. iii. 17, 19.

c Gen. xxxiii. 5; xlviii. 4; Deut. xxviii. 4; Josh. xxiv. 3, 4.

m Lam. iii. 55; Jonah ii. 2.

4 Heb. *hath filled his quiver with them.*

5 Or, *shall subdue*, as Ps. xviii. 47, or, *destroy.*

d Job v. 4; Prov. xxvii. 11.

n Ps. cxliii. 2; Rom. iii. 20, 23, 24.

o Ps. ii. 11; Exod. xxxiv. 7; 1 Kings viii. 40; Jer. xxxiii. 8, 9.

p Ps. xxvii. 14; xxxiii. 20; xl. 1; cxix. 81; Isa. viii. 17; xxvi. 8; xxx. 18.

e Ps. cxii. 1; cxv. 13; cxix. 1.

7 Or, *which watch unto the morning.*

q Ps. lxiii. 6; cxix. 147.

f Isa. iii. 10.

r Ps. lxxxvi. 5, 15; cxxxi. 3; Isa. lv. 7.

s Ps. ciii. 3, 4; Matt. i. 21.

g Ps. lii. 8; cxxxiv. 3; cxliv. 12.

h Ps. cxxxiv. 3.

8 Heb. *walk.*

9 Heb. *wonderful*, Ps. cxxxix. 6; Job xlii. 3.

t Rom. xii. 16.

i Ps. cxxv. 5; Gen. l. 23; Job xlii. 16.

10 Heb. *my soul.*

u Matt. xviii. 3; 1 Cor. xiv. 20.

11 Heb. *from now.*

v Ps. cxxx. 7.

6 Or, *Much.*

j Ps. cxxiv. 1; Ezek. xxiii. 3; Hos. ii. 15; xi. 1.

w Ps. lxv. 1; Gen. xlix. 24.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up:[k]

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.[l]

PSALM CXXX.

1 *The psalmist professeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Israel to hope in God.*

A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.[m]

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?[n]

4 But *there is* forgiveness with thee, that thou mayest be feared.[o]

5 I wait for the LORD, my soul doth wait, and in his word do I hope.[p]

6 My soul *waiteth* for the Lord more than they that watch for the morning: [7]*I say, more than* they that watch for the morning.[q]

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.[r]

8 And he shall redeem Israel from all his iniquities.[s]

PSALM CXXXI.

1 *David, professing his humility,* 3 *exhorteth Israel to hope in God.*

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I [8]exercise myself in great matters, or in things too [9]high for me.[t]

2 Surely I have behaved and quieted [10]myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.[u]

3 Let Israel hope in the LORD [11]from henceforth and for ever.[v]

PSALM CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promises.*

A Song of degrees.

LORD, remember David, *and* all his afflictions: 2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;[w]

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

PSALM CXXVII.

The key-note of this composition is, that everything is dependent upon the blessing of God, who is the Source of all good.

The Psalm is ascribed to Solomon, and its internal contents are in perfect harmony with his history.

4. "Children of the youth" are children begotten in youth.

5. They shall not be ashamed to speak, or when they speak with their enemies.

PSALM CXXVIII.

This Ode beautifully depicts the happiness of conjugal life, and teaches that the fear of God and the practice of righteousness never lose their reward.

1—6. The best commentary on the general contents of this Psalm will be found in Deut. vii. 13; Prov. x. 22; Jer. xxx. 19; Zech. viii. 4.

PSALM CXXIX.

Many and severe calamities had come upon the people; but as God had delivered their fathers in their oppression and suffering, so they felt assured he would interpose on their behalf.

3. "The plowers have plowed upon my back:" as the plough cuts the earth, so had the whip or scourge cut their flesh, and left behind its long furrows—stripes or wounds.

PSALM CXXX.

This plaintive Ode bespeaks the deepest mental distress under a sense of sin, and yet Faith fixes her eye on the throne of Infinite Love.

1. "Out of the depths:" deep waters are often used as figurative of great distress (Ps. xlii. 5—8).

PSALM CXXXI.

This Ode was composed, no doubt, in a season of great outward prosperity, when the heart was likely to be puffed up with pride and self-importance; and therefore David here gives us an insight into his own inner nature—lays open his heart to us, that we may there discover that humility and child-like

Digitized by Google

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,[a]

5 Until I find out a place for the LORD, [1]an habitation for the mighty *God* of Jacob.[b]

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.[c]

7 We will go into his tabernacles: we will worship at his footstool.[d]

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.[e]

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.[f]

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.[g]

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.[h]

14 This *is* my rest for ever: here will I dwell; for I have desired it.[i]

15 I will [2]abundantly bless her provision: I will satisfy her poor with bread.[j]

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.[k]

17 There will I make the horn of David to bud: I have ordained a [3]lamp for mine anointed.[l]

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.[m]

PSALM CXXXIII.

The benefit of the communion of saints.

A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell [4]together in unity![n]

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;[o]

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.[p]

PSALM CXXXIV.

An exhortation to bless God.

A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.[q]

2 Lift up your hands [5]*in* the sanctuary, and bless the LORD.[r]

3 The LORD that made heaven and earth bless thee out of Zion.[s]

PSALM CXXXV.

1 *An exhortation to praise God for his mercy,* 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.[t]

2 Ye that stand in the house of the LORD, in the courts of the house of our God,[u]

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.[v]

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.[w]

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.[x]

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.[y]

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.[z]

8 Who smote the firstborn of Egypt, [6]both of man and beast.[a]

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.[b]

10 Who smote great nations, and slew mighty kings;[c]

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:[d]

12 And gave their land *for* an heritage, an heritage unto Israel his people.[e]

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, [7]throughout all generations.[f]

BEFORE CHRIST 700.

a Prov. vi. 4.
p Ps. xlii. 8; Lev. xxv. 21; Deut. lv. 48; xxviii. 8.
1 Heb. *habitations.*
b Acts vii. 46.
c 1 Sam. vii. 1; xvii. 12; 1 Chron. xiii. 5.
d Ps. v. 7; xcix. 5.
q Ps. cxxxv. 1, 2; 1 Chron. ix. 33.
5 Or, *in holiness.*
e Ps. lxxviii. 61; Numb. x. 35; 2 Chron. vi. 41, 42.
r 1 Tim. ii. 8.
f ver. 16; Job xxix. 14; Isa. lxi. 10.
s Ps. cxxiv. 8; cxxviii. 5; cxxxv. 21.
g Ps. lxxxix. 3, 4, 33, &c.; cx. 4; 2 Sam. vii. 12; 1 Kings viii. 25; 2 Chron. vi. 16; Luke i. 69; Acts ii. 30.
t Ps. cxiii. 1; cxxxiv. 1.
u Ps. xcii. 13; xcvi. 8; cxvi. 19; Luke ii. 37.
h Ps. xlviii. 1, 2.
v Ps. cxix. 68; cxlvii. 1.
i Ps. lxviii. 16.
2 Or, *surely.*
w Exod. xix. 5; Deut. vii. 6, 7; x. 15.
j Ps. cxlvii. 14.
x Ps. xcv. 3; xcvii. 9.
k ver. 9; Ps. cxlix. 4; 2 Chron. vi. 41; Hos. xi. 12.
y Ps. cxv. 3.
3 Or, *candle.*
l 1 Kings xi. 36; xv. 4; 2 Chron. xxi. 7; Ezek. xxix. 21; Luke i. 69.
m Ps. xxxv. 26; cix. 29.
z Job xxviii. 25, 26; xxxviii. 22, 24, &c.; Jer. x. 13; li. 16; Zech. x. 1.
6 Heb. *from man unto beast.*
a Ps. lxxviii. 51; cxxxvi. 10; Exod. xii. 12, 29.
b Ps. cxxxvi. 15; Exod. vii.—x., xiv.
c Ps. cxxxvi. 17, &c.
4 Heb. *even together.*
n Gen. xiii. 8; Heb. xiii. 1.
d Numb. xxi. 24—26, 34, 35; cxxxvi. 19, 20.
e Ps. lxxviii. 55; cxxxvi. 21, 22; Josh. xii. 7.
o Exod. xxx. 25, 30.
7 Heb. *to generation and generation.*
f Ps. cii. 12; Exod iii. 15.

disposition which are the fruit of faith. Humility is always in proportion to the inward sanctification.

1. "Things too high for me:"—everything is too high for any one which lies beyond or above his power and sphere.

PSALM CXXXII.

The ground on which this composition rests is the depressed state of David's race and kingdom. The date of the Poem is variously fixed. Some refer it to the induction of the Ark into the tabernacle at Mount Zion, but this would not agree with the tone of the Poem; others ascribe the Ode to Solomon, but this is equally inappropriate. We must still keep to the return from captivity, when the building of the Temple was interrupted; and the Psalm is to be regarded as a prayer for the revivification of David's race and kingdom, founded on the promise which God had made to him, and on David's zeal in providing for the worship of God.

6. "Ephratah" is the ancient name of Bethlehem, in which David spent his youth. The fields of the wood point to Kirjath-jearim, a forest-town, where the Ark was deposited after it had been brought back from the land of the Philistines (1 Sam. vii. 1; 2 Sam. vi. 3, 4).

17. "The horn" is an emblem of power and sovereignty, and therefore the prayer here is for the perpetuity of the royal seed, till that seed should reach its final elevation in the advent of the Messiah, and the establishment of his everlasting kingdom. The "lamp" is the symbol for a family, and the passage predicts the perpetuity of David's royal race.

PSALM CXXXIII.

This Hymn on brotherly love refers to the scenes presented at the great national festivals, when the people assembled from all parts of the land, and when the spirit of union and harmony was supposed to pervade the whole assembly.

2. The precious ointment refers to the holy anointing oil, the ingredients and preparation of which are given in Exod. xxx. 22—25.

3. As the preciousness of the oil was heightened by the dignity of the person who was anointed, so the dew is more lovely according to the place in which it falls. The dew of Hermon is equal to rich dew, which, descending on the hills of Zion, was the emblem of Israel's unity.

PSALM CXXXIV.

Here we may conceive the Pilgrim band presenting themselves on the evening of their arrival at the Temple, and calling upon those who ministered at the altar at the time of the evening sacrifice, to offer on their behalf a song of praise for their deliverance.

3. This blessing was, perhaps, pronounced by the priests on the Pilgrim band.

PSALM CXXXV.

This Ode is intimately related to the one which precedes it, and its immediate design is to lift the people above their griefs and fears by bringing into view what God had done in times past on behalf of his oppressed and suffering Church. Their hope is thus raised, and calm is their trust in God.

7. Watery particles ascend from the surface of the earth into the atmosphere as vapour; this vapour takes the form of clouds, and these clouds become reservoirs for watering the earth.

When the lightning appears in certain directions, it is a sure sign of approaching rain.

Digitized by Google



"THY WIFE SHALL BE AS A FRUITFUL VINE."—PSALM CXXVIII. 3.

14 For the LORD will judge his people, and he will repent himself concerning his servants.[a]

15 The idols of the heathen *are* silver and gold, the work of men's hands.[b]

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:[c]

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.[d]

BEFORE CHRIST 700.

[a] Deut. xxxii. 36.

[b] Ps. cxv. 4—8.

[c] Ps. cvi. 1; cvii. 1; cxviii. 1; 1 Chron. xvi. 34, 41; 2 Chron. xx. 21.

[d] Ps. cxxxiv. 3.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.[e]

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.[f]

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.[g]

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.[h]

6 To him that stretched out the earth above the waters; for his mercy *endureth* for ever.[i]

7 To him that made great lights: for his mercy *endureth* for ever:[j]

[e] Ps. cvi. 1; cvii. 1; cxviii. 1; 1 Chron. xvi. 34, 41; 2 Chron. xx. 21.

[f] Deut. x. 17.

[g] Ps. lxxii. 18.

[h] Gen. i. 1; Prov. iii. 19; Jer. li. 15.

[i] Ps. xxiv. 2; Gen. i. 9; Jer. x. 12.

[j] Gen. i. 14.

PSALM CXXXVI.

There is a striking correspondence between this and the preceding Ode, and, like it, it seeks to awaken the faith and inspire the hope of the Church by pointing to the proofs of God's power and goodness in the works of Nature. His works reflect, as in a mirror, His perfections.

1. The mercy which is here celebrated in each successive verse of the Psalm, is the peculiar favour which God had shown to his people in all the scenes and circumstances through which he had led them.

5. Let any one only study deeply the mechanism of the heavens, and he will find that the proofs of Infinite wisdom are incontrovertible.

Digitized by Google



"BY THE RIVERS OF BABYLON, THERE WE SAT DOWN, YEA, WE WEPT."—PSALM CXXXVII. 1.

8 The sun [1]to rule by day: for his mercy *endureth* for ever:[a]

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:[b]

11 And brought out Israel from among them: for his mercy *endureth* for ever:[c]

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.[d]

13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:[e]

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But [2]overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.[f]

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.[g]

17 To him which smote great kings: for his mercy *endureth* for ever:[h]

18 And slew famous kings: for his mercy *endureth* for ever:[i]

19 Sihon king of the Amorites: for his mercy *endureth* for ever:[j]

BEFORE CHRIST 650.

1 Heb. *for the rulings by day.*

a Gen. i. 16.

k Numb. xxi. 33; Josh. xii. 1, &c.

l Ps. cxxxv. 12.

b Ps. cxxxv. 8; Exod. xii. 29.

c Exod. xii. 51; xiii. 3, 17.

m Ps. cxiii. 7; Gen. viii. 1; Deut. xxxii. 36.

d Exod. vi. 6.

e Ps. lxxviii. 13; Exod. xiv. 21, 22.

n Ps. civ. 27; cxlv. 15; cxlvii. 9.

2 Heb. *shaked off.*

f Ps. cxxxv. 9; Exod. xiv. 27.

g Exod. xiii. 18; xv. 22; Deut. viii. 15.

h Ps. cxxxv. 10, 11.

i Deut. xxix. 7.

j Numb. xxi. 21.

3 Heb. *the words of a song.*

4 Heb. *laid us on heaps.*

20 And Og the king of Bashan: for his mercy *endureth* for ever:[k]

21 And gave their land for an heritage: for his mercy *endureth* for ever:[l]

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:[m]

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.[n]

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 *The constancy of the Jews in captivity.* 7 *The prophet curseth Edom and Babel.*

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us [3]a song; and they that [4]wasted us

PSALM CXXXVII.

This pathetic Poem points not only to the return from captivity and the taking of Babylon under Cyrus, but to the siege and destruction of the place by Darius, some eighteen years afterwards, when its hundred gates were thrown open, and its walls were laid even with the ground.

1. If Babylon refer not to the city but to the kingdom so called, then these rivers or streams are to be sought for in the Euphrates and the Tigris, the Chaboras and the Eulacus, beside which the captives took their place, as seeing in the waters the image of their own tears.

5, 6. "Let my right hand forget;"—that is, if we can so forget the land

Digitized by Google

required of us mirth, *saying*, Sing us *one* of the songs of Zion.[a]

4 How shall we sing the LORD'S song in a [1]strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above [2]my chief joy.[b]

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, [3]Rase *it*, rase *it*, *even* to the foundation thereof.[c]

8 O daughter of Babylon, who art to be [4]destroyed; happy *shall he be*, [5]that rewardeth thee as thou hast served us.[d]

9 Happy *shall he be*, that taketh and dasheth thy little ones against [6]the stones.[e]

PSALM CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.[f]

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.[g]

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.[h]

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.[i]

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.[j]

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.[k]

BEFORE CHRIST 1055.

a Ps. lxxix. 1.

1 Heb. *land of a stranger?*

l Ps. xvii. 3; Jer. xii. 3.

2 Heb. *the head of my joy.*

b Ezek. iii. 26.

m 2 Kings xix. 27; Matt. ix. 4; John ii. 24, 25.

7 Or, *winnowest.*

3 Heb. *Make bare.*

n Job xxxi. 4.

c Jer. xlix. 7, &c.; Lam. iv. 22; Ezek. xxv. 12; Obad. 10, &c.

4 Heb. *wasted.*

o Heb. iv. 13.

5 Heb. *that recompenseth unto thee thy deed which thou didst to us.*

d Isa. xiii. 1, 6, &c.; xlvii. 1; Jer. xxv. 12; l. 2, 15, 29; Rev. xviii. 6.

6 Heb. *the rock.*

e Isa. xiii. 16.

p Ps. xl. 5; cxxxi. 1; Job xlii. 3.

q Jer. xxiii. 24; Jonah i. 3.

r Job xxvi. 6; Prov. xv. 11; Amos ix. 2—4.

f Ps. cxix. 46.

8 Heb. *darkeneth not.*

9 Heb. *as is the darkness, so is the light.*

g Ps. v. 7; xxviii. 2; 1 Kings viii. 29, 30; Isa. xlii. 21.

s Job xxvi. 6; xxxiv. 22; Dan. ii. 22; Heb. iv. 13.

h Ps. cii. 15, 22.

10 Heb. *greatly.*

11 Or, *strength*, or, *body.*

t Job x. 8, 9; Eccles. xi. 5.

i Ps. cxiii. 5, 6; Prov. iii. 34; Isa. lvii. 15; James iv. 6; 1 Peter v. 5.

12 Heb. *all of them.*

13 Or, what *days they should be fashioned.*

j Ps. xxiii. 3, 4.

u Ps. xl. 5.

k Ps. lvii. 2; Job x. 3, 8; xiv. 15; Philip. i. 6.

PSALM CXXXIX.

1 *David praiseth God for his allseeing providence,* 17 *and for his infinite mercies.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*

To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known *me*.[l]

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.[m]

3 Thou [7]compassest my path and my lying down, and art acquainted *with* all my ways.[n]

4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.[o]

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.[p]

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?[q]

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.[r]

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness [8]hideth not from thee; but the night shineth as the day: [9]the darkness and the light *are* both alike *to thee*.[s]

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth [10]right well.

15 My [11]substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.[t]

16 Thine eyes did see my substance, yet being unperfect; and in thy book [12]all *my members* were written, [13]*which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them![u]

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

---

of our birth as to sing or play music in this strange land, let the right hand lose its power evermore to sweep the harp, and the tongue lose her power of utterance.

7. The Edomites, though having the same ancestry with these suffering Hebrews, were their most rancorous enemies, and gloried in their subjection and misery, and hence, on Edom as on Babylon, there is invoked the anger of the Lord as a righteous retribution.

8. The "daughter of Babylon" is a poetic form for Babylon itself, and these invocations were all in harmony with former predictions.

PSALM CXXXVIII.

From this Psalm on to the One Hundred and Forty-Fifth, we have a continued series of David's compositions, which seem to have 2 Sam. vii. as their historical basis, when the heart of the Royal Father was filled with holy solicitude about the future of his posterity.

1. This strain of lofty praise arises out of the promise which God had given to David, and to the fulfilment of which he had pledged his perfections and name.

2. "Thou hast magnified thy word above all thy name:"—the word here refers to the promise of immutable love, and the name to the outward manifestation of Divine glory in the physical creation. God is greater in his word than in his works. Truth is more glorious than power.

4. "All the kings of the earth" may point either to those princes whom he had conquered, or to the subjugation of every earthly power to the sceptre of the promised Messiah.

5. "The ways of the Lord" denote those displays of the Divine faithfulness which the kings of the earth would be called upon to contemplate in the fulfilment of God's promises.

PSALM CXXXIX.

David having professed his firm faith in the promise of God, and his exultation in the fact that His mercy endureth for ever, now rejoices in the universal presence and infinite knowledge of Jehovah as his Redeemer. He therefore lays open his heart to the searching look of Omniscience, prays God to cleanse his inmost nature, and to lead him in the way everlasting.

6. "Such knowledge:"—not the knowledge of God, but the facts involved in the omniscience and omnipresence of the Infinite One, far transcend his highest reach of thought.

9. "The wings of the morning:"—a beautiful poetic image for the rapidity with which the light breaks forth at dawn and travels to the utmost verge of the earth.

13. The "reins" are often used in Scripture to designate the inmost nature of man, and even this is known to God, and is subject to His will.

PSALM CXL.

We have only to refer to the circumstances in which David was placed during the reign of Saul to find the key by which to interpret this composi-

Digitized by Google

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.[a]

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.[b]

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?[c]

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:[d]

24 And see if *there be any* wicked way in me, and lead me in the way everlasting.[e]

PSALM CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the [1]violent man;[f]

2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.[g]

3 They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.[h]

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.[i]

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.[j]

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; [2]*lest* they exalt themselves. Selah.[k]

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.[l]

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.[m]

11 Let not [3]an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him.*

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.[n]

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence

BEFORE CHRIST 1055.

a Ps. cxix. 115; Isa. xi. 4.

b Jude 15.

c Ps. cxix. 158; 2 Chron. xix. 2.

o Ps. lxx. 5.

p Ps. cxxxiv. 2; Exod. xxix. 39; 1 Tim. ii. 8; Rev. v. 8; viii. 3, 4.

d Ps. xxvi. 2; Job xxxi. 6.

e Ps. v. 8; cxliii. 10.

q Prov. xxiii. 6.

4 Or, *Let the righteous smite me kindly, and reprove me; let not* their *precious oil break my head, &c.*

r Prov. ix. 8; xix. 25; xxv. 12; Gal. vi. 1.

1 Heb. *man of violences.*

f ver. 4.

g Ps. lvi. 6.

s 2 Cor. i. 9.

h Ps. lviii. 4; Rom. iii. 13.

5 Heb. *make not my soul bare.*

t Ps. xxv. 15; cxxiii. 1, 2; 2 Chron. xx. 12.

u Ps. cxix. 110; cxl. 5; cxlii. 3.

i ver. 1; Ps. lxxi. 4.

6 Heb. *pass over.*

v Ps. xxxv. 8.

j Ps. xxxv. 7; lvii. 6; cxix. 110; cxli. 9; Jer. xviii. 22.

7 Or, A Psalm *of David, giving instruction.*

w Ps. lvii. title.

x 1 Sam. xxii. 1; xxiv. 3.

2 Or, *let them* not *be exalted.*

k Deut. xxxii. 27.

y Ps. cii. title; Isa. xxvi. 16.

l Ps. vii. 16; xciv. 23; Prov. xii. 13; xviii. 7.

z Ps. cxl. 5; cxliii. 4.

m Ps. xi. 6.

8 Or, *Look on the right hand, and see.*

3 Heb. *a man of tongue,* or, *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to* his *overthrow.*

9 Heb. *perished from me.*

10 Heb. *no man sought after my soul.*

a Ps. xxxi. 11; lxix. 20; lxxxviii. 8, 18.

b Ps. xvi. 5; xxvii. 13; xlvi. 1; lxxii. 26; xci. 2; cxix. 57; Lam. iii. 24.

n Ps. ix. 4; 1 Kings viii. 45.

c Ps. cxvi. 6.

PSALM CXLI.

1 *David prayeth that his suit may be acceptable,* 3 *his conscience sincere,* 7 *and his life safe from snares.*

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.[o]

2 Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.[p]

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.[q]

5 [4]Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.[r]

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.[s]

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; [5]leave not my soul destitute.[t]

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.[u]

10 Let the wicked fall into their own nets, whilst that I withal [6]escape.[v]

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

[7]Maschil of David;[w] A Prayer when he was in the cave.[x]

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.[y]

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.[z]

4 [8]I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge [9]failed me; [10]no man cared for my soul.[a]

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.[b]

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.[c]

---

tion. Surrounded by the most malignant agencies and influences, he betakes himself to the protecting power and unchangeable faithfulness of God.

3. "Sharpened their tongues," or charged them with venom, like the serpent; and, like the adder's poison, it is hid under their lip.

9, 10. In these verses David simply prays that the evil which his enemies had designed and uttered against him might rebound upon themselves.

PSALM CXLI.

Prayer is the strong utterance of faith, and in the power of faith David commits himself and his cause to the omnipotence of Love.

3. There is power in silence; one single unguarded word may prove like a spark in a magazine of powder.

4. "Their dainties," or prosperity, which is the fruit of iniquity.

5. "My prayer:"—he did not refuse reproof if righteously administered, but still he could not refrain from praying to God against the line of conduct pursued by his enemies.

6. For the treatment which Saul received at the hands of David, see 1 Sam. xxiv. 9—15.

7. "Our bones are scattered;"—such was his constant exposure to death.

PSALM CXLII.

Failing human sympathy and help, David falls into the arms of God, and pours the sorrows of his heart into the ear of Him whose grace is ever ready to help in time of need.

3. "Thou knowest my path;"—he appeals to Omniscience as to the integrity and uprightness of his whole character; and yet, notwithstanding his integrity, they were plotting how to take his life.

4—7. His life is in danger, but God is his hope and his joy.

PSALM CXLIII.

This Ode is clearly to be taken in connection with the preceding, and in its utterances we find all that is replete with hope, thought, and feeling. David

Digitized by Google



LET THE RIGHTEOUS REPROVE ME, AND IT SHALL BE A KINDNESS.—PSALM CXLI. 5.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.[a]

PSALM CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He strengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for sanctification,* 12 *for destruction of his enemies.*

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.[b]

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.[c]

3 For the enemy hath persecuted my soul: he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.[d]

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.[e]

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.[f]

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, [1]lest I be like unto them that go down into the pit.[g]

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.[h]

BEFORE CHRIST 1055.

a Ps. xiii. 6; xxxiv. 2; cxix. 17.

b Ps. xxxi. 1.

c Ps. cxxx. 3; Exod. xxxiv. 7; Job iv. 17; ix. 2; xv. 14; xxv. 4; Eccles. vii. 20; Rom. iii. 20; Gal. ii. 16.

d Ps. lxxvii. 3; cxlii. 3.

e Ps. lxxvii. 5, 10, 11.

f Ps. lxiii. 1; lxxxviii. 9.

1 Or, *for I am become like,* &c., Ps. lxxxviii. 4.

g Ps. xxviii. 1.

h Ps. v. 8; xxv. 1; xlvi. 5.

is in distress, but he is not in despair. His heart is desolate, but his faith is invincible.

2. "Enter not into judgment:"—though conscious that he was innocent before man, he felt his guilt as a sinner before God.

7. "Into the pit;" that is, into the grave. Nothing short of the interposition of God could save his life.

8. "In the morning," or without delay, so imminent and immediate was his danger.

10. "Thy spirit is good:" for the presence and guidance of this spirit he pleads, that so he might be led into "the land of uprightness," or into those circumstances in which he might be free from his present straits and distresses.

Digitized by Google

9 Deliver me, O LORD, from mine enemies: I [1]flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.[g]

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.[h]

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.[a]

BEFORE CHRIST 1055.

1 Heb. *hide me with thee.*
g Ps. xxxix. 5; lxii. 9; cii. 11; Job iv. 19; xiv. 2.
h Ps. xviii. 9; civ. 32; Isa. lxiv. 1.
a Ps. xxv. 4, 5; cxxxix. 24; Neh. ix. 20; Isa. xxvi. 10.
i Ps. xviii. 13, 14.
5 Heb. *hands.*
b Ps. cxix. 25, 37, 40, &c.
j ver. 11; Ps. xviii. 16; liv. 3; lxix. 1, 2, 14; Mal. ii. 11.
c Ps. liv. 5; cxvi. 16.
k Ps. xii. 2.

4 Man is like to vanity: his days *are* as a shadow that passeth away.[e]

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.[h]

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.[i]

7 Send thine [5]hand from above; rid me, and deliver me out of great waters, from the hand of strange children;[j]

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.[k]



"HE GIVETH SNOW LIKE WOOL."—PSALM CXLVII. 16.

PSALM CXLIV.

1 *David blesseth God for his mercy both to him and to man.* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiseth to praise God.* 11 *He prayeth for the happy state of the kingdom.*

A Psalm of David.

BLESSED *be* the LORD [2]my strength, which teacheth my hands [3]to war, *and* my fingers to fight:[d]

2 [4]My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.[e]

3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him![f]

l Ps. xxxiii. 2, 3; xl. 3.
6 Or, *victory.*
m Ps. xviii. 50.
2 Heb. *my rock*, Ps. xviii. 2, 31.
3 Heb. *to the war*, &c.
d Ps. xviii. 34; 2 Sam. xxii. 35.
n vs. 7, 8.
4 Or, *My mercy.*
7 Heb. *cut.*
o Ps. cxxvii. 3.
e 2 Sam. xxii. 2, 3, 40, 48.
8 Heb. *from kind to kind.*
f Ps. viii. 4; Job vii. 17; Heb. ii. 6.
9 Heb. *able to bear burdens*, or, *loaden with flesh.*

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.[l]

10 *It is he* that giveth [6]salvation unto kings: who delivereth David his servant from the hurtful sword.[m]

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:[n]

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, [7]polished *after* the similitude of a palace:[o]

13 *That* our garners *may be* full, affording [8]all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* [9]strong to labour; *that*

PSALM CXLIV.

The key-note of this beautiful and triumphant Ode is found in verses 9, 10, in which David attunes his heart to praise for the grace which God had vouchsafed to him in his impending danger. The storm has been hushed into a calm, and the dark cloud has left a brighter sun behind.

2. "My goodness" may mean either that the conduct of God to him was unceasing kindness, or that God had been his benefactor and friend.

5. In contrast with the lovingkindness of the Lord, he brings into view his own comparative nothingness; and this, again, serves as a reason for praising the rich and exhaustless grace which he had experienced. His humility becomes the ground of a higher confidence.

6. "Scatter them"—"destroy them:"—that is, the people who had taken the field against him in battle.

8. The "vanity" may denote vain projects or profane language; while the

Digitized by Google

there be no breaking in, nor going out; that *there be* no complaining in our streets.

15 Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.[a]

PSALM CXLV.

1 *David praiseth God for his fame,* 8 *for his goodness,* 11 *for his kingdom,* 14 *for his providence,* 17 *for his saving mercy.*

David's *Psalm* of praise.[b]

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; [1]and his greatness *is* unsearchable.[c]

4 One generation shall praise thy works to another, and shall declare thy mighty acts.[d]

5 I will speak of the glorious honour of thy majesty, and of thy wondrous [2]works.

6 And *men* shall speak of the might of thy terrible acts: and I will [3]declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion; slow to anger, and [4]of great mercy.[e]

9 The LORD *is* good to all: and his tender mercies *are* over all his works.[f]

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.[g]

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* [5]an everlasting kingdom, and thy dominion *endureth* throughout all generations.[h]

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.[i]

15 The eyes of all [6]wait upon thee; and thou givest them their meat in due season.[j]

16 Thou openest thine hand, and satisfiest the desire of every living thing.[k]

17 The LORD *is* righteous in all his ways, and [7]holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.[l]

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.[m]

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

1 *The psalmist voweth perpetual praises to God.* 3 *He exhorteth not to trust in man.* 5 *God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.*

PRAISE[8] ye the LORD. Praise the LORD, O my soul.[n]

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.[o]

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no [9]help.[p]

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.[q]

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:[r]

6 Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:[s]

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:[t]

8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:[u]

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.[v]

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.[w]

BEFORE CHRIST 1055.

k Ps. civ. 21; cxlvii. 9.

7 Or, *merciful,* or, *bountiful.*

a Ps. xxxiii. 12; lxv. 4; cxlvi. 5; Deut. xxxiii. 29.

l Deut. iv. 7; John iv. 24.

b Ps. c. title.

m Ps. xxxi. 23; xcvii. 10.

1 Heb. *and of his greatness* there is *no search,* Job v. 9; ix. 10; Rom. xi. 33.

c Ps. xcvi. 4; cxlvii. 5.

d Isa. xxxviii. 19.

8 Heb. *Hallelujah.*

n Ps. ciii. 1.

2 Heb. *things,* or, *words.*

3 Heb. *declare it.*

o Ps. civ. 33.

9 Or, *salvation.*

p Ps. cxviii. 8, 9; Isa. ii. 22.

4 Heb. *great in mercy.*

e Ps. lxxxvi. 5, 15, ciii. 8; Exod. xxxiv. 6, 7; Numb. xiv. 18.

q Ps. civ. 29; Eccles. xii. 7; Isa. ii. 22; 1 Cor. ii. 6.

f Ps. c. 5; Nahum i. 7.

r Ps. cxliv. 15; Jer. xvii. 7.

g Ps. xix. 1.

s Gen. i. 1; Rev. xiv. 7.

t Ps. lxviii. 6; ciii. 6; cvii. 9, 10, 14.

5 Heb. *a kingdom of all ages.*

u Ps. cxlv. 14; cxlvii. 6; Matt. ix. 30; Luke xiii. 13; John ix. 7—32.

h Ps. cxlvi. 10; 1 Tim. i. 17.

v Ps. lxviii. 5; cxlvii. 6; Deut. x. 18.

6 Or, *look unto thee.*

j Ps. civ. 27; cxxxvi. 25.

w Ps. x. 16; cxlv. 13; Exod. xv. 18; Rev. xi. 15.

ght hand being lifted in the act of taking an oath, denotes the oath itself. They swear falsely.

9. "A new song" is a song founded on new and peculiar manifestations of God's power and mercy.

14. The "breaking in," and the "going out," seem to be equivalent to—let there be neither hurt nor loss, so that no lamentation be heard in the streets.

15. Happy the people who are in the possession and enjoyment of such benefits, but happier far are they in their relation to Him who is the Source and the Sum of all.

PSALM CXLV.

In the short title prefixed to this exquisitely beautiful Ode, it is called a song of praise. It is, indeed, one of the most jubilant of hymns, whose every accent breathes the melody of a higher world. Freed from trouble and saved from death, with the last wave of sorrow sleeping at his feet, David reiterates his praise with ever-heightening joy.

1. "My God, O King:"—on these words Calvin says, truly, that "by calling Him his King, he compels himself and all earthly princes to keep their proper place, that no elevation of a worldly kind may obscure the glory of God."

2. "For ever:"—it is clear that David speaks here not in his individual life and capacity, but as the representative of his race unto latest posterity.

3. "His greatness" may denote either the incomprehensibleness of his nature, or the magnificence of his deeds.

5—7. In reference to the phraseology of these verses, it has been foolishly said, that "in such a heaping up of synonyms the poetical power shows itself to be sinking;" but the remark betrays an utter ignorance of the state of heart of which David was now conscious, and which was availing itself of every possible mode of expressing the exuberance and the joy of its feelings.

8. This verse comes in beautifully after the previous representations of God's ineffable greatness and grandeur. His majesty does not exceed his mercy. His love equals his light. His compassion corresponds with his exaltation.

11. "Thy kingdom" is clearly God's government of the world; and in raising the kingdom of David above all the kingdoms of the earth, the glory and the power of his own superior administration became conspicuous. His kingdom is everlasting.

PSALM CXLVI.

This Ode again carries us forward to the period subsequent to the captivity, and bears internal marks of having been composed in a season of deep depression. Hence it is, that whatever is predicated of God is designed to raise the mind from despondency and fear—"to elevate the depressed, to console the afflicted, and give them confidence in their God." Whether or not the Psalm is to be ascribed to the times of Haggai and Zechariah, is not so certain.

3, 4. The princes are the representatives of the world-power—a power which never could have effected the redemption of the people. Man, even when clothed with royalty, is but a breath, and therefore how helpless!

8. Blindness is often used in Scripture as an image of the want of wisdom and support; and when it is said that the Lord openeth the eyes of the blind, or that He is eyes to the blind, or that He leads the blind by a way that they know not, the idea is, that He gives them wisdom, prudence, and support.

PSALM CXLVII.

The four concluding Psalms form one connected whole, and were, perhaps, composed for the consecration of the walls under Nehemiah. This will explain how it is that the tone of lamentation which runs through all the Psalms belonging to the period of the Captivity, here gives place to the expression of exuberant joy. (See Neh. i.—xii.)

3, 4. The very same Power which peopled the heavens with countless suns and stars, is yet so tender and so gentle as to heal the broken heart, and bind up every wound to which our suffering humanity is subject.

Digitized by Google

PSALM CXLVII.

1 *The prophet exhorteth to praise God for his care of the church,* 4 *his power,* 6 *and his mercy:* 7 *to praise him for his providence:* 12 *to praise him for his blessings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.[a]

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.[b]

3 He healeth the broken in heart, and bindeth up their [1]wounds.[c]

4 He telleth the number of the stars; he calleth them all by *their* names.[d]

5 Great *is* our Lord, and of great power: [2]his understanding *is* infinite.[e]

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.[f]

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.[g]

9 He giveth to the beast his food, *and* to the young ravens which cry.[h]

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.[i]

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 [3]He maketh peace *in* thy borders, *and* filleth thee with the [4]finest of the wheat.[j]

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.[k]

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.[l]

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.[m]

19 He sheweth [5]his word unto Jacob, his statutes and his judgments unto Israel.[n]

BEFORE CHRIST 650.

o Deut. iv. 32—34; Rom. iii. 1, 2.

6 Heb. *Hallelujah.*

a Ps. xxxiii. 1; xcii. 1; cxxxv. 3.

b Ps. cii. 16; Deut. xxx. 3.

p Ps. ciii. 20, 21.

1 Heb. *griefs.*

c Ps. li. 17; Isa. lvii. 18; lxi. 1; Luke iv. 18.

d Gen. xv. 5; Isa. xl. 26.

q Gen. i. 7; 1 Kings viii. 27; 2 Cor. xii. 2.

2 Heb. *of his understanding there is no number.*

e Ps. xlviii. 1; xcvi. 4; cxlv. 3; 1 Chron. xvi. 25; Isa. xl. 28; Nahum i. 3.

r Ps. xxxiii. 6, 9; Gen. i. 1, 6, 7.

f Ps. cxlvi. 8, 9.

s Ps. lxxxix. 37; cxix. 90, 91; Jer. xxxi. 35, 36; xxxiii. 25.

t Isa. xliii. 20.

u Ps. cxlvii. 15—18.

g Ps. civ. 13, 14; Job xxxviii. 26, 27.

v Isa. xliv. 23; xlix. 13; lv. 12.

h Ps. civ. 27, 28; cxxxvi. 25; cxlv. 15; Job xxxviii. 41; Matt. vi. 26.

7 Heb. *birds of wing.*

i Ps. xxxiii. 16—19; Hos. i. 7.

8 Heb. *exalted.*

w Ps. viii. 1; cxiii. 4; Isa. xii. 4.

3 Heb. *Who maketh thy border peace.*

4 Heb. *fat of wheat,* Ps. lxxxi. 16; Deut. xxxii. 14.

j Ps. cxxii. 6, 7; Isa. lx. 17, 18.

x Ps. lxxv. 10; cxlix. 9; Eph. ii. 17.

k Ps. cvii. 20; Job xxxvii. 12.

l Job xxxvii. 6.

9 Heb. *Hallelujah.*

y Ps. xxxiii. 3; Isa. xlii. 10.

m ver. 15; Job xxxvii. 10.

5 Heb. *his words.*

n Ps. lxxvi. 1; lxxviii. 5; ciii. 7; Deut. xxxiii. 2—4; Mal. iv. 4.

z Ps. c. 3; Job xxxv. 10; Isa. liv. 5; Zech. ix. 9; Matt. xxi. 5.

20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.[o]

PSALM CXLVIII.

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

PRAISE[6] ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.[p]

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.[q]

5 Let them praise the name of the LORD: for he commanded, and they were created.[r]

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.[s]

7 Praise the LORD from the earth, ye dragons, and all deeps:[t]

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:[u]

9 Mountains, and all hills; fruitful trees, and all cedars:[v]

10 Beasts, and all cattle; creeping things, and [7]flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is [8]excellent; his glory *is* above the earth and heaven.[w]

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.[x]

PSALM CXLIX.

1 *The prophet exhorteth to praise God for his love to the church,* 5 *and for that power which he hath given to the church.*

PRAISE[9] ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.[y]

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.[z]

5. "His understanding is infinite," and therefore He can never be at a loss for means to effect his purpose, and bless his people.

10. Earthly princes take delight in spirited horses, and in active, courageous troops, but He whose sovereignty is unlimited, and who has all creatures under his control, finds supreme satisfaction in those who have a moral likeness to his own image, and whose hearts are filled with holy love.

12. "Jerusalem" is put for its inhabitants, and "Zion" for the worshippers who there assembled.

13, 14. The idea here expressed is that of outward security, and of inward prosperity.

15—18. These verses clearly intimate that every physical law and agency is subservient to the will and the purpose of God.

19. The Israelites were the only people on earth to whom pertained the law and the covenants, or who were blessed with a Written Revelation.

20. "They have not known," that is, the heathen, who were left to nature or to reason.

PSALM CXLVIII.

According to the concluding words of this sublime Ode, it has its basis in some great act of Divine beneficence, "whereby God had raised his people from the dust of depression, and filled them anew with power and energy." Looking around upon the external world, so full of the proofs and demonstrations of Infinite wisdom, power, and goodness, he summons all nature to unite with him in his hymn of lofty praise.

1, 2. "The heavens," in the first verse, stand in opposition to "the earth" in the seventh verse, and determine not only the *place* whence the praise issues, but the rank and order of the beings who celebrate the glory of the Uncreated One.

3—6. Commencing with the angels, the writer's thoughts then sweep through all the celestial bodies—sun, moon, and stars—as they form firmament upon firmament, and include even the clouds, as the pavilion of God.

The "decree" is the law, under which all creation is placed, and which, being immutable, creation, in all its parts, must ever be subject to it.

7—13. In respect to the earth, the Psalmist begins with the sea and its monster forms of existence, from which he ascends into the region of the air, with all its subtle agencies and influences; then comes down to the earth again, and, beginning with the mountains, he passes to vegetable and animal life, and, finally, on to man, as the head of the whole creation.

14. The horn is the symbol of power;—God had raised the Church from its depression to renewed life and power—the praise or renown of his people, whom he had taken into covenant, and who were near and dear to him.

PSALM CXLIX.

Another hymn of thanksgiving based on the deliverance which God had effected on behalf of His suffering Church, with which is blended the lively hope of future victory over the heathen nations, arising out of the Church's renewed strength and elevation.

Digitized by Google

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.[a]

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.[b]

5 Let the saints be joyful in glory: let them sing aloud upon their beds.[c]

6 *Let* the high *praises* of God *be* [1]in their mouth, and a twoedged sword in their hand;[d]

BEFORE CHRIST 650.

a Ps. lxxxi. 2; cl. 4.
2 Heb. *Hallelujah.*
b Ps. xxxv. 27; cxxxii. 16.
c Job xxxv. 10.
f Ps. cxlv. 5, 6; Deut. iii. 24.
1 Heb. *in their throat.*
3 Or, *cornet.*
d Heb. iv. 12; Rev. i. 16.
g Ps. lxxxi. 2; xcviii. 6; cxlix. 3.

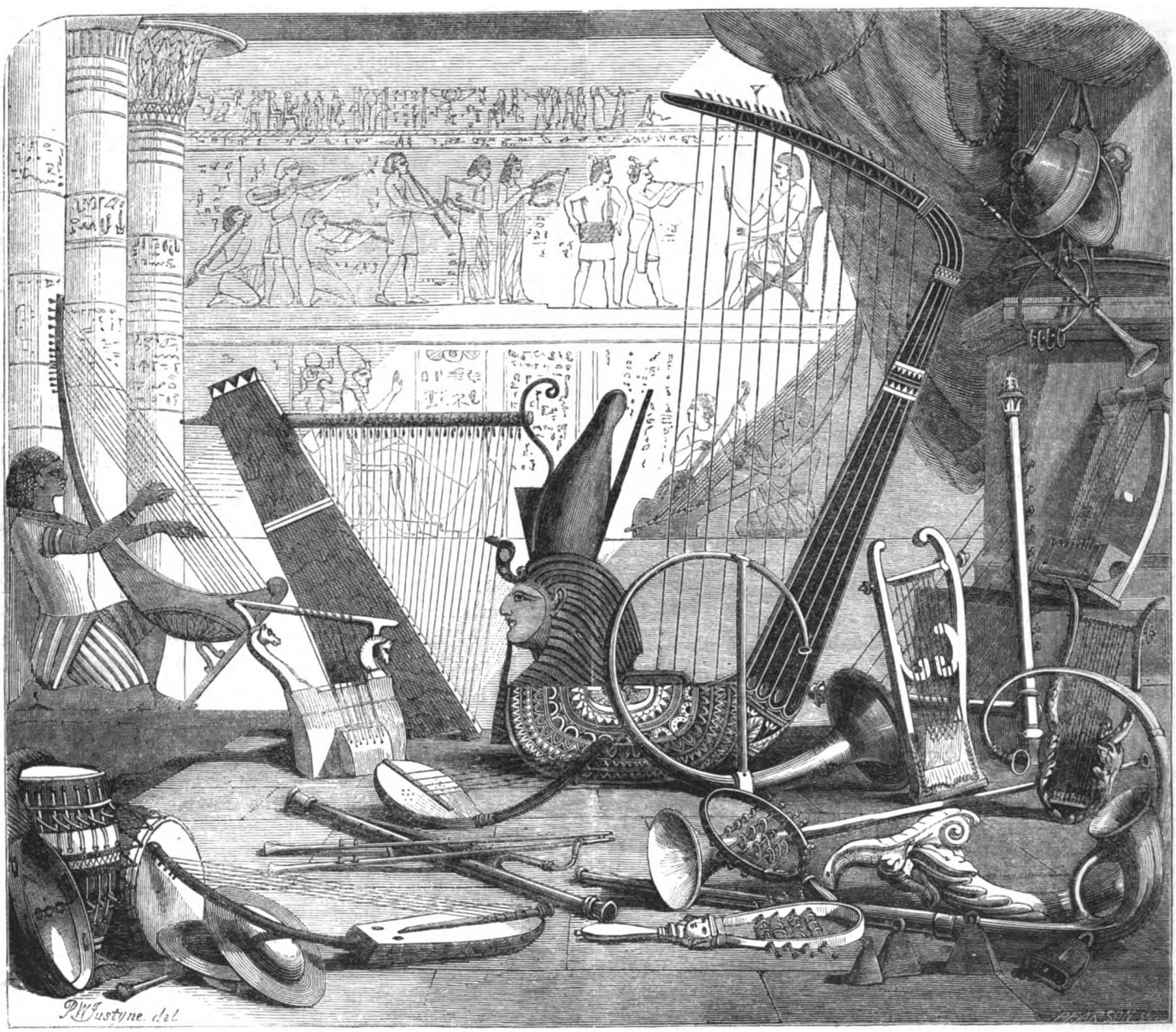
PSALM CL.

1 An exhortation to praise God, 3 with all kind of instruments.

PRAISE[2] ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.[f]

3 Praise him with the sound of the [3]trumpet: praise him with the psaltery and harp.[g]



ANCIENT MUSICAL INSTRUMENTS.*

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.[e]

4 Or, *pipe.*
h Ps. xxxiii. 2; xcii. 3; cxliv. 9; cxlix. 3; Isa. xxxviii. 20.
i 1 Chron. xv. 16, 19, 28; xvi. 5; xxv. 1, 6.
e Ps. cxlviii. 14; Deut. vii. 1, 2.

4 Praise him with the timbrel and [4]dance: praise him with stringed instruments and organs.[h]

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.[i]

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

3. Music and dancing are significative of high joy (Exod. xv. 20; Luke xv. 25).
5. Couches on which the Orientals reclined, even at their banquets.
6—9. So certain was their victory over the heathen around them, that they were to go forth to war with the song of triumph on their lips.

PSALM CL.

This Ode resembles the great swell in music—so full, so rich, so magnificent. It is a fine close to the whole book, and sounds like a grand chorus.
1. The "sanctuary" refers to the Temple on earth; and the "firmament of his power" to heaven, perhaps, as the seat of his majesty and glory.

* A particular description of the antiquities illustrated in this edition of the Bible will be inserted at the end.

Digitized by Google

HOLY BIBLE

WITH ILLUSTRATIONS

Digitized by Google